THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCIII.

Persecution, as now understood, means: The application of temporal penalties against opinion. Pope Pius V. was unquestionably a persecutor in this sense.* That he was a conspirator with assassins, I do not believe. He appears to have been far too courage ously outspoken a man for any such insidiousness. If he had wanted Elizabeth murdered, he would have said so in the bull of excommunication. Nothing but incontestable evidence could progressing the presumption arising from ome the presumption arising from

his character.

The Review justly ridicules the
Northwestern Christian Advocate for Northwestern Christian Advocate for saying: This or that Pope was unworthy; therefore how silly to say that the Pope, defining a doctrine ex cathedra, is guarded from error! Reasoning in such a style we might say: Caiphas was the murderer of God; therefore how silly in St. John to say that his sacred office made him, for one great occasion, the prophet of Christian redemption!

tian redemption!

We may doubt, though, whether this editor is as ignorant as he pretends. He is not the first, and will not be the last, that has given good heed to Luther's exhortation, not to shrink from a good plump lie if it will benefit the Protestant cause. I myself have been rebuked by a very much better man than I take him to be, for having exposed a popular calumny against the exposed a popular calumny against the Catholics, and thereby lamed my friend's controversial hand. Are we to friend's controversial hand. Are we to suppose that there were not very many better men than this commonplace per-sonage among those Protestants who raised such a shriek when David Blonraised such a shrick when David Blondel proved that Pope Joan is a fable? She may be a fable, they reasoned within themselves, but she is a very profitable and efficacious fable, and it is extremely wicked in our learned Calvinistic colleague to send her to the Paradise of Fools.

This man is aware that his Method-Ins man is aware that his Methodist readers, for the most part, neither know nor want to know anything about the Catholic Church except what is hateful or ridiculous, or can be made to appear so. Therefore he gives them what they crave. It helps his cashbox, and improves his standing with box, and improves his standing with that stratum of Wesley's followers which is likely to seek misinformation which is likely to seek missinormation from him, rather than information from Dr. Buckley, or Dr. Kelley. The Methodists are a curiously dual body. I often say that they are

"Like Jeremiah's fige.
The good are very good indeed;
The bad too bad to give the pigs."

However, this editor may perhaps really be as much of an ass as he would have us betieve. If he will go before a justice of peace and solemnly depose to this effect, we will humbly withdraw all our insinuations of his superior intelligence, and allow that in this instance: "Like people, like priest."

But let us leave this Chicago nobedy.

But let us leave this Chicago nobody behind, and go on to a foeman worthy of our steel. This is Professor Guetavus Warneck, of the University of Halle, and editor of the principal Protestant missionary magazine of Ger-many, Die Allgemeine Missions-Zeitschrift.

Dr. Warneck is an able man, genu-inely learned man, and a man of sin-cere ingenuousness towards Protestants, and not unfrequently towards Catholics. Moreover, he solemnly protests against calling Protestant agen-cies in Catholic countries "foreign missions," and never willingly gives

reports of them.

Nevertheless, in giving a detailed communication concerning the long and intricate negotiations between the Holy See and the Crown of Portugal, touching the Indian Bishoprics and the Goa schism, he finds the temptation to gratify his sectarian animosity at the expense of the truth too strong for

I know very little about this long controversy, but the full account of Dr. Warneck himself has left me with no other impression than that Portugal has been very encroaching and refrac-tory (we know how strong Freemasonry is there) and that the Papacy has been exceedingly patient and considerate.

At last, to avoid the danger of a schism which should not only, as now, involve many of the Hindu Christians, but might possibly extend to the mother-country herself, which has a good deal of temper of Pombal left in her still, the late Pope consented to a final arrangement which abates a good deal from the rights of the Holy See in India, and from some rights which it is difficult to yield without injuring the Catholic Church. Rome recognizes, as often before, that, as the princes of this world have physical force on their side. and only too good a will to use it, she must sometimes, in wisdom, forbear insisting on the full rights of Primacy, and not, by urging the whole, incuthe risk of losing the whole.

