BY A PROTESTANT THEOLOGIAN. CCII.

We are continually hearing of the en croachments, past and present, of the Roman Catholic priesthood on civil man Cathone prices and City wernment and policy. Nor can it be nied that many of these charges are ne. Every class in society, being made up of imperfect men, acts imper The higher its ideals, and the stronger its moral control, the more glorious will be its achievements, and the more lamentable the results if it goes beyond its bounds, or if it is silent when it ought to speak.

The trouble is that the greater part

of these charges are brought against the Middle Ages, in which they have not very much force. There can not be ennent where there are no ascer croachment where there are hascert tained limits. Now the Middle Ages are the era of great elementary forces, secular and religious, national and ecclesiastical, each acting with a broad and free sweep, with but little regard to expressing powers. The Church was to opposing powers. The Church was sometimes violent against the Empire. but then the Empire was often viol against the Church. The priesthood, having the highest aims, and the most ent and perfect organization, and ancient and perfect organization, and laying hold of life at every point, natur-ally received the principal devotion of the people. No doubt this zealous ad-herence of the masses sometimes im-peded the healthy development of civil authority. You can not have the use of a thing without the abuse of it. Yet it did not finally restrain the formatio of the great mediæval constitutions. If these were at last all overthrown, except the English, nobody supposes that the Church is responsible. It was the Crown which broke them to pieces, and brought all classes, including the priesthood, into a stifling submission to itself. In Spain the Inquisition was the Crown's chief means of enslaving the episcopate. Because the Church was much

demonstrably powerful in the Middle Ages than now, and because her great schibitions of authority were peculiarly Ages than no striking and awful, we are apt to think that she had everything very much her own way, with only resistence enough to make plain that she was not to be resisted. But, as Oreste A. Brownson has shown, her course was as constant-ly, and often as powerfully, impeded then as now. The more we read media history, the more we are struck with the perpetual compromises which the Church was compelled to make. Even the famous Concordat of Worms, that ended the tremendous struggle over investitures, is declared by Froude to have given the substance to the Crown, and only the shell to the Church. Sober historians, no more sacerdotalists than Froude, but not like him bitter partizans, judge very differently, yet all allow that there were large abatements made by the Church in favor of the civil authority. The settlement did credit to both sides, but it shows that neither side was completely victorious.

Besides, when we talk of the Church, we are often very vague in our reference. Sometimes we mean only an order or two; sometimes only a powerful but by no means victoriously predominant school; sometimes an imper-fectly acquiescent episcopate, or a council against a Pope, or two oppos-ing claimants of the Papacy against each other, or a national church more or less at variance with the general.

All these were abatements of force
which have now, within the ancient

ommunion, mostly disappeared.
At the same time the civil authority has also become better organized and more sure of its rights. Where there is mutual good will, it may fairly be said that both Church and State are stronger now than they were in the Middle Ages. There is not such a chaotic uncertainty of respective rights and func-

Take a single point. The Church was then from time to time drawn into consideration of the question whether this or that claimant had the true right to a crown. In our time, as Pope Benedict XIV. says, the Church is only concerned to decide whether a marriage is valid or not. Whether the offspring, legitimate or not, can or can not suc to civil dignities, is a point with which she is no longer occupied. If she could have been extricated from this alien en tanglement earlier, some disagreeable passages of history, for instance disputes over the succession of Elizabeth or of Henri Quatre, might have been spared, although it is true, the latter did not concern legitimacy. As the Blessed Thomas More says: "He is king whom the nation makes king. Yet perhaps Pope Urban VIII. was a little too hard upon St. Pius V. The latter stood almost a century nearer the complications of the earlier time.

It is astonishing how anachronistic a large part of the Protestant ministry is. It keeps on senselessly ringing the changes over "sacerdotal encroachments," like that foolish Hugh Price es, without once perceiving that, as Mr. Lecky remarks, the bolts of effective anathema are rapidly shifting into the hands of the State. Indeed, they are claimed more and more by the servants of anti-Christ. We hear of lectures held in the Baptist University of Chicago maintaining with Gambetta and his colleagues that "the Church must render unto Caesar the things that are Caesar's, and that everything is These lectures of a Christian University, we are told, declare that the citizen must hold himself abso lutely submissive to the State in everything concerning religion, moral, marriage, education, the life and death of innocent or guilty. He must, as commanded by the civil power, profes Christianity or Atheism; adore Christ or revile Him; marry one wife or twenty; maintain his children or destroy them; cherish the weak or poison We have here the ancient pagan ism re-introduced in a shape of malig nity and effrontery unknown to any even the shameless Spartans.

