ST A PROTESTANT THEOLOGIAN.

CCXI. The opponents of Roman Catholic political rights are apt to give them-selves the air of being the only gen-uine Protestants. Now we know that the specifically Protestant section of the Church of England is the Evangelical party. Yet when, in 1829, Parliament was considering the question of admitting Roman Catholics, which a last it decided affirmatively, among the pronounced advocates of Catholic eman-cipation were William Wilberforce, the great Evangelical statesman and phil-anthropist; the Grants, of whom (afterwards Lord Glenelg) is a noted Evan-gelical hymnist; Daniel Wilson, after-wards the Evangelical Bishop of Calcutta; Lord Ashley, later the great philanthropist the Earl of Shaftesbury, pronounced Evangelical; and more than all, Charles Simeon, the leader

and head of the whole party.

These names are mentioned with evident satisfaction in the lest Church Missionary Intelligencer, the principal magazine of the party.

Imagine now such nobodies as Jame B. Dunn and Isaac J. Lansing confront ing the great representative Protest-ants that I have named, and, in exact antithesis to them, not only refusing to help in the loosing of political disabilities already resting upon Catholics, but actually trying to bring these disabilities back in America after almost a hundred years of freedom! And then imagine these "strengthless ghosts of men, as Homer would call them, if he condescended to mention them at pluming themselves, over against the Grants, the Wilsons, the Shaftesburys, the Wilberforces, the Simeons, as Pro testants of the highest degree, if not as the only authentic Protestants!

I may be asked what I say to Joseph Cook, who also joined in the absurdity called "The Committee of One Hundred." and endeavored with it to reverse the shadow on the dial, and bring back the persecuting narrowness Massachusetts law as it was in 1820. say that he was much too good a man for such exceedingly shabby company. Not, of course, that he is to be con inst adduced. Yet he is not farther b low their level than he is above that of the poor crowd among whom his unfate threw him. Among these there are one or two friends of my own, but I wish them to understand that I leave their names out, for auld lang

Lord Macaulay thinks that Oliver Cromwell really would not have cut off Charles Stuart's head if his position as a party leader, and therefore largely a party slave, had not forced him. Even so—"to compare great things with small"—it is sometimes amusing, in reading Joseph Cook's lectures, to reading Joseph Cooks letters, to the struggle in his mind between his educated enlightenment and natural justness of temper and the necessity he had, or thought he had, of " playing to After all, his u picious hearers were treated, without knowing it, to a good many grains of good sense and right feeling, which rhaps were not wholly lost, even on

Of course the great evangelicals whom I have mentioned were as familiar as the Fathers of the Republic with the arguments against admitting men to swear temporal allegiance to us whose spiritual allegiance lies else-where, and, like our Founders, they rejected the argument as of no convinc-ing force. Even Fronde expressly allows that now the profession of Ro-man Catholicism does not cast even a shadow on a man's allegiance. True, he intimates, I believe, in his very last lecture, a regret that the Roman Catholies had ever been re-admitted to full citizenship; but this is because he anticipates a time, as he signifies here and there in his writings, when Catholicism, and perhaps also sacerdotalistic Anglicanism, shall be forcibly suppressed. Of course he could not expect help here from these two schools, and as he can not well call for the dis franchisement of members of the national Church, he gives vent to a passing expression of spleen that the Catholies too have been enfranchised. Our Founders, and these transatlantic

Evangelicals, pass over the argument about spiritual allegiance as of no account, evidently for the reason that as allegiance, it has no concern with th question where else we bestow it. As ong as we discharge our civic liabili ies with alacrity, obey the laws, and if we ever have a religious scruple over law (which scarcely ever happens show plainly, like the Quakers, or the Reformed Presbyterians, that our scruple is not a cover for turbulence, the civil authority is bound to be con-tent. What depths of our being are being are left remaining, what spiritual bonds besides unite us with heaven, or earth, with our land or with other lands, with specific brotherhoods variwith which the State has absolutely no If the final development of the past ages means anything, it means

What is spiritual allegiance anyhow? It means a bond uniting us in deference, of various degrees, to other men with whom we are religiously conoined. This moral deference we pay in a special measure to the constituted organ of the brotherhood. is, at home or abroad, is a matter with which the State has nothing to do. It might as well forbid the citizens to derive their economic, or indeed their astronomical opinions, except from books written in the United States. Horace Greely, it is true, once expressed the belief that the best thing for our country might be to have an instrumentable wall built all about it, thus beating China out of sight, for her wall is only on one side. Yet even this would not suffice, unless every book written across the sea, including the Bible, could be sought out and burnt. Greeley would have fought hard for the Bible, but this would be Horace Greely, it is true, once expressed the belief that the best thing for our country might be to have an instrumentable wall built all about it,

the worst of all, as being not only in-dependent of our land, but of all lands, absolutely ecumenical, and much more than that, supraterrestrial.