One would think that such a conclusion was perfectly obvious. Rome re-tains in India Catholic doctrine, succession, and worship, and the general direction of Catholic discipline. She makes considerable concessions to sehism, but only on condition that it shall be abandoned, or that abnormal conditions resulting from it shall be put in the way of ultimate abatement. Who that is above the standing of such ignoramuses and slanderers, as, for instance, a Lansing, fails to recognize as both wise and honorable the generous concessions made by the Holy See for the sake of extinguishing the schism of Felix V.? The abstract rights of the Primacy bear very much the same rela-tion to their practicable exercise in the actual world as the abstract laws of Mechanics bear to actual fabrics of wood and stone after taking account of gravitation and friction. The abstract laws are always the regulative prin ciple, but the application of them must always be modified by these two grand

But, scornfully remarks Professor Warneck, as the Pope is infallible, how can this consist with his making Starbuck's accusation? If so, he must

arrangements out of worldly policy with a secular power?

Now Dr. Warneck knows perfectly well, or certainly is bound to know perfectly well, that the Pope claims no infallibility in administration. He claims that, relying on Divine guidance for himself, he may hope to show an approximate infallibility in guiding the Church, but not such perfection of government as shall not show traces of human infirmity. Dr. Warneck knows perfectly well how freely Cardinal Hergenrother's great encyclopedia criti-

perfectly well how freely Cardinal Hergenrother's great encyclopedia crititizes the policy of this or that Pope. Does it ever criticize a papal definition of doctrine? It may sometimes argue that a papal decision of doctrine is not dogmatic, but there its criticism of Roman doctrinal action stops. On the other hand, it uses an incisiveness of speech in remarking on papal administration which I confess has a good deal astonished me, and given me a new notion of the willing amenability of the Supreme See to counsel from its subordinates, both official advisors and unofficial. "In the multitude of counsellors there is safety," is a text which the Papacy seems to have taken very fully to heart.

Therefore Pius X. is left perfectly

Therefore Pius X. is left perfectly free to think that his predecessor has yielded too much to Portugal, or not yielded enough, or has exactly struck the true middle. The last seems likely to be his actual decision. As to worldly policy, Dr. Warneck has not shown any, except the perfectly legitimate wish, by yielding a certain part, to save the whole from collapse.

the whole from collapse.

A Catholic clergyman, having read Dr. Warneck's account, has written, remonstrating with him, for so grossly confusing, in full view of the Pastor attrauz, the Pope's administrative fallibility with his doctrinal ex cathedra infallibility. The proof of Warneck's blunder is so easy, since we have nothing to do but to point to the Vatican definition, that Warneck, to do him justice, seems rather ashamed of himjustice, seems rather ashamed of himjustice, seems rather ashamed of himself. However, he feebly rejoins that he had supposed that at this and that point of the negotiations, the Pope had spoken ex cathedra. Dogmatic definitions tions interjected into an administrative transaction, with a particular country, a treaty of which the Catholic world has no official knowledge, and very little knowledge of any sort! And who ever heard of doctrinal obiter dicta, "things said by the way," if any could be found sprinkled about over an undoctrinal document, as being supspecial to be of dogmatic force!
Seeing the Vatican definition of In-

fallibility is so brief, and so perfectly distinct, these attempts to extend it to matters to which it has not the remotest applicability are wholly inexcusable. Of course, if mere illiterates, even though they should chance to be Methodist religious editors, choose "to plead the Baby Act," as lawyers say, we can easily afford to give them a contemptuous remission. But not so with really educated men, like Dr.

CHARLES C. STARBUCK.
Andover, Mass.

*(It is unfortunate that we did not sco the first sentence of Rev. Mr, Starbuck's paper until we were about to go to press. Our usual method is to call Rev. Mr. Starbuck's attention to statements which may need modification. As there is no time now to do this, we are forced to make the following comments on this sentence.