Now I do not at all dispute that such

the world, and such lectures seem thoroughly consonant with such a claim. I have been wont to suppose that the avatar of anti-Christ would probably

avatar of anti-Christ would probably take place at Paris, but perhaps Chicago is earning a better title to it. It is not the fact of these lectures, or that they are of such a tenor, that I dispute. What I question is, that they are lectures of the University. This is Baptist, and after sixty years of close Baptist, and after sixty years of close observation, I think the Baptists are as observation, I think the Baptists are as good Christians as the most of us. Besides, John D. Rockefeller is supreme there, and while he is not always described as a paragon of Christian uprightness, he surely is not yet given over to utter reprobacy. He could turn Professor Bemis out of his place for being a little warm over the rights of labor, but though he may like Luther. labor, but though he may, like Luther, put St. James out of the Canon, can we believe that he would quietly see all t of the Bible trampled down by men who hang on his autocratic nod? We must be allowed to render a Scot-

tish verdict: "Not proven."
I will suggest a possible rectification.
Lucifer, certainly, would not neglect a city so well entitled to his protector-ate. May it not be that he has set up there a school of which he is Supreme Patron, and Beelzebub, Mammon, Belial and Apollyon, professors in ordinary; and that some one, supposing that there is but one University in the city, has unluckily confused the Christian college with this august Pandemonian foundation? The matter is worth in-

quiring into.

I am the more apt to believe this a possibility, because I know of a Baptist possibility, there who began bellowing and minister there who began bellowing over Popery before he went there, and has doubtless kept up the vociferation since, so that Protestants might easily be deafened and dazzled, leaving Satan free field in the interim.

I do not deny that anti-Christian teachings may be propounded in a Christian school. Yale is under the Christian school. Yale is under the perpetual care of Congregational ministers, yet its best known professor of political economy, William G. Sumner, raises the question: "What do social classes owe each other?" and renders the appalling answer: "Nothing." Any notion of his science which involves the politic plant of the contemptuously sets ethical feeling he contemptuously sets down as bred on "that ground which religion has not yet lost, and science has not yet won." Yet this man is an ordained deacon of the Protestant ordained deacon of the Protestant Episcopal Church. I see his name duly set down in the list of our ministry.
At the Church Congress in New Haven
he appeared, by right of his order, like
Satan among the sons of God, and propounded a vaccinated version of his

devilish doctrine.

Can not these idiotic anti-Popish zealots see, as Marion Crawford says, that the time is drawing near in which all men who believe in God as revealed in Christ—and this takes in many Jews will gird themselves, as we see now in Holland, for the last decisive struggle with the might of Satanic wickedness, of which we have been viewing preliminary adumbrations? Chris tians have always believed that anti-Christ would win the victory at first, as over the Lord; but "on the third day He will raise us up, and we shall live in His sight."

CHARLES C. STARBUCK.
Andover, Mass.

FIVE-MINUTES SERMON.

Fifteenth Sunday After Pentecost.

TRAINING THE CONSCIENCE. St. Luke vii., 11-16.

The Gospel of to-day places before us a very touching instance of a mother's affection for her son. Her tender-hearted interest in the young man's welfare excited our Lord's atten-

son to life. parents, the practical way of A voice of conse manifesting an interest in your children nowadays is to secure for them a good, doned us, He has died to win us, H thorough-going education, which will not only enable them to fight their way selves, but will enable our Lord to raise them up at the last day to enjoy the glorified life of the blassed in the solution of the blassed in the solution of the solution of

rimarily in the education of the heart in teaching the child the doctrines of his religion, and instilling into his soul the fundamental principles of morality so that there may be developed within him a sturdy religious character with which he will be able to resist all the temptations to do wrong. thing to teach a child reading, writing. and arithmetic, and to give knowledge of the ordinary bran learning, but it is a far better thing to and wrong, so that there will be de veloped in his soul a conscience that will be to him a practical judgme deciding the goodness or badness of his actions. Without such a conscience his knowledge becomes worse than useless to him. It is like a double-edged sword, capable of cutting both It gives him greater facilities for doing evil. A child in whom a conscience is not developed by a good practical edu cation is like a ship, staunch and sea worthy, with long tapering masts and strong rigging and with beautiful sails et to the breeze, but without a rudder. Such a vessel can cleave the wave with mighty speed, but it is just as liable to dash itself to pieces on the rock-bound coast as it is to keep to the deep

Conscience is by all means the most precious thing a man can have. It is orth to him a thousand fortunes. child who starts in the battle of life without a cent in his pocket, yet with a good strong conscience in his soul, is far better off than the child to whom his parents have left millions but have never developed in him a practical con science. If a parent had the choice between filling the child's mind with knowledge on the one hand, and on the other of solidly anchoring his heart in the fundamental principles of morality, there is no doubt for a moment which lectures are going on in Chicago. This I the wise parent would choose. To im-

great city is sometimes described as part to the child a knowledge of right and wrong, to teach him the way the world, and such lectures seem thorworld to his real home in heaven, to give him a means of fighting the ene-mies of his soul, is to give him wealth beyond measure. To leave to him as a precious inheritance a good practical conscience is to equip him well for the struggle of life. With it he is as rich and can stand as firm as a king. The old principle that was laid down by the wise men of old is just as true to-day, that a handful of good life is worth a whole bushel of learning.