I do not see what we are to do, unless we join hands with the Empress-dowager of China, and even there we see how the poor woman is breaking down under the impossibility of achieving the heroic work which she has undertaked, of shutting out every thought and every thing which is not igorously national. Even in the pureeconomic range, we already hear the fatal word Reciprocity sounding louder and lounder. Even our eminent Speaker is thought to be in danger of losing his place because he will not down to the semi Democratic Dagon.
Reciprocity, in fact, is our old friend
the camel in the tent. Let him once
get his forefeet in, and poor Protection has nothing for under the other side. And if this is true in the temporal sphere, what are we to say of the spiritual, which diswe to say of the spiritual, dains all limits of time and space and

The A. P. A.'s of my younger days ingenuously and most appropriately styled themselves Knownothings. They too were perplexed over the problem of infinite seclusion, not having interest enough in celestial circles to obtain the setting off of our country as a separated asteroid. What interest they may have had in the opposite directio I do not know, but the power was lacking there. They are rumored to have had scruples of conscience about remaining in America, as having been discovered by a foreigner and a Roman Catholic. It was also reported that they meditated the disuse of the English language, as being proved out of its own mouth to be of foreign extraction. However, as they could not agree whether the Pottawottamine or could not the Arapahoe would provide the better substitute, the English has been toler ated ad interim.

The fact is, as clear-sighted men have already discerned in France and Italy, there is no help except in the abrogation of Christianity. This is essentially, hopelessly ecumenical. is planetary in its significance. It is far more than planetary; it includes the universe. All things in heaven and earth, and in every world, are within its rage. How infinitely pitiful then, while professing a wish to keep Christianity, to devise how to shut up our Christianity within our own bounds! As far as the Gospel reaches, so far do the disciples of the Gospel belong together, in affection, in faith, graduated function and activity. forms of this may vary indefinitely the reality must ever actuate itself more and more profoundly.

Against this there is but one remedy to do as was proposed among the Paris Communards (not Communists) of 1871, guillotine all those who styled themselves "servants of that foreign person called God."

CHARLES C. STARBUCK. Andover, Mass.

TRIUMPH AND SUFFERING

To aid, guide and strengthen the members yet struggling against the dry?"

flesh and the devil, the Church has We shall each one of us have to underassigned for our veneration and imitaion some saint for each day of the year. But there are others, also, countless others equally deserving of the same consideration. Among the number each Catholic family has a representative. Father, mother, sister, brother, some, perhaps all of these. Heaven is peopled with such souls. They are the Church triumphant. Individual honor and veneration to these the Church cannot give as she does to those in the calendar. she has been mindful of their triumphs and for that purpose has

nating it as All Saints' Day. What a sweet and consoling custom A custom which has existed in the Church of God since the day on which St. Stephen was murdered by the Jews. A union not confined to the members of the Church militant on earth, but extending to those of the Church triumphant in heaven, for it is the same Church, though in different states. A bond uniting us to them; we rejoicing at their glory and they praying and guiding us

aside the first day of November, desig-

to the same final happiness.

Nor does the communion close here.

For in addition to the saints in heaven also includes those souls gone from the Church triumphant. saved but not wholly purified, hence members of the Church suffering, passing a purification to the flames of purgatory to cleanse them of all stain. For these Holy Mother Church has set apart the Feast of All Souls.

They long for release; for the sight of God and for their final reward. It is in our power to give them relief. We can do so by prayer, by almsgiving and a thousand good works, but best of all by an occasional Mass said in their And who of us knows but what some of those most dear to us on earth may be of the number? Let us, then, be ever mindful of them, and let us never ail to pray for them, knowing as we do that we shall receive rewards a thousand fold from them when they have joined the Church triumphant and are then venerated with the other saints. therefore, the souls of the departed rest in peace!-Church Progress.