We object to his definition of the word persecution. He defines it: "the application of temporal penalties against opinion." We believe that the against opinion." We believe that the word unjust should be inserted and the definition would then read: "the unjust application of temporal penalties against opinion." The insertion of this word would save our own government from the charge of persecuting the Mormons for holding their opinion of simultaneous, instead of our opinion of simultaneous, instead of our opinion of successive, or "tandem" polygamy. The addition of the word unjust would also save us all from the charge of persecution when we restrain by penalties persons who hold op the rights of property and life. If Rev. Mr. Starbuck's definition be the correct one, then in legislating against a Nihilist and those who had peculiar opinions about marriage and infanticide, we all become persecutors. On re-flection, he will probably modify his definition, and then, also, he will acquit one of the greatest and holiest of Peter's successors of the charge of persecution. The Church never persecutes. Her children—kings, and prince and civil authorities. ties generally-in mistaken zeal or trop tion of society, may have persecuted; the Church, never. Rev. Mr. Starbuck, himself, more than once has shown that it is against the law of the Church to compel any one to become a Catholic. To compel by physical force Jew or Gentile, Mohammedan or Protestant, who never belonged to the vis-ible body of the Church, to enter that Church, is a sin and has always been a sin. Rev. Mr. Starbuck has in mind, perhaps, the case of persons who once belonged to the Church and foreswore their allegiance; that is, rebels. But it is absurd to talk about persecuting rebels when one means simply that the authority to which they owe allegiance is asserting and maintaining its rights. Self-preservation is the supreme law of every society, and the Church, being a society, naturally avails itself of this law. The methods, however, which the Church uses in furtherance of this legiti nate end vary according to circum-stances of time and place. To estimate a ight the wisdom of these methods at

eration the manners, customs, and prevailing ideas of that time.

The distinguished Protestant historian, Leopold Ranke, gives us a beautiful picture of the charity, zeal and Christian character of the saintly Pius V. It is true he charges him with excessive zeal, principally because it was by his efforts that Protestantism was kept out of Italy and, perhaps, Southern

any one time, we must take into consid-

Europe.

Do these efforts of the holy Pope

have forgotten what he himself has so often said, namely, that the Protestantism of that day had pledged itself to destroy the Papacy root and branch. On this point we will quote an authority that no Protestant may question, the Rev. Dr. Dollinger—the very cornerstone of the Old Catholic Church, and the deadly enemy of the Pope. In his "The Church and the Churches," he

"The Church and the Churches," he says: "The insurrection of Protestants against the Church assumed in a very short time the character of a conflict of life and death... The Reformers all regarded the complete suppression and extirpation of the Catholic Church as a matter of course. From the very beginning they called upon the princess and the political authorities to abolish by main force the worship of the ancient Church. . Thus the Catholic princes, clergy and people knew with perfect certainty that they themselves would be oppressed as soon as the party of the new religion felt itself strong enough to work out its will

the party of the new religion felt itself strong enough to work out its will against them. They carried on a war of self-defence, when they endeavored by all means to prevent the entrance of Protestantism into their territory, or to expel it if it had already penetrated."

This "war of self-defence," therefore, which the Pope and Catholics carried on, against religious Nihilists, should not and can not, in fairness, be called "persecution." Rev. Mr. Starbuck, therefore, must be mistaken when he says above in his first sentence: "Pope Pius V. was unquestionably a persecutor."—ED.]

ABOUT TELLING LIES

The story of the little girl who the other day by telling a lie probably saved a number of people from being burned to death, is the subject of a good deal of discussion in the papers in connection with the question whether there may not be causes in which "the end justifies the means, " a doctrine falsely ascribed to the Jesuits by ignorant or malignant non-Catholics. The little girl ran through the house

The little girl ran through the house shouting that the fire was out and there was no danger. This was not true, for the fire had not yet been extinguished, but it prevented a panic and stampede and so perhaps saved the lives of the inmates of the building.

Was the girl justified in lying with such an end in view? Those who say she was, as some do, would doubtless be very ready to join the assailants of the falsely alleged teaching by Catholics of the same principle, if princip e it be. This recalls the famous incident to which English literature is indepted to which English literature is indepted or Cardinal Newman's "Apologia Pro Vita Sua." It was in refutation of the Vita Sua. charge of being as a Catholic condoner if not defender of lying that that great book was written' or at least that that charge was the occasion or incentive of the illustrious convert's "his-

tory of his religious opinions."

