THE TRUTH ABOUT THE CATH. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXX.

The Novatian and Donatist schisms were by no means fundamental in the se of Arianism, or even of the later es of Nestorianism and Eutychian Both Novatians and Donatists sem. Both Novatians and Polarists were thoroughly orthodox concerning the Trinity and the person of Christ. Indeed, the Christological controvers-

the Christopear description of the Movatians and Donatists also held the general Catholic view of the sacraments, with two profoundly important differences, which distinguished them alike from the Catholics and from the Catholics them alike from the Catholies and from the other heterodox parties. First they denied that a sacrament adminis-tered by an open offender was valid, and then, on the ground that the Church held communion with such of-fenders, they went on to deny the valid-ity of the Catholic sacraments generally: Secondly, the Novatians denied that the Church had power to forgive mortal sin, at least to forgive homicide, adult-ery, robbery or idolatry.

ery, robbery or idolatry.

Here, we see, the existence of Christianity was not at stake, nor the fundemental doctrines of the God head and the Incarnation, The origin of these two parties was not even so widely divergent from Catholicity as that of divergent from Catholicity as that of Montanism, for it did not substitute Montanism, for it that hot substitute prophecy for the priesthood. The originating impulse was hardly heretical, although it became exaggerated into heresy. It was rather an extreme rigorism or puritanism of discipline, ending, as excessive puritanism is to end, in the assumption that its adherents alone constitute the Church of

Deeply as the Catholic Church felt herself injured by these two movements, she did not confound them with the great heresies, least of all with Arian-ism. Indeed, she took no exception when the Novatian bishop Ascesius was asked by Constantine to sit in the Nicene Council. In return for this courtesy the Novatians became immovable champions of the orthodox formula. Although Rome was particularly injured in the origin of Novatianism, she would suffer no reprisals upon the Novatians in the way of rebaptizing them, nor I believe, of reordaining them, although, " Catholic Dictionary" for many ages there were different schools of opinion in the Church as to the precise point at which irregularity of orders passed into invalidity. Nor is it always quite easy to be sure when an imposition of hands was meant to confer orders and when only to con-

Of course in the case of these two nents, which were rather schismat-han essentially heretical, like Arianism, it was easier for the distinction between the soul and the body of the Church to come into mind. It is St. Augustine, living among the Donatists, who asks whether Christ has not that which is His own even outside the Church. It is he who declares, and that with immediate reference to the Donatists, that opinions much more per verse than theirs, if received by inherit-ance, and held in the spirit of candor, ance, and held in the spirit of candor, involve the error of heresy indeed, but not the guilt of it. This plainly is what he means, when he says that such honest minds "are in no way to be accounted heretics." Had he lived in the days of the Schoolmen, he would have expressed himself somewhat more precisely. He would have said that here was material, but not formal heresy, that is, not heresy formed into sin by

says he, he quotes no Pope, and no coun-

What a strange way of dealing with such an authority as St. Augustine!
It is true, there is no conciliar or Papal
definition confirming the great Bishop
of Hippo. This is because it is not
usual for the Church to define propositions which nobody contradicts. the Consubstantiality of the Son might never have been formally there been no Arius. It might have continued to be assumed, without any need of going farther. What occasion could there be for a definition of the self-evident statement that God does not condemn a man for believing what he has been brought up to believe, so long as he does not dishonestly turn away from new evidence concerning it? Pius IX. has come concerning it? Pius IX. has come nearer to defining this proposition than any one else, and in Dr. Foster's view has probably defined it in fact. I am certain that there has been no defin ition, because, as the Pope himself signifies, the Bishops themselves know already, by universal consent, that be defeated by ignorance or error is not turned into crime by a sinful adherence of the man himself.