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FIVE-MINUTES SERMON. Twenty-Fourth Sunday After Pentecost.

THE LAST JUDGMENT. "For as the lightning cometh out of the east and appeareth even unto the west, so also shall the coming of the Son of Man be." (S., Matt, xxiv. 27.)

In a few weeks it will be the beginning of the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming— the coming our Lord Jesus Christ, the Second Person of the Blessed Trinity, the Eternal Son of the Eternal Father, God Himself, into this world to redeem m sin, to set us an example of all virtues, to open for us the gates of the sharers of Hls infinite happiness for all eternity. Holy Church, our mother, appoints these four weeks to prepare took place at Christmas, so that we may be in the proper state of mind to appreciate the benefits of His coming and to derive from it all the good i was to procure for us. This state of mind should be one of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have committed against Him, with that love which makes us firmly resolve never more to offend Him and to spend our lives as far as it is ing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration the second coming of our Lord, when He shall come in His majesty to judge the living and the dead, in order to strike fear into our souls, for, as the Psalmist says: "The fear of the Lord is the beginning of wisdom"; and again: "Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments.' the Gospel of to-day our Lord

foretells the destruction of Jerusalem. This was the scene of the most direful calamity and suffering the world had even seen from its beginning, or probably will ever see again. An number of people were assembled within its walls-over two million according to Josephus, the Jewish historian. Suddenly the Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within the city-rage and discord prevailed, the people fought desperately and butchered one another without mercy. Then famine and pestilence voured their own children in the madness of despair. The Romans at last took the place by assault and utterly de troyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth. All this as distinctly foretold by our Lord forty years before it happened, when it appeared most improbable. It was God's judgment executed on this God's judgment executed on this wicked people. Our Lord foreshadows in this calamity the still greater one to the wicked of the awiul day of judgment both at death and at the end of the world. "If these things are done in the green tree, how shall it be in the

go the judgment of God. Jerusalem, city, is the figure of t soul. Shortly we shall be surrounded on every side by our spiritual enemies Perhaps next week or to-morrow some fatal disease will seize upon us. In its grasp we shall be utterly helpless. the skill of physicians will be of no avail. Our bodily powers will fail. Then our sins will stare us in the face. If we have been disobedient and impenitent up to that time, how shall w Racked by pains, the mind en teebled, how can we drive off the dread-ful despair which will surround us and press us in on every side? And death as the lightning cometh from the east and appeareth even unto the west, sishall the coming of the Son of Man be. Death is the coming of the Son of Man to judge us and settle our lot for all eternity, either for weal or woe.

place at the hour of death and all the torn. scenes of the great judgment, when at the sound of the last trumpet the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts be accompanied by many heartfelt prayers to God for contrition and a firm determination so to live as to be ready for this last judg-ment. Thus we shall make our peace with God, welcome the new-born Saviour at Christmas, and welcome Him with joy even at the great and terrible day of judgment.

At Broadway there was a jam of cars and heavy trucks and the procession had to wait. Nob.dy has been able to tell

Not a Good Catholic.

"A man who does not attend Mass every Sunday, unless, of course, he has sonable excuse, who does not re the sacraments of Penance ar Holy Eucharist after he is conscious of having mortally offended God, who does not observe the commandments, who spends the money he earns in periodi cally drinking to excess — such a man is not a good Catholic," says the New World. "He may comply with the law of his society once a year and approach the sacraments, and then he may be for a while within the pale of the Church again; but all the rest of the time, unless he repents, he is not and must not be considered a Catholic in good standing."

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto References as to Dr. McTaggart's profession-standing and personal integrity permitted

y:
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oliege, Toronto. Right Rev. A Sweatman, Bishop of Toronto Thos. Coffey, Catholic Record, Londou.

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DANGEROUS MOODS IN SERMON-IZING.