An English Protestant clergyman Rev. Charles Kingsley, writing in a London magazine, has ventured on the asser-tion that "Truth for its own sake had never been a virtue with the Roman clergy," adding that: "Father Newman informs us it need not, and on the whole ought not to be." Challenged to the proof the accused shuffled and wriggled and prevarigated in the usual of the proof the libelors and finally fashion of such libelers and finally issued a pamphlet in which he tried to show that his false charge was not an unfair inference from some of Dr. Newman's sermons. Then came the Apologia, which besides demolishing Kingsley added another gem to the crown of the great Oratorian. Very interesting, passages of the book are teresting passages of the book are those in which, without adopting or approving their position, the author refers to high English sanction for the theory that in some cases to tell a lie permissable if not justifiable, as

for example the following: "Great English authors, Jeremy Taylor, Milton, Paley, Johnson, men of very different schools of thought distinctly say that under certain extratell a lie. Taylor says: "To tell a lie for charity to save a man's life, the life of a friend of a husband, of a prince, of a usea friend of a mussand, of a prince, of a useful and public person, hath not only been done at all times but commended by great and wise and good men. Who would not save his father's life, at the charge of a harmless lie, from persenters or tyrants? Again Milton says with the public because would done "What man in his senses would deny that there are those whom we have the that there are those whom we have the best grounds for considering that we ought to deceive—as boys, madmen, the sick, the intoxicated, enemies, men in error, thieves? I would ask by which of the commandments is a lie forbidden? You will say, by the ninth. If then my lie does not injure my neighbor, certainly it is not forbidden by this commandment." Paley says: "There are falsehood which are not lies that is which are not criminal." Johnson says; "The general rule is, that truth should never be violated; there must, however never be violated; there must, however be some exceptions. If, for instance, a murderer should ask you which way

n an is gone. Here is eminent authority, not Jesuit or Catholic, but Protestant, that there may be conditions under which the end justifies the means. Taylor or Milton or Paley or Johnson would certainly say that the little girl was justified in telling the lie about the fire'-N.Y. Freeman's Journal.

LIQUOR AND TOBACCO HABITS

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

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FIVE-MINUTES SERMON Second Sunday After Pentecost.

HOLY COMMUNION.

A certain man made a great supper and in-ted many. (St. Luke xiv 16) I suppose every Catholic here to day, except some young children, has once or many times in his life been to the "Great Supper," and eaten the "Bread of Life" which is served at it; and those little ones of the Lord's Holy Catholic family are looking forward to the bright day, to be for ever afterwards the day of sweetest memory, when they too shall have that honor and happiness—the day of their First Com--the day of their First Com-

union.
If such be the case, what is the use of the Church repeating to us every year the threat in the Gospel against those who made foolish and selfish exthose who made foolish and selfish excuses for staying away — "None of those men that were called shall taste of My supper?" We have been called. We have answered the invitation. We have been to the Supper. Isn't that enough? The Gospel evidently does not apply to us. But wait a bit. I have two things for you to think about. In the first place, the calling to the Great Supper the Gospel speaks about is a standing invitation for life. By this I mean that the law of the Catholic Church obliges every one to receive lic Church obliges every one to receive Holy Communion annually — that is, during the Easter season. It is then, first of all, an annual invitation; and going one year is not answering the call for the next year. Every one who has learned his Catechism ought to know that. In the second place, what would you think of a near relative whom you had invited to be present at your marriage anniversary dinner, who you had invited to be placed an arriage anniversary dinner, who should send for reply that he had already dined with you on the Fourth of July? This is like what people say the when asked if they made their who, when asked if they made their Easter duty; tell you, "Oh! no, I went at Christmas," or "I was at the mission." Now the annual marriage supper which the King makes for His Son, and to which we are invited in at Son, and to which we are invited, is at Easter, and neither Christmas, mission time, the Forty Hours', nor the Fourth of July will do, unless, indeed, the mis-sion or the Forty Hours' took place in the Paschal seas

the Paschal season.