Nevertheless, in a sense, the Church has already defined St. Augustine's declaration, for, as I learn from the German Bishop whom I have already quoted, she early received it into her Canon Law, and thereby made it a part of her system. All propositions, previous subsequent, must be defined in the light

It is plain that the Catholic Church must have shared St. Augustine's view of the possibilities of grace for the Donatists, for she went to the utmost limit of indulgence in her proposals for reconciliation. She did not even require of them a formal acknowledgnt of their having been in schism She did not ask the Donatist Bishops to abdicate, but proposed that where there was only a Donatist bishop, he should acknowledge the primacy of Carthage, and that then,—as this made him Catholic, the Catholics should submit to that where there was only a Catholic Bishop, the Donatists should sub-Bishops, a Catholic and a Donatist, the are merely baptized heathens. There Divine law. Marriage was a mit to him; that where there were two

one of senior consecration should become the pastor of the united flock and should then be succeeded by the junior These proposals failed of acceptance,

but only through the obstinacy of the Donatist leaders and the fury of the Circumcelliones. Had they succeeded, the great schism would quietly have melted back into Catholic unity, and the question how much occasion the Catholies had originally given for it might have been peaceably discussed as a matter no longer of practical con-

How absolutely inconsistent this mild readiness of the Church, especially of the readiness of the Church, especially of the Sees of Carthage and Rome, to forget the past, on condition of unity in the future, is from the stiff and proud determination which Foster ascribes to Rome as of her very essence, not to own that there can be any seed of salaction in any Christian party whose vation in any Christian party whose visible unity with her has been inter-rupted for a while! The Catholic scheme of reconciliation plainly rested on Augustine's assumption, that if the Donatists would listen to reason, it would show that at heart they had kept a sense of unity with the Church, notwithstanding that this had been visibly interrupted for a while by human infirmity and a praiseworthy but ill bal-

anced zeal for purity of discipline.
In like manner, temperate Catholic writers (see the "Catholic Dictionary") do not hesitate to acknowledge in on Calvary. the Jansenist movement a laudable for purity of administration, although distorted into partisan excess. Accordingly, notwithstanding that Ar cordingly, notwithstanding that Arnauld's De la frequente Communion was almost a symbolical book of the Jansenists, Rome could not be moved to condemn it. To be sure, the French Jansenists did not, like the Donatists, set up a counter-organization.

up a counter-organization.
Yet was St. Augustine at all hesitating as to the essential visibility of the Church, and as to the normal necesthe Church, and as to the normal necessity of being in visible communion with her? No more than St. Paul. Dr. Foster's assumption, that, under Roman influence, the doctrine of the Church's visibility has steadily gone on increasing in rigor, and with less and less account taken of meditying principles. count taken of modifying principles, is so far from being true that it is very nearly the precise opposite of the actual course of history. I do not hesitate to say that there was more proportional emphasis laid by the apostles, and certainly by St. Augustine and St. Jerome, St. Damasus and St. Leo, on the neces sary visibility of the Church, and on the necessity of manifest union with her, than is at present laid on it by Leo XIII. Not that the now reigning Leo holds it any less tirmly than the first of his name, but that there is more occasion now than there was then for weigh-St. Augustine's question: "Has Christ nothing of His own outside the

Let us consider some great differences of situation between the earlier and the present Roman Catholic CHARLES C. STARBUCK. Andover, Mass.

Church?"

FIVE-MINUTES SERMON.

Passion Sunday. BEHAVIOR AT MASS.

"But Jesus hid Hims If and went out of the mple"—(St. John vini, 59)

and while He remained in the City of Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Fart. a deprayed intent.

Professor Foster allows that Perrone, the eminent Roman Jesuit, a divine of our own times, and, as a Jesuit, confessedly representing a school of great theological weight in the Church, has a quoted St. Augustine among others as proof that there may be inculpable separateness from the Church. However, says he, he quotes no Pope, and no country except, perhaps, in Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Old Law was soon to be superseded by the New, and the Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Old Law was soon to be superseded by the New, and the Temple of Heavenly Father truly known and glorified among men. And, although the Church has approached by the New, and the Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Church has approached by the New, and the Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Church has approached by the New, and the Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the kindred race in Ireland. It is not astonishing, therefore, the temporal interests of the temporal interests of the temporal interests of the proper object of his people's care. That it is so is shown by the fact that in the country work is accomplished gratuitously. Should be need any carting done, he or profanation within its sacred precincts.