> THE ORIGIN OF THE ANGELUS. Facts About One of the Most Beautiful of the Church's Devotions.

An event far less important in itself than the deliberations of the American commission set half of Rome talking for fully a quarter of an hour recently. For the first time in the memory of most people there, the great gun in the castle of Sant' Angelo failed to announce castle of Sant' Angelo failed to announce the hour of noon. The men in the streets who regularly look at their watches every day at the familiar an-nouncement were aghast; the sacristans who stood in different campaniles with the ropes in their hands ready to ring the angelus grew sorely puzzled—every-body within a radius of a half mile of the famous musoleum of Hadrian the famous mausoleum of Hadrian speculated on the cause of the omission. Whatever the cause may have be fact that the angelus failed to ring for a few minutes from a hundred Roman belfries reminded a good many of us who have become staled by custom what an interesting and dev practice is that of calling the faithful to meditate three times a day on the mys-tery of the incarnation. Louis Veuil-lot, most famous of Catholic journalists, lot, most famous of Catholic journalists, has a beautiful passage on the customs in his "Parfum de Rome," which may well be repeated. He was on his way to Rome, and "a little halt in a deserted spot permitted us to hear the noonday angelus. A woman and child who were watching the train pass made the Sign of the Cross and recited the Angelical Salutation.
"Why do they make the Sign of the

Cross?' asked Coquelet, 'is it the train or ourselves they take for the devil?" Neither the train, nor me, nor you, Coquelet, full of malice though you are. This woman and child are not thinking of the devil, they are thinking of God.
"They have heard the Angelus, and

they are praying. Listen to those sweet and noble sounds—that is the telegraphic language of the Church, invented long ago, and now understood by all the people. 'What does it say?' asked Coquelet. It says something which is infinitely above you and your learned kind, but which is still within the comprehension of these little ones.

"It says that the Angel of the Lord announced to Mary that she was to be-come the Mother of the Saviour of the world: that Mary answered the Angel: Be it done unto me according to the will of the Lord. I am His handmaiden; that Mary conceived by the Holy Ghost; that the Word was made flesh and dwelt amongst us.

" To this divine account, to this profession of faith, the bell adds the prayer of the Church: 'O Mary, Mother of God, pray for us poor sinners; pray for us now and at the hour of our death." And this is what these poor people are saying in unison with the bell—The Word was made flesh and

dwelt amongst us! "Long ago, over the territories of St. Louis, King of France and Suzerian of England, fifteen hundred befries used to point to the sky, with the Cross of Christ for a crown upon them. In those days a man could hardly raise his eyes without beholding the sign of our re-demption—The Word was made flesh

and dwelt amongst us, and died for us! "This harmonious voice of praye flooded the fields climbed the mountain tion, and for her sake He worked a heights, descended into the hidden great miracle. He raised the widow's valleys, penetrated into the depths of the forest, dominated all human sounds. doned us, He has died to win us, He reigns over us!

faith, hope and charity.

"The great voice did not disdain to speak of men after having spoken of God. It announced baptism, marriage, death; it asked the prayers of men for those who were just entering into life, and for those who were about to appear before the judgment; it asked prayers for those who were to be united in life. The human family in those days knew

no pariahs.
"I do not know where bells were invented, but it is certain that the widespread use of them is to be attributed to a Pope. It is Rome who has given us this harmonious voice with its Divine language. It is she who baptized bells—conferring a sarmonet on them that prayer might fall om Heaven upon our souls like a sea

"O Rome, Mother of virtue, Mother of light and of hope, Mother too of all sweetness, all joy and all poetry!
O Rome, inspired of God, to fill with strengthening delights the poor heart

Venillot cannot be blamed for not knowing the origin of the ringing of the church bell morning, noon and night, in honor of the Incarnation, for faith of the fickle, the unwary and the the question has never been really decided. Some interesting facts, however, were explained recently here in Rome by Mgr. Eesser, secretary of the Congregation of the Index. The first clear documentary proof of the custom comes from Hungary (diocese of and dates from the year 1307. In 1317 the practice was common in Mont-

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pellier in France, and the following year Pope John XXII. granted an in-dulgence for all who took part in the devotion in Church of Saintes. In a few years the practice was generally observed in Spain, England and Ger-many, and in the year 1327 the same ordained that a bell should ring Pope ordained that a bell should ring the Angelus in one church of every Rione or district in the Eternal City at nightfall, granting an indulgence of ten days to all good Romans who recited the Angelical Salutation.

The ringing of the Angelus in the morning became common in less than a century after the practice of ringing it in the evening had taken root. As far back as 1380 a bell used to be rung at the property of the noon at Prague to remind the people to pray in honor of the Five Wounds, but the first notice we have of the midday

the first notice we have of the midday Angelus comes from Imola in 1506. It is now more than thirty years since the people of Rome have been privileged to behold the Holy Father in the open air. Since 1870, as all the world knows, the head of the Catholic Church has been a prisoner in his own palace. has been a prisoner in his own palace. The festivities of the Holy Year or of the three Pontifical Jubilee year which have occurred during the pre-sent Pontificate bave brought no relief, even of a momentary kind, to this enforced retirement. Next Sunday, then, will be a red-letter day in the Eterna City, for the Holy Father has deter-mined to show himself to his beloved people in the open air. Not in the streets of Rome, of course, for such an event would be attended with as much unpleasantness to the Pope as to the present rulers of Italy. But in the heart of the Vatican there is an immense open court capable of holding over fifty thousand persons, and here the Holy Father will publicly bless the Romans next Sunday afternoon. Pass-Romans next Sunday atternoon. Passing through the Camere of Raphael in the Vatican to-day, Vox Urbis witnessed the erection of a throne opening out of the Vatican library into the ourt of the Belvedere, on which Leo XIII. will take his place to listen to the devout addresses of his people and confer upon them the Apostolic mediction. At noon on the same day fifteen hundred poor people, a hundred from each of the fifteen divisions of Rome, will be entertained at dinner by Leo XIII., who is to be represented or the occasion by his vicar, Cardinal Respighi.—"Vox Urbis" in the New York Freeman's Journal, July 2.

#### THE TEACHINGS OF CHRIST.

"According to materialism, the principal science is the science of sensual enjoyment. According to agnosticism, the principal science is the science of destroying a belief in a personal God, in moral responsibility and in a state of future reward or punishment for men. According to rationalism, the principal science consists in refusing to admit historical authority of sacred Scripture, in refusing to admit miraculously confirmed doctrine. According to Catholicity, the principal science is the science of metaphysics, as known from reason and from revelation.

"Physics is the science of concrete

facts; mathematics is the science qualities: metaphysics is the science of supersensible intellectual truth Metaphysics may be divided into cos mology, anthropology and ethics. Cos-mology is the science of the supersensible origin and destiny of the world around us; anthropology is the science of man, especially the science of the human soul—the science of the origin and destiny of the spiritual human soul. Ethics is the science of divine direction given to man, divine restriction imposed on man, in order that man may attain his divinely appointed des-

tiny. Catholic metaphysics is the principal Catholic science.
"Christ did not teach history, linguistics or mathematics; Christ taught guistics or mathematics; Christ taught metaphysics; Christ taught cosmology, anthropology and ethics. This world of ours is not the result of eternal force acting on eternal 'need the Almighty ' Let us make man to divine creation. our image and likeness.' Man is a fallen creature; Christ, the God-man is the mediator between God and men. A faithful saying and worthy of all acceptation that Christ came into the world to save sinners.' Men cannot partake of Christian salvation unless they practice justice, religion, social obedience and temperance.

"This is the miraculously confirmed metaphysics of Christ; this trine of the fisherman of Galilee; this is the teaching of the early Christian fathers, more than fifty master intellects; this is the teaching of theologians of twelve centuries, more than a hun-dred and fifty master intellects. This is the teaching of the bishops of the Catholic Church assembled in nineteen general councils; this is the teaching of the Roman pontiffs of nineteen centuries, more than 260 in number; this is the doctrine that shall be taught till time shall be no more, till the sun of our system burns outs, all the planet we inhabit becomes too cold for human habitation. 'I am with you all days even to the consummation of the world.'