I am an old friend and shall use the privilege of my position and speak plainly. Let me ask you to probe your own motives as deeply as possible, which I am sure are mainly right. not these pessimistic and procrastinat-ing humors which are fast settling down into a chronic malady, imply a more or less defective consecration to God and your work? Some faint strain of ambition may enter into the concep-tion of your task and debar you from counting to the fullest possible t upon divine help. You have to think that the popularity you have achieved with the thinking and reading sections of your con-gregation is an essential constituent of ar usefulness, and are a little fearful est the ebb tide should set in. Let God give or withold public favor as He may decree, but it is a dangerous thing for you to aim, in however subordinate degree, at keeping it. Be anxious only about your usefulness, and God will take care of your popularity, if He thinks it good for you and His work that it should still attend your ministra-tions. Think of yourself as Christ's bondslave, as did St. Paul, and rememper that to be a bondslave is not only to be more absolutely subject to the will of your Master in the methods of you work than is the hired laborer, but is to have a claim upon His help and support not possessed by the hired laborer, who serves only within prescribed lines. You once knew yourself to be divinely called to the ministry of the Word, although the routine of the last ten

years hat sometimes brought you almost And you feel this fact still standing as a solid thing in the background of your pessimistic vaporings and trepidations, although the atmosphere of hurry in which you live much of the week prevents you from being adequately im-pressed by it. When you sit down to your next sermon remember the subject has been prayerfully and conscientiously chosen, and do not bark back from it to dyspeptic or hysterical mood which is unworthy of you. as much faith in the providential suita-bility of your subject when you begin and the beginning seems unpromising as when you came dawn the pulpit last Sunday morning t ing God that the thing had turned out so much better than you expected. to have a little faith during the days preparation as well as in the act of de-livery. Never allow yourself to be mastered by the temptation that it will be better to turn to something else, or that the subject may prove so tame and colorless that you will be compelled to show contempt for your own offspring by presenting it to the congregation numdrum, passionless, tone. True, you may not have gifts of voice and action-and shall I add of superficialty?—which enable son fortunate men to turn platitudes into entrancing music. Your sermon now and again may not count for much as a study in theology or an effort in literature, but as a practical counsel to the living men and women for whose spiritual welfare you are set to care, it piritual welfare you are set to care, nay be of a value that can be told only in the arithmetic of the judgment day. some mysterious hand seems to put to sleep for a while those faculties of the aind which make you coruscate, believe that your Master for once in a way has hing better for you to do than to be brilliant. Never forget " the Lord in sections of the has much people" community which lack appreciation of those purely intellectual qualities

A STORY OF THE STREET.

about which you are so anxious in the

hroes and agonies of the week end .-

It was not a long procession or pleasing one, but it attracted much at-

There was a policeman in the lead.

Beside him walked a stocky, bull-necked young fellow in a yellowish suit of loud plaid. His face was bloody, and his right wrist encircled by the bracelet of tention the "twisters" which shackled him to his captor. The face of the policeman was also bloody and his clothes were Behind these two walked three other patrolmen, each with a handcuffed

prisoner.
The "kid" and his "gang" had been caught in the act of robbing a saloon, and the fight had been lively, although short. The prisoners had been taken to the detective's office and photographed and registered for the rogues' gallery. They were now on their way to court,

to wait. Nobedy has been able to tell just what happened, but they all agree as to the essential points. First, the bystanders saw a strak of yellow, which was the kid; then a streak of blue which was the policeman. The prisoner had wrenched the twisters from his captor's hand and made a dash across the tracks. The policeman thinking of course, that he was trying

to escape, had followed.

Then everybody saw a little child toddling along in the middle of the track. A cable car, with clinging bell, was bearing down upon it with a speed which the gripman seemed powerless to check. The baby held up its hands and laughed at the sound of the gong, On the other side of the street, a woman was screaming and struggling in the arms of three or four men who were trying to keep her from sacrificing her own life for that of her child.

Then the kid stood there with the

child safe in his arms, the steel twister hanging from his wrist. He set the baby down gently at his feet, loosened the clasp of her chubby hand on his big red fist, and quietly held out his wrist to the policeman to be handcuffed again. He had had one chance in a mil-lion for his life when he made that desperate leap, but he had not hesitated

the fraction of a second.

Jacob A Riis was among those who saw the splendid deed. If he felt the need of any encouragement in his fight with the slums and his war upon influences which convert young men like the kid into "toughs" before they are

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NORTH AMERICAN LIFE

Secretary.

JOHN L. BLAIKIE.

twenty, he must have left that Broadway crossing with new hope and a more determined spirt.—Youth's Companion.

The Sin of Detraction.

"Detraction," said an English priest in the course of a sermon, "is one of the cleverest devices of the devil. An unbridled tongue is like diabolical posession. He who contracts the habit of detraction seems almost to lose his free will; the whole being goes to the tongue; eyes, hands, feet, mind, will and voice minister to it, and find substance for its exercise. We cannot

guard against this temptation, for of all sins it is most difficult to obtain forgiveness for that of detraction.