If you recollect, the only time that If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with down-right severity, was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation, He at once turned upsuch profanation, He at once turned upon the sacrilegious traffickers and drove
them and their wares out of the Temple,
using a scourge and saying: "Take
these things hence, and make not the
house of My Father a house of traffic."
Nor did they stand on the order of their
contact for they recognized in the ingoing, for they recognized in the in-dignant countenance and commanding nce of Jesus Christ the manifesta tion of Divine displeasure.

Now, the attitude of Our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons—first, to love the House of God and to requent it; and second, to behave with greatest reverence within its walls. the greatest reverence within its wans. Surely the Lord of the Temple did not need to honor it. Yet, behold, His at-tachment for it, how often He visited it, and how incensed He was against all profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of Our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath con-sumed Him?" And do we not flad that those amongst us who have most of the Spirit of Christ imitate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Chris tian spirit than irreverence in the Temple of God. People whom you see enter the church laughing and talking, have little or no sense of worship; they come rather for appearance sake, like

he Sadducees of old.
People whom you see come habitualy late to church, though they live in
the very next block, have no true dethe very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles

and brooks no delay.

People whom you find neglecting church Sunday after Sunday, have nothing of the Spirit of Christ; they

is no truer test of our religious spirit

than this.
What is our attitude towards the House of God? Do we love to frequent it? Do we act with due reverace in it? If we are indifferent or reverent, our religion is a mere senti-ment, and our worship worse than a pre-tence. Let those who talk in church. tence. Let those who talk in church, the slothful Christians who straggle in late to church, the negligent Christians who seldom enter the church at all, ask themselves how Our Lord Jesus Christ must regard their conduct. Surely He would use the lash upon them, or He would withdraw from them as He did would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the Temple. I greatly fear Our Blessed Saviour would find much to displease Him in our abundance. He wight Him in our churches. He might, per-haps, even find a den of thieves, and in many of the organ galleries He would find dens of impious flirts and gossipers. Oh! my dear brethren, let us imitate the Blessed Saviour in His reverence for the Temple of God : le us frequent its sacred precincts,

never, by word or act, be guilty of the slightest irreverence within its walls. Let us teach our children to behave with the utmost decorum before the altar; let them understand that no word should there be spoken that is no addressed to the throne of God. And then we shall not grieve the Sacred Heart of Jesus, so soon to bleed for us

#### CATHOLIC HIGHLANDERS OF SCOTLAND.

No one who has lived amongst the Highlanders and studied the character the people can fail to love and ad-ire them. Their ordinary life, occupied in quiet, pastoral occupations, induces a shyness with strangers, but under the calm exterior there is a deep fund of emotion, ready to well up when stirred by religious enthusiasm. For their Gaelie, prayages are full of process. their Gaelic prayers are full of poetry and abounding with unction, and are treasured up from one generation to another. Witness the beautiful hymn another. Witness the beautiful hymn invoking the Blessed Trinity, St. Michael's, St. Columbia and the "golden-haired shepherdess, Mother of the Lamb without spot," in which the people of Benbecula and the other people of Benbecula and the other Catholic islands publicly commend to God and the saints the welfare of their flocks and herds, as they lead them annually to the summer grazing grounds. Generous to a fault, they are ever ready to bestow upon the needy; staunch of purpose, they are a race given to undying friendships, even though, like all people whose a ections are strong, they be slow to forgive an inquiry.

The position of a priest in a High-

land community is, as may be imagined, one of exceptional authority. The deep reverence and enthusiastic devotion reverence and enthusiastic devotion with which the people regard their faith, extends to the person of the priest, and not only in spiritual things, but even in many of the every-day affairs of life which even remotely concern his interests, his will is obeyed with childlike decility. Examples will with childlike docility. Examples will show this better than pages of descrip-The writer knows one Highland who has often driven from the priest public house on a Saturday night, the too indulgent members of his flock, and that with a liberal use of his "pastoral