The second thing I want you to think about is that the invitation to partake of the "Great Supper" of Holy Communion, whether at Easter or Holy Communion, whether at Easter or at any other time, is a call to make what is known as a worthy Communion; that is, you must be absolved from sin and thus be yourself worthy. That is requisite, and that is enough. There are some scrupulous people who fancy that they themselves have got to do beforehand all that the Communion is intended to and will do. Who is it that prepares the Supper, they or the Lord? If they will do the little that is asked of them they can safely leave to the Lord the responsibility of doing his part. A worthy Communion should also be one receiving it, and should not be a worthless exterior performance, be a worthless exterior performance which has no interior act of communion in the heart to correspond to it. now this kind of worth of each and every Communion depends upon what the communicant chooses to make it. All is to be had that God can give.
The means of getting the good from
Communion is one and the same means
for getting the good in receiving other
sacraments—that is, prayer. Prayer sacraments—that is, prayer. Prayer beforehand, prayer during it, prayer afterwards. The more you want and the more you ask of, the more worth will your Communion be. Suppose our Lord should suddenly quit the sacramental form of the Host and ask a communicant at the altar-rail, "What do you wish for?" and he should answer, "I don't know; I never thought of asking for anything," you would reasonably conclude that He was not likely to receive very much. Now, I hope you who often come to the Holy Table are paying attention to this. If you come often, it is supposed—and justly supposed—that you want a good deal, and that you are deeply in earnest about obtaining what you desire. Much as, I am sure, your Comsire. Much as, I am sure, your Com-munions are worth to you. I wish you would set about making them worth would set about making them worth still more. In a word, you must think more about what you need. Get your requests ready. Have them, as it were, well by heart, so that if the Lord should ask you what you came for, your reply would come out quick and earnest enough. Of all privileges and honors in this world, receiving the communication is indeed, some-Holy Communion, is, indeed, some-thing for us Catholics to boast of. How the "outsiders" envy us our faith and the comfort it brings to us!— the infidels of every name and kind, the Protestants and others, who either have no Communion, or at best a sham one. How would you like to have yourself thrust aside and one of them called by the Lord to take your place at His table? Beware, then, how you treat His invitation; come as often and be as well prepared as the Spirit of Divine Love shall inspire you.

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THE CHURCH'S LOVE FOR SOULS. The love of the Catholic Church for souls is caught from the undying flame in the heart of her Spouse and Master, Jesus Christ. She still seeks after, and saves if she possibly can, the wretched criminal on the scaffold, as esus saved the poor dying thief beside Him on the cross. Recently, in Chicago, one young priest by God's grace succeeded in bringing to repentance, confession and absolution, a man. hung afterward, not a month since, in a Chicago jail, for murder. Not two weeks later, three young men were exe-cuted for terrible crimes, in the same city of Chicago; and of those three, two were previously brought into the fold of the Catholic Church, penitents and baptized, by that same young priest. What his reward will be for all priest. What his reward will be for all eternity God only can tell, as He alone can tell what prayers, what tears, what reiterated offering of the Holy Sacrifice reiterated offering of the Holy Sacrifice of the Mass, what personal, absorbed endeavor won such tremendous graces for those sin-laden, demon-beset, misguided, wretched men. "Never were cases apparently more hopeless, (than the car-barn murders)," says the Chicago New World. "For weeks the young priest was compelled to fight the demon in the young men, in order to save in the young men, in order to save their souls. It was an heroic struggle, but he won. Van Dine yielded first. So far as human eye can see, he became truly repentant, and so continued to the last. Marx, in boyhood a Lutheran, yielded next. During their last days the young men were visited daily by Father O'Brien and two Missionary Sisters of the Sacred Heart." Such cases as these are to be reckoned among the signs of the all - embracing scope of the Catholic Church, of the magnificent work of her devoted priesthood and religious women, and of the opportunity of unfailing intercession for the dying, which should be a special subject of prayer among us all, whether of the laity of the priesthood. — Sacred

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Don't expect to

friends. Whatever work yo genial.

Do not believe al and unkind.

Never forget tha smile cost you noth less treasures to the Do unto others as by, and when old age there is a halo of wh head, you will be lov This is the secret happy one.

Most large busines rule not to employ seedy, or slovenly, make a good appea plies for a position. all the salespeople for retail stores in Chica the routine of applicase strictly adhere mains that the most in an applicant's c his personality."
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In an address to John M. Gearin said

"You will be ackeep out of politics "I am not going don't approve of t broadly stated. I duty to yourselves, and to the state de come a factor in t come a factor in to ments that shape the ernment. If it be at times a "filth because, and only whose duty it is, ness it ought to be cleansings of this duty and permit the duty and permit th condition that right much decry. The ptry should be dire intelligence, the house of the contract of the contra ism of the country peculiarities of our that we must have p those parties must principles into platfo must approve or ogiven an opportunidisapprove of the deplatforms. And the

direction and contr And while I wo young gentlemen, a profession of politi that your country eright to expect, the ice, your education support in the condi along the lines of purighteousness."

Move on, Don't B who has ordinary i will "move on and way." To pause sin imaginary obstacler surmountable mount which you will give despair. A distinguished the spoken on this sub lows, and these line. ows, and these lines

who may read:
"I heard the phil