

EVENING CHANT.

"Sirew before our Lady's picture... Where the lingering waters cloudlets... Watch the daylight die...

MARY'S MONTH - AN EXPLANATION.

The month of May, set aside by the Church for the practice of special devotion to the Blessed Virgin, suggests a few thoughts...

THE HOLY EUCHARIST.

REV. DR. M. B. AT QUARTERLY CONFERENCE AT ST. MARY'S SEMINARY.

It is the source of great satisfaction for me that it became my share to lecture on such an important and cheerful theme, as the Holy Eucharist...

But how? Taking for granted that there are a great many other inhabited worlds, he assailed the unity of the human race...

"Did you read my book, by the way?" he asked. "Yes, sir, I did," was my reply. "Well, is it convincing?"

"Oh, pshaw!" exclaimed Mr. Flammarion, "don't you really see absurdity in all this talking of the descent of God, of His suffering and His permanent dwelling among men on this miserable earth?"

"Are you through, sir?" I asked Mr. Flammarion when he pronounced his last sentence, seeming to be delighted with his own words and philosophy.

"But let me see the value of the second part of your argument," I ventured to claim that the incomprehensibly high dignity of God would permit Him to approach men...

"What would you think of the President of the French Republic (then M. Carnot) if he acted somewhat similarly?"

"I am convinced that every one of this distinguished gathering had a chance to verify the fact, that ignorance above all other reasons shall be credited with the fanatic attacks, which are being directed daily on our dogmas, and especially on the Sacrament of the Altar."

After we became more acquainted, one day he presented me his famous book, "La Pluralite des Mondes Habites." Perusing his work, which, by the way, was rather fiction than scientific, I noticed at the end of that book an appendix; its considerably smaller type, the exceedingly big number of pages and a couple of extravagant sentences which here and there attracted my gaze...

far from them? Is M. Carnot, according to your ideas, more dignified when he bestows a gold medal on a poor, heroic Sister of Charity, or would he be a mere ideal character if he were so charitably active himself?

"And now, in view of all this, what do you think about Christ, this most ideal Chief Executive, from the will of Our Heavenly Father in His Divine Republic, and the degenerated citizens restored by Him on this 'miserable,' as you say, 'grain of dust'?"

To know what the Holy Eucharist is for a firmly believing Catholic is the same as to know Jesus Himself, to know His cheerful love and the noblest charitable acts of the Incarnation and Redemption, to know that He actually dwells among us for the sake of our souls created to be happy with Him all the time in this world and happy in Heaven forever.

The Holy Eucharist leads the human mind to the most ideal conception of God, and while Protestants, after having banished Christ from their altars are living for Him, without Him, we know that He is present all the time among His people, waiting to receive, to console, to cheer up, to endow all who shall approach His modest accessible tabernacle.

"What that lamp for?" "The Father replied: 'It is to show that Jesus is there behind that little golden door.'"

As heretofore stated, one of the chief obstacles encountered by the honest non-Catholic searcher after religious truth is the doctrine of the Real Presence. For this reason we dwell upon it in such detail. Thus far we have briefly advanced the arguments in support of that doctrine and refuted the more common objections urged against it.

According to the Council of Trent we are required to confess belief in the substantial and essential change which takes place. There is a 'change of the whole substance of the bread into the body, of the whole substance of the wine into the blood, only the appearances of bread and wine remaining; which change the Catholic Church fully and truly calls transubstantiation.'

If one were to demand further proofs they may be multiplied almost indefinitely from the early writers and Fathers of the Church. We cannot hope to set them down here. A few must suffice. Tertullian tells us that 'Taking bread, HE MADE IT HIS BODY.'

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In Time of Trial.

If you wish to be perfect, you will remain peacefully nailed to the cross. It would not be right to allow yourself to be overcome with your fears.

HOW TO GAIN HEALTH.

A SIMPLE PLAN THAT SHOULD BE FOLLOWED BY ALL WHO ARE SICK.

If you could buy back your health on the installment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying: Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without exception.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903. To the Editor of THE CATHOLIC RECORD, London, Ont.