Should he need any carting done, he announces from the altar the different days upon which he desires the various farmers and crofters to assist; whole parish again, will assemble to whole parish again, will assemble to cut peat for fuel on the appointed "priest's moss-day;" and so with other matters of a like nature. Brought up in such principles, the young Highlander regards priest's interests as his own and is not likely to be wanting er regards priests interests as his own and is not likely to be wanting when his help is needed in things that affect religion more directly. Is there to be a special feast day—some procession of the Blessed Sacrament the priest simply announces that help will be needed, and scores of willing hands are at his service. The writer can never forget an occasion of the kind in which he was privileged to take part, and in which the cheerful readiness with which the young men of glen devoted themselves to the needful labor, was as edifying as their religious demeanor during the sacred function

It is true that in such secluded disfricts as those we are now considering work required is very different in its nature from that so urgently needed in the cities and large towns, but what-ever assistance the Highland priest may demand, there is always abundant good will to supply it, and that, after all, is the question at issue. - Catholic

### English Cardinal on Divorce.

Cardinal Vaughan, preaching on Sunday in the Catholic Church at Chiswick, England, referred to the advantage taken in that country of the existing divorce laws and regretted that the divorce laws and regretted that the Legislature of England had departed from the Divine and revealed law of God respecting marriage. The indissolubility of the marriage tie, said his Eminence, was broken by legislative enactments and he deplored the fact that a large number of people unhappily availed themselves of this facility. People who were divorced aud married again were simply living in adultry. again were simply living in adultry, according to the teaching of the Cathelie Church which had no power to legalize the condition of thin minister the sacrament to those who were thus living in the breach of the

obligation, and men who treated their wives as though they were slaves or servants were acting on the worst principles of pagan times.

THE QUESTION OF PROGRESS. Meeting the Old Accusation Against the Church

The Priest was an elderly man, at least threescore and ten, with a quiet and unobtrusive manner. The Editor, apparently under middle age, was a man of our times, animated by the spirit of the age, and a firm believer in our glorious ninteenth century.
"The great objection, Father," said

he one day to the priest, "to the Church, is her unprogressive character. She fails to keep up with the times, re fuses to advance with modern society, and the world goes on without her." Whither?" quietly asked the

priest. "Whither? Why, on its progressive

Do you mean that the Church herself is not progressive, or that she op-poses progress in individuals and so-" Both. The Church is stationary-

remains what she was in the Dark Ages

does her best to keep society back to

where it was a thousand years ago, and to prevent the human race from taking a step forward.
"There is, I suppose, no doubt of

that?
"Not the least." "Is it not possible for the Church to remain immovable herself, and yet be remain immovable in her influence on individuals and society generally?"
"To aid progress the Church must be

herself progressive "You see then neither argument nor wit in Dr. Johnson's reply to the learned butcher who gave it as his opinion that to criticize a great poet, one should himself be a great poet: 'Nonsense, sir! as well say he who kills fat oxen should himself be fat. have always thought differently. Progress is motion. \* \* \* A man cannot make any progress if he stands on a movable foundation, as you may see in the case of the poor fellow in the treadmill. Archimedes, in order to move the world, demanded a whereon to rest the fulcrum of his lever outside of the world he proposed to move. The Church, if herself movable or progressive, could not aid either so dividual progress; she would simply change with the changes going on around her, and could neither aid nor

control them."
"But, Reverend Father, you overlook the fact that it is precisely in her-self that progress is most needed. She teaches the dogmas . . in this enlightened age and in this free republic, that she did in the barbarous ages

from truth and justice? Your objection is not well taken, unless you hold that truth and justice are variable, and change from age to age and from nation to nation, which I presume, of you are unwilling to do."o. A. Brownson.