"Thomas of Aquin, was the first to give to the world Catholics metaphysics in truly scientific form. In the teenth Christian century the revived philosophy of erring human reason, the revived metaphysics of the pagan wonder, Aristotle, revived truth blended with falsehood, was a danger to the superficial. St. Thomas separated truth from falsehood; he wedded truth to revealed truth; and his Summa Theologica is the result of this happy union. There is no Catholic subject that St. Thomas has not touched, there is no subject he has touched that he has not, almost, finished. 'St. Thomas alone shed more lustre on the Catholic Church than all the other doctors of the Church taken together,' says Gregory XIII."— Rev. Father Joseph Campbell, St. Paul,

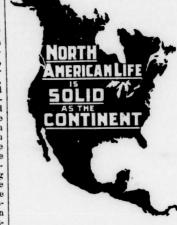
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LT.- COL. W. M. GART: HORE,

What Made Him a Catholic.

Sir Stephen de Vere, brother of the dead poet, Aubrey de Vere, says:
"What made a Catholic of me was my knowledge, my intimate knowledge, of the innocence of the morals of the young men of the peasant class (in Ireland).

"I went among them; I was at their hurlings, at their sports; I heard them.
I listened to them. I knew them.
I compared them with the young of my own class. I said: at can make the difference? It cannot be education, for they have little or none. It cannot be society, they knew nothing quette of society. It cannot be travel; it must be one thing—their religion—and I will be of the religion that makes em so innocent and so pure.'

#### Joan of Arc.

Many specimens of ingenuous malevolence have been afforded in recent cable efforts, but the palm for vileness must be accorded a canard published last Sunday, as emanating from Paris It touches at once the honor of the Sacred College and the martyred Maid of Orleans. In retaliation for the attack on the religious orders, it was declared, the College would refuse the honor of canonization to Joan; and one of the ostensible rea sons for the refusal was a doubt as to her claim to be described as maid. If infernal malice could go any further than this, some new forms of diabolism must be made known to men. Satan himself would find it hard to do more than insinuate that spiteful motives may enter into the question of canoniza-tion and sway the judgment of the ex-alted judges. As for the reflection upon the noble savior of France, they are worth of the infamous English crew who sent her to her doom.—Philadelphia Catholic Standard and Times.

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CHATS WITH YOUNG Gentlemen, do not conform you to this age, but reform it, and be the newness of your life. Do similate yourselves to the wor

mission.—Mgr. Pie.

similate the world to you; that

Politeness from a Financial View

AUGUST 23 1902.

Not many months ago \$1,0 willed to a conductor of the Chie willed to a conductor of the Chic Alton Railway for being attenti courteous. A somewhat similar stance has re-occurred. Mr. Titus, a steward on one "Alton's" dining cars, recen for a guest a gentleman to vunconsciously gave such politi unconsciously gave such point tion as to attract his patro tice. Upon the arrival of th in Chicago, this passenger, w a high official of the Mobile a Railway, repaired to the ger fices of the Chicago and Alt fices of the Chicago and Alt way, and being assured of Mi ability, promptly appointed th superintendent commissary Mobile and Ohio Railway. M assumed his duties August 15th headquarters in Jackson, Ten will be the youngest railway tendent of dining cars in the States, his age being but twe The Danger of Drink.

Young men need temperan more than other folk do. I are at the age where the g sion begins to be temptud sion begins to be temptuc they need all their strength to control it. Now liquor that passion, and weakens power, so that the young drinks is perfectly certain t Again, the young man career to make, and needs a go tation in business circles. But

of whisky on his breath, and t that he gets drunk occasionally jure his good name, destroy h and damage his chances of Besides, the habit of tippl pensive. It costs money. It money would be better in a

in a barroom till. Moreover, the practice of te is an exercise in self-denial—in the mastery of the body by -Pittsburg Observer.

The Kind of a Boy the World Boys are always in deman they are the material out of re made, and as first-class n always at a premium in eve trade, so the boys who give making first-class men are mo sought after.
The boy the world wants

the one who can be trusted money without any of it stick fingers or finding its way into He will take as much affairs of his employer as if his own, and will stay fiftee without being asked, to finish work after the whistle blow t of the men have quit will be able to write a busing and spell the words correct up a column of figure and accurately. He will lift readily to his sister when he on the streets as he would w sister of some other boy; not be ashamed to walk to his mother, show her into h and sit beside her during t He will be careful in making and just as careful about He will have sufficient more to say no to those who wou age to own that he is striv

a man of himself.
This is the kind of boy so

the lookout for. Keep a Light Hea A light heart under failt dition of success which may down as an essential. No need to be warned against ious effects of the blue-deadens the heart of enter strings the nerves of action the blues. In one of the prayers which Robert Lou he prayed for "courage and a quiet mind." One who orains with these three gif odds in her favor. It that she should she undertakes to accompl

is the essence of power. What is there in a failu cry about, or in a dozen f you know you are bound Success is