"In the first place, we are apt to forget our own words, and so do not onfess them; in the second, if we have taken away our neighbor's good name we cannot obtain pardon unless we make restitution, and in such a case it is far more difficult to make restitution than in one of ordinary theft, more especially where the charge is true.
"Now let me suggest the reme If we meditate frequently and regular-

on our own faults, our own false hoods, conceit, vanity and manners, and transgressions against the light and grace we have received from God, we shall be less likely to dwell on the faults of others. Let us strive and pray and fight with this sin, till it is rooted out from amongst us. What is not possible to poor human nature is not only possible but easy with the grace of God, and He will give us strength if we seek it, to conquer our tongues our tongues, and to so train them on earth to keep silence or to speak, that they may be fitted one day sing His praises through all eter-

A COMFORT AND A CARE.

IF YOUR HOME IS BLESSED WITH A BABY YOU WILL APPRECIATE THIS.

A baby is a priceless comfort, but in its utter helplessness is also a great care. Anything that will relieve the tired mother and add to baby's health and happiness is both a help and a friend. This is what makes the statement of Mrs. Thos. Little of Kingston, Ont., so interesting to all mothers. She says: "When my baby was eighteen months old he was troubled with a sour stomach and was badly constipated. These troubles made him cross and restless, and I had to be up with him a number of times during the night. I finally got a box of Baby's Own Tablets, and after giving them to him for a few days his bowels became regular, his stomach was sweetened and he slept well. I think these Tablets are just what mothers need for their little ones." Baby's Own Tablets are the best and most convenient form for administering medicine to the very young. They are safe and harmless and free from opiates. Sent post paid on receipt of price 25 cents per box, by the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. A book on the care of infants and children sent free on request. Write

ALCOHOLISM CAN BE CURED. Rev. Father Quinlivan's Opinion of the New Antidote,

New Antidote,

The good points of this new discovery for the following: First, if taken according to directions, it completely removes all craving for liquor in the short space of three days; its use for a longer time is intended only to build up the system. Second, it leaves no bad after effects, but, on the contrary, aids in every way the health of the patient whilst freeing bim from the desire for drink. Third, the patient may use it without interfering with his business or leaving his home. All other liquor cures I have yet heard of are very costly, oper ate slowly, are doubtful as to effects, and often impair the health and constitution of the patient. I therefore look upon this remedy as a real boon, recommend it heartily to all concerned, and bespeak for it here in Montreal and elsewhere every success —J. Quinlivan, S. S., pastor of St. Patrick's, Montreal, Full particulars of this new medicine mailed free to all applicants. Address Mr. Dixon, 83 Willcocks Street, Toronto, Canada.

The other day we saw on a large sign the motto: "Friends of union labor do not patronize saloons." This was printed in very prominent letters, and we rejoiced very much to see it stated so publicly and plainly that the friends of union labor, who must be numerous, do not patronize saloons. But when we continued to read still farther and came to the words: "Which Sell Non-Union Beer." If the first line had stood alo we should have liked it better.

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OCTOBER 25. 1

CHATS WITH TO THOSE WHO P FOR SUC If a vigorous your anxious to push his b

money, were offered a shorten his life ten accept the money For what stocks an exchange the peace his mind for the rest price would tempt a steady nerves for sh enabling him to sign stitute, for buoyant's ious manner, jaded apathy? What won right, youthful cou immediately wrinkled, care worn with anxiety? How take for his athletic elastic step, if offer bent form and a shu much real estate w fair compensation f ship of his wife, the his home, and the s children? Suppose that a bri

graduate were aske the result of his for give up his appreciatature, and art, his wonders of nature, human nature, and the doors of intelled his studies have of nuch money would Ask some man who exchange for the fr made his life rich w

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Ask some respectal for good in his advice is sought, we example to growing good name, his inflict's respect—what One may think th propositions, and millions would tem

eal treasures of life

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not to be classed cannot be express But think a mo Look deep into yo these bargains ma indirectly, but n voluntarily, and m level-headed busi men make just subelieving that the How many men destroyed their h scramble for we: prudent business a sufficiency and bodies and all t life's enjoyment business acquain moment's respite or fear of ruin? it? Dollars-of dollars. Thousand premature old agenough to be f

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right to be cal Does such m very makers ot give them