### A MOTHER'S ADVICE. She Tells How Little Ones Can be Kept Well, Contented and Happy.

When baby is cross and irritable you may rest assured he is not well, even if you are unable to see any symptoms of his illness other than fretfulne is not natural for a baby to be cross and he is not so without reason. He has no other way of telling his troubles than by crossness and crying. When baby is cross give him Baby's Own Tablets, and they will soon make him good-natured and happy, because they will cool his hot little mouth, ease his sour little stomach and hold his obstination. ate little teeth through painlessly. These Tablets are just what every mother needs for her little ones—and

for her older children too. Mrs. Clarence McKay, Roseway, N. S., says:—'I find Baby's Own Tablets the best medicine I have ever used for my little ones. When my baby was four months old he was very troubled with indigestion. would vomit his food as soon as he took it, no matter what I gave him and he seemed to be always hungry and kept thin and delicate. He also suffered thin and deflects. He also suffers from constipation. After giving him the Tablets a few days the vomiting ceased and his bowels became regular, and I must say that since I began the use of the Tablets I have had less trouble with this baby than I had with any of the rest of my children.' Every mother should keep Baby's Own Tablets in the house at all times—there is no telling when an emergency may arise.

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WM. McCABE,

# She Could not Stand on Her Feet

## THIS WAS THE RIGHT ONE

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Bad Books and Filthy Newspapers. An English Bishop has given a warning to his diocesans which all Catholic parents ought to take to heart. In Pastoral he reminds his people that writers of books and editors of papers too foten unscrupulously pander to de-praved tastes, and thus whilst they are the cause of much sinful pleasure to their readers, teach the young in particular that lustful excitement is harm. Parents have a most serious duty not to allow books and newspapers indiscriminately in the house trades' people are bound not to sell what is really had. We would suggest, says the Bishop, that when daily newspapers have the honesty and courage to resist the temptation to insert reports of sensational trial which reveal immorality people who are eager for the purity of the press should not only read but re-commend those journals to their friends. Unfortunately prurient and morbid tastes are so common that the editor of a paper who declines to gratify them does so at a sacrifice, and his less scrup-ulous rivals gain advantages over him in the matter of circulation. Trying to do right amidst difficulties, he is en titled to practical sympathy.—American Herald.

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OUR BOYS A Think of the 8 When Alfred Tenn once gave a very wis to his older brother latter was going out very shy at the thou ture poet, who used deal of his time in st said to him: "Fre chel's great star pa soon get over all that Self-forgetfulness icure for this trouble

MARCH 15, 19

shyness. The nervot that everybody in that him or thinking detect any lips curv jumps to the conclus voked by some ecce dress or behavior. whispers exchanged the opposite corner for their subject. T is by no means the sembly. Indeed, the to whom he is so imp himself. As soon a comparative insignification self, and throws his whatever may be g tressing sensations It is not in socia

that we suffer from selves too prominen world of our ideas. sions when we are t ourselves more hig think of ourselves me to think. The reme to the great star pat how large the world small a part of it is own selves; to cult sense of our own ur presence of the vas outside. Especially of God Himself teac for it is in the light of eternal things tha slight, after all, is Girle, Good

Graciousness, kir anners will cover a defects. Exhibitions of se

ness—they are quite will doom the pre-flowerism. The old is as beauty does' true. When beauty to people, and has the rights and priv beauty is decidedly Graciousness is forethought, of bei omforts and wants To be polite is not as some misg mortals seem to be viduals are unpolis have not been in brought about cultu but there is in ev onsciousness of wha and polite. To be respect to the fellow jolly train of life. ahead of weaker one mindful of the disco else, is to be a bore endure such exhib ners—called bad ma but selfishness it is,

It is nice to r leaves the room. should not be throw ne forgets, or ev that such evidences e sweet-mannered not a cent's worth of a little thought a thoughts into effect

Good manners sh and off like one's St is due to strangers of-all-work and the entitled to a certain eration. Who can girl who has more social position, and annoy and show un to her kitchen mai ners are for displayerishable. Good wears out. It is just as it was last, and even better. The thought, considerat the broader will these attribu girl's soul grow shine forth.—Helen

The Right Re large Canadian city his early struggle proved to be of mor He was next to boys. His father w

whose work was, for distant places, are prived him of home tire care of his so Returning from eldest sons had mat versity with the in college course. He they could go to co ng his argument by when he was in cha tion of a railroad, h same time, for a tin expert bridge-build first advertisen of applicants, inclu

young men, clerks, others, who made obtain the position. ters of recommend nitaries; others s sonal influence to l eration was only one man responde vertisement. He hands in his pocke back of his head.

eh? What are you