ARCHBISHOP RYAN.

It is not often that a man of positive character is the recipient of such tributes of praise and love as are tendered to the Archbishop of Philadelphia.

He has tact it is said—to account for his influence. Politicians, many of them, have tact and are respected for it.

THE MAFIA IN NEW YORK.

The Mafia Association, which is an Italian Society analogous to the Anarchists, is strongly suspected of being at the bottom of a number of murders in New York State.

On this gang, it is expected, will be fastened the guilt of blackmailing in scores of cases, as well as four or five murders and counterfeiting on a large scale.

evidence complete which will connect them with the crime. One of these men is said to have been the actual murderer, while the other two aided in its perpetration.

THE TORONTO STAR ON THE MASS, etc.

An esteemed correspondent directs our attention to a letter from a correspondent of the Toronto Star, which appeared in that journal in its issue of 13th April.

The Mafia society is one of the results of the anti-Christian education which has been forced by the Government upon the people of Italy during the last thirty-three years' rule of an infidel Government.

THE PERSECUTION IN FRANCE.

Mons. Combes, the French Premier, has taken another step in advance in his war upon the Catholic Church. He has addressed two circulars to the Bishops informing them that they must absolutely forbid the members of religious Congregations from preaching in the churches of their dioceses.

Advices from Rome state that the Pope is greatly afflicted at the determined persecution carried on by the French Government against the Church, nevertheless he will be firm in refusing the last demand made upon him by Mons. Combes.

The attempt of Premier Combes to precipitate a schism by the nomination of three Bishops to fill vacant Sees without consulting the Pope, has not so far been successful.

THE STAR REFUSED TO INSERT A LETTER.

The Star refused to insert a letter from our correspondent taking exception to the frivolous way in which a solemn religious service was described.

To cultivate the mind would really be a very unsatisfactory sort of thing unless we cultivate that which truly makes us men—that is, our moral character.

THE TORONTO STAR ON THE MASS, etc.

We have not the least doubt that the Star's correspondent has grossly exaggerated the whole scene in order to create a laugh at the expense of religion.

The vestments used by the Bishop in the celebration of Mass were certainly not frivolous or ridiculous; for they are those which the Catholic Church uses in divine service.

It was surely a most opportune time for the Galician immigrants to hold a divine service of thanksgiving to God Who had led them safely through the perils of a long journey.

A STRANGE HERESY TRIAL.

A despatch from New York states that the Rev. Paul James Francis, an American Episcopal monk, who is called "the Minister-General of the order of Atonement," with headquarters at Garrison, has been charged by Bishop Coleman of Delaware.

Concerning the choir which furnished the music, the correspondent writes: "The choir was led by a weakened Galician with a voice like a fish pedler."

Our correspondent states that the writer of the article in the Star is evidently one of those smart Alecks whose only ambition is to show how awfully clever he is at saying funny things.

There is no doubt that Christ intended that His Church should be one. He built His Church—not Churches—on a rock, and against it the gates of hell shall not prevail.

It is impossible that unity of faith and of purpose should be kept in the Church if it be not under one Head visible as well as under one invisible Head Who is Christ.

But who may that Head of the Church be? King Edward VII.? The Kaiser William? The Abyssinian Negus? or the Gregorian Patriarch of Armenia?

THE TORONTO STAR ON THE MASS, etc.

Not one of these has ever claimed to be by divine appointment the Head of the Universal Church, though they do occupy that position in regard to the local schismatical or heretical Churches of their respective nations.

Our readers have already learned of the death of Sir Oliver Mowat, Premier of Ontario, on Sunday April 19th, and we have now to record the fact that from all sides, independently of party politics, the deepest regret for his loss and the keenest sympathy with his bereaved family were expressed.

THE LATE SIR OLIVER MOWAT.

Many beautiful floral tributes were sent by friends of the deceased and its provinces to manifest their respect for the deceased as a Christian statesman who labored honestly and indefatigably during his long life for the welfare of the whole community.

The honorary pall-bearers at the funeral, which took place on Wednesday the 22nd inst., were Sir Wilfrid Laurier, Hon. Geo. W. Ross, Hon. J. M. Gibson, Chief Justice Moss, Chancellor Boyd and Sir William Mulock.

The general sentiment of the letters and expressions of sympathy and regret which were sent to show condolence may be summed up by the following resolution which was passed by the Winnipeg City Council, and forwarded to Toronto:

"The Municipal Council of the City of Winnipeg in Council assembled, tender to the relatives of the late Sir Oliver Mowat their sincere sympathy, and at the same time wish to bear testimony to the integrity of one who has long been one of Canada's statesmen and citizens."

In the Ontario Legislature, the Hon. Premier G. W. Ross said: "His (Sir Oliver's) ripe years and long services have endeared him to the whole people of Ontario, particularly to the people of Canada."

"His (Sir Oliver's) ripe years and long services have endeared him to the whole people of Ontario, particularly to the people of Canada, and was known wherever the institutions of the country were known; he endeared him to the members of this House, or to many of them who shared with him in a greater or less degree, the responsibilities as well as the pleasures of legislation."

Mr. Whitney as leader of the Opposition attested that the Province of Ontario, and all Canada had experienced and to-day deplore the loss they had sustained. He said:

"Sir Oliver Mowat was a great party leader and a great public man, and he was also a good man with all that these two expressions imply, and to arrive at a proper estimation of the character and service of Sir Oliver we must remember that he desired to perpetuate British institutions on the continent of North America."

THE TORONTO STAR ON THE MASS, etc.

Even those who now deny the right of the Pope to rule the Church of God, admit that the Church appointed him to the Supremacy tacitly if not expressly. The fact of such an appointment would of itself constitute a right which only the same Church which (supposedly) conferred it could take away again.

But the passages of Scripture which we have quoted and others also show that the appointment of Peter was of divine and not ecclesiastical law. It has been so recognized by the many Fathers of the Church whose writings have come to us from the earliest ages.

The Paris correspondent of the London Times says that Dom Haglin, Prior-General of the Carthusians, has written a letter to Monsieur Combes, President of the Council of Ministers, in which he says:

"The delay which your agents have undertaken to fix for our sojourn in la Grande Chartreuse is about to expire. I would consider myself wanting in Christian charity, if in addition to my forgiveness, I failed to offer you a piece of salutary advice and a serious warning, in order to induce you to reflect on the odious and useless species of warfare which you are waging against the Church of God."

You will appear with me before the Tribunal of God where, there will be no blackmailing, no meaningless rhetoric, no blatant eloquence, no parliamentary trickery, no false documents, no servile majorities, but a calm, just Judge, from Whose judgment there is no appeal.

The outrage against religion which was perpetrated at the house of Mr. Moses Goldsmith of Cincinnati, and which has already been mentioned in our columns, has aroused the greatest possible amount of indignation in that city, and Protestants equally with Catholics have expressed their condemnation in most vigorous language.

We already published the condemnation uttered by one Jewish Rabbi, who deemed it his duty to denounce the occurrence in his synagogue. Several Protestant ministers have also denounced it in terms equally energetic, among whom is the Rev. Mr. Blodgett of St. Paul's Methodist church, who said in his church:

"The press of this city has in the past week had much to say about a social gathering in one of the most elegant homes in this city. At their gathering a ballet girl personated a Sister of Mercy. The community has been more shocked than if a murder had been committed. Two things are demonstrated in this general indignation."

"First. That the slums are not all in the lower down-town districts. It is about times that we established missions in some of the most aristocratic quarters of this city. The slum artery is in the heart rather than in the tenement house or mansion of the rich."

"Second. Sacred things and callings must not be caricatured. The impersonation of the sacred work of a priest, rabbi or preacher, of a Sister of Mercy or deaconess, either in a play of a theatre or in a social gathering in a private home, is injurious to morals and an insult to God Almighty."

THE TORONTO STAR ON THE MASS, etc.

Mr. Whitney concluded by stating that Sir Oliver Mowat's political friends will not be the only mourners on the present occasion. The Conservative Opposition are proud of his services to the country, deplore his death, and offer their earnest sympathy to the family he leaves behind him.

THE CARTHUSIAN MONKS AT GRENoble.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXVIII.

Before Professor Foster takes leave of the Papal claims, especially concerning the control of temporal matters, he extols free schools, evidently meaning those of our American model, as the great means of breaking up a hated in these claims.

Goldwin Smith stands at the antipodes of Catholicism. Yet, as I see from the Spectator, he expresses considerable doubt whether popular education without definite religious teaching will prove a benefit.

Now in view of the gathering misgivings of religious Protestants, and of serious men generally, concerning the moral results of our school system, Dr. Foster appears a little precipitate in giving such confident praise to it.

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to vary and dispense in this matter according to due regard of time, place, persons and circumstances, to go beyond this apostolic ordinance or to stop short of it, as she has thought fit.

In like manner, Catholics hold that the Sabbath principle of setting apart one day of the week for worship and abstinence from servile labor, is divinely revealed in the decalogue, and is of perpetual obligation, but that the variation from the seventh day of week to the first, in honor of Resurrection of the Lord, is the consummation of apostolic precept, but as being simply of apostolic example, and of unvarying congruity with the scheme of redemption, binds Christians now, not at all as of divine injunction, or immediately of apostolic use, but as having been perpetuated by the Church through the same power of the keys by which it was first introduced.

When Dr. Foster is so triumphant in declaring apostolic example to be equal to apostolic precept, I should like to ask him what he says to the fact that, as we see from Acts xx: 7, the apostles were accustomed to celebrate the Communion with the believers at least every Lord's Day. In our time the Plymouth Brethren, the Disciples, and several other Protestant bodies, hold this apostolic example to be an unvarying law to the Church.

Yet assuredly he neither practices nor enjoins a weekly Communion. So also Dr. Foster will hardly dispute that, where circumstances were not decidedly against it, the apostles baptized by immersion. Yet Professor Foster has probably not baptized by immersion twenty times since he has ordained.

Foster's next chapter, treating of Justification, Faith, and Works, we will stand over until we have taken, however disgustfully, another turn with Lansing.

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS ON OUR LADY.

Now is the time to offer your gifts to Mary. Gather a bouquet as it were. Let it consist of all the virtues, the lily of purity, the violet of penance, and, above all, the rose of love, and your heavenly Mother will weave for you a bouquet of forget-me-nots when she beholds your May flowers blooming at her feet.

But the garden has done its work. It has been a refuge from the world's stinging gnats and bitter sorrow; and, tending and loving and watching it, its owner has once more learned to thank Him who makes a portion of ground something to cheer and strengthen and console. A garden was His first gift to man; expulsion from it, the punishment for our first sin.

—Louis May Dalton.

Childlike confidence is the chief thing needed for devotion to Our Lady and this is not easy to acquire in later life without proper direction and diligence, or even in earlier years without a thorough religious training at home and at school.

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with confidence in Him. We need this confidence in hours of desolation and temptation, when disposed to take gloomy or pessimistic views of the world about us. We need to have on our lips the familiar cry of her Litanies: Virgin most Powerful! Cause of our Joy! Gate of Heaven! Help of the Weak! Consoler of the Afflicted! and all the tender expressions of love with which, as true children, we can confidently invoke her motherly intercession.

FIVE-MINUTE SERMON. Third Sunday after Easter.

HOW TO WORK FOR SALVATION. The God of all grace, Who has called us to His eternal glory in Christ Jesus, after you have suffered a little will himself perfect you, and confirm you, and establish you.

The time in which the Easter Communion should be made is now drawing towards its close. To-day is the third Sunday after Easter, and Trinity Sunday, the last day for fulfilling the precept, is only five weeks off. All, therefore, who have not yet performed their duty should begin to think seriously about it.

There is a very weighty consideration which I wish to lay before those who are still negligent. Indeed, what I have to say concerns all who remain for any length of time in the state of sin. This consideration is not merely the danger of dying in this state, and of consequently being lost for ever. This, of course, is a neglect. What I wish specially to point out, however, is that, even supposing that those who are in the state of sin could be certain that they would before the end recover the state of grace, and should actually do so, and so secure eternal happiness, yet, for all that, the whole of the time spent in the state of sin would have been lost. Now, that this loss is no trifling one, will appear from what I am going to say.

As you well know, my dear brethren, Almighty God requires of each of us that we shall work out our own salvation. The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. This reward must be earned. The crown of glory is not payment due in justice for work done. But this is only a part of the truth. We have, indeed, to earn, to deserve the eternal recompense which God has promised; but that we may be able to do so God's grace is necessary.

Now, given that a man is in the state of grace, every supernatural work at least—that is to say, every work which springs from faith and hope—is a meritorious action, and deserves for him who performs it an increase of never-ending joy and happiness. We may, perhaps, go even farther than this, thinking that not merely every supernatural action, but every good action, even though it springs from merely naturally good motives, is meritorious in God's sight. And not only are the actions of a man who is in the state of grace meritorious, but the greater part of them have also another fruit of great value. The temporal punishment which he incurs is reason to think, the larger number of men are liable must be satisfied for, before we can enter into the kingdom of heaven. Now, almost all the actions which are performed in the state of grace satisfy for the temporal punishment which they incur.

But now suppose that these same works are done by a man not in the state of grace, but in the state of sin, what are their worth? I will not say that they are worth nothing; that would not be true. But this is certain—they are neither really meritorious nor satisfactory. They do not earn for us the temporal punishment of eternal life, which must be earned. All the works done by a man in this state are lost, and the time is lost. It matters not how difficult or how good in other respects these works and actions may be, they do not deserve eternal life; they do not satisfy for past sin. If this is not this in itself a sufficient reason for our taking care to fulfill our duty, and thereby obtaining such a value for our actions as to make our life really worth living.

PERE LE JEUNE.

Through my bed had not been made up since the creation of the world. It was not hard enough to keep me from sleeping.—Parkman's Jesuits of North America. The soldier of the Cross had kept the hours of vigil, fast and psalm. And still in evenings a holy calm. He thought of work undone; he wept. Dispel the old convent stern and grave. Could boast of none like Pere Le Jeune. The soldier-priest—let us leave it soon. And cross the Western Ocean's waves. Here am I, Lord! Ready to go. No matter what the task may be. My Master, on the accursed tree. At duty's call, has taught me so. St. Lawrence's surging tide and shoal. With Thee, are terrors overcome. Gaspe's granite cliffs I roam. My only prize, the Kedman's soul. My bed, upon the rocky steep. Though not made up since earth arose. Bring, in thy tread, thy love's repose. Thou avest Thy loved sleep. Ready, to meet the martyr's doom. Ready O Lord, the worst to brave. Ready, Alcequin souls to save. Ready, when called, I come.—Speranza.

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FATHERS AND SONS.

As boys grow up they very often show traits of character not at all amiable or winning; they are a puzzle and worry to their mothers, and to their fathers they become, in too many cases, objects of annoyance, not to say dislike. This is a very sad state of affairs in any household, when there arises an estrangement between father and son; when the boy's ways seem in the eyes of the father's eyes highly unsatisfactory and tyrannical and intolerant.

To the father the boy owes obedience, love and reverence. Does the father owe his son anything? Most certainly he does. The duty is not all on one side. The father has not done his all when the son is fed and clothed. He owes him something more—love, friendship, tolerance for his faults, sympathy with his aims and aspirations. Does the father always give these things to his growing son? The cases are too numerous where, instead of these most important aids to the proper development of a boy's better nature, he receives from his father nothing but fault-finding and nagging, arbitrary prohibitions, and worse than these, a disposition to sneer at the youthful self-assertion which is a feature of the boyish character.

At no period of life is a boy more a mystery to his parents and to himself than at the age of, say, fourteen or fifteen years. Then is his mind full of strange thoughts, his heart teeming with strange fancies, his heart responsive to strange impulses. Apparently hard and unfeeling—having outgrown the gentleness of childhood—he is, on the other hand, strangely sensitive and timid. This is a most delicate and dangerous time, when it requires not only all the strength and firmness but all the tact and sympathy of parents, to repress all that is evil and draws out all that is fine, in a boy's nature, so that he may enter upon the years of manhood with a body undeffiled and a mind and soul undaunted.

Coldness, harshness, intolerance on the part of a father at this period of a boy's life is a great misfortune to the boy, yet many fathers do not appreciate this; and, though with their daughters they are models of kindness, they are captious and critical when it comes to dealing with their sons. There is one thing above all which ranks in a boy's heart, and that is sarcasm. A father who uses sarcasm might almost as well use a poisoned arrow. A boy can endure out and out sternness and harshness, and be comparatively unharmed by it; but to be paraded at by one whom he loves is intolerable. God pity the boy whose generous impulses are warped by the sarcasm of a father or mother!

Fathers of families, the food and clothes you provide for your children are not everything. They need to be cared for and fostered in spiritual things as well as in temporal. Your duty before God to your growing sons is that you be kind to them, that you endeavor to understand them, that you try to make them feel confidence in you. Their hearts' happiness, nay, their souls' salvation, may depend on whether you win them by kindness or repel them by coldness. Many a boy who has grown wrong would not have continued in his wrong-doing if, after the first step downward, heartily repented of, he could turn to his father for comfort, or advice or assistance.

See the infinite kindness of God! We are His children. Young and old we are His children. And we all, like sheep, have gone astray. We all have sinned against Him, over and over again. Yet He does not treat us with scorn or contempt when we turn to Him. Oh, earthly fathers! can you not in some measure be like our Father in Heaven? To Him the prodigal may always return. Can you give a copy in your dealings with your sons the kindness which He employs toward us all?—Catholic Columbian.

HOW PARENTS TEACH CHILDREN TO LIE.

Truth is the straight line in morals. It is the shortest distance between a fact and the expression of it. The foundations of truth should ever be laid in childhood. It is then that parents should instill into the young mind the instant, automatic turning to truth, making it the constant atmosphere of the mind and life. Let the child know that "Truth above all things" should be the motto of its life.

Parents make a great mistake when they look upon a lie as a disease in morals. It is not a disease in itself; it is but a symptom. Behind every untruth is some reason, some cause, and it is this cause that should be removed. The lie may be the result of fear, the attempt to cover a fault and to escape punishment. It may be merely the evidence of an overactive imagination. It may reveal maliciousness or obstinacy. It may be the attempt for praise that leads the child to win attention and to startle others by wonderful stories. It may be merely carelessness in speech, the reckless use of words. It may be acquisitiveness that makes lying the handmaid of theft. But in the life of the child or the adult the symptom should be treated, the disease, and that the moral health is restored. Constantly telling the child not to lie is giving life and intensity to "the

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Figure the Matter Out for Yourself. Steel is now worth from \$18.00 to \$20.00 per ton, or about 12 cents per pound, so that if a cream separator were made entirely of steel the cost of the material alone would be only a very few dollars. Of course there is the further cost for foundry and machine shop work for tempering the steel, etc., and on top of all this a certain amount must be added to cover the expense of selling. This last item explains the difference between our prices and what others ask. Our prices are amply large to provide for the very best materials, the very best design, the very best workmanship and a reasonable margin for selling expenses and profit. We go on the principle of selling several hundred separators per year at a small profit per separator. An agent will sell ten to fifteen separators in a year, so he naturally has to have a profit of from \$3.00 upwards on each. We sell one hundred and one other things in addition to separators while the agent makes his money entirely from the few separators he sells. This explains how we can sell a separator for \$18.75 which others want \$25.00 to \$30.00 for. We send all our separators out on Free Trial. Send for our catalogue and terms. Windsor Supply Co., Windsor, Ont.

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making \$5,225,616.22, and it holds in Surplus and Reserve for the security of its policy-holders on a 4 and 31 per cent. basis \$6,424,594.21, being a grand total paid to policy-holders and held for their security of \$11,650,210.43. This sum largely exceeds the total premiums paid to the Company—the result of thirty-three years' operations, and actual favorable results count in life insurance.

R. MELVIN, President. GEO. WEGENAST, Manager. W. H. RIDDELL, Secretary.

lie." The true method is to quicken the moral muscles from the positive side, urge the child to be honest, to be faithful, to be loyal, to be fearless to the truth. Tell him ever of the nobility of courage to speak the true, to live the right, to hold fast to principles of honor in every trifle—then he need never fear to face any of life's crises.

The parent must live truth or the child will not live it. The child will startle you with its quickness in puncturing the bubble of your pretended knowledge; instinctively piercing the heart of a sophistry without being conscious of process; in relentlessly enumerating your unfulfilled promises; in detecting with the justice of a court and the technicality of speech that only one is virtually a lie. He will justify his own lapses from truth by appeal to some white lie told to a visitor and unknown to be overheard by the little one, whose mental powers we ever underestimate in theory though we may overpraise in words.—Home Journal and News.

Hearts That are Diseased will never be cured by the false, unnatural stimulation of liquor. First increase your vitality, build up the system, strengthen and purify the blood—then the heart will respond and grow strong. Ferroquine is precisely what to take, it gives you an appetite and a digestion that will look after everything that is eaten. Ferroquine proves nutrition, makes rich vitalizing blood, and is positively the most powerful restorative and strengthener known to science; it improves the nerve tone, regulates the bowels, well makes the feeble strong and the sick well; Ferroquine will do you untold good and cost only 50c. at drugstore, or Poison & Co., Kingston, Ont.

You A



A letter to the well as the time is not rejecting a disloyal God on Jesus Christ has any good eye But note the joy "in the heart" and the object of in our circumstances always for our changing; but it can rejoice always same. It is only power that this sible.—Rev. I.

CHATS WITH

The Christian joy. It is the duty, as well as his duty, to rejoice all the time in our circumstances always for our changing; but it can rejoice always same. It is only power that this sible.—Rev. I.

There are those who meet by constant points; the reward and a secure world. The never theirs; and the long-daily experience miss the pleasure theirs to pluck the flower of not ton Wright Ma

Fight your own ground. A and you'll succeed better than one's own. No one will ever help yourself. I heartily intend first step will but carve your own and stand firm. Men who have given them to have started dollar or two, have never been begged or paid speech. They own hands and Men who win I and I never know who induced mother to spend

Whether you are for money, or with your hand. Say "I will," conquer. Never say, I have done friends sometimes none at all.

There died week a young Catholic credit to the World. Frank B. B. He fought in struggle that many. A De antagonized a believed wrong not a man but he was not teachings of life. He working in order horred trick "With him the doubtful expressions success. We cratic and R that an upright tan was on life.

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RECEPTION TO MGR. FALCONIO AT ST. JOSEPH'S COLLEGE.

Philadelphia Catholic Standard and Times. The Excellency Archbishop Falconio, who presided during the celebration of the late Mass in the church of the Good Shepherd on Sunday evening, was given a reception in the auditorium of St. Joseph's College on Monday evening.

The Mass on Sunday was celebrated by Mr. Marchese, vicar of the Pope's Delegation. His Excellency, who is a former secretary of the apostolic see, presided at the reception, which was held in the auditorium of St. Joseph's College on Monday evening.

There can scarcely be any one here present who does not know the name of the Excellency. His Excellency, who is a former secretary of the apostolic see, presided at the reception, which was held in the auditorium of St. Joseph's College on Monday evening.

There is only one certain human voice that can explain all this uncertainty, only one amidst every kind of change, only one teacher that has taught the same doctrine century after century and can point to an unbroken existence, an unbroken organization, an unbroken body of doctrine.

respond to their divine mission? Commencing from Peter up to Leo XIII, all historians agree in saying that through them the light of Christ shined the world from ignorance and slavery.

It is an undeniable fact that when France, Italy, Germany and the other nations of the world were yet under the sway of barbarism and savage tribes, Rome, under the guidance of the Popes, was the center of civilization, and that Rome rescued those nations from barbarism and brought them to the light of civilization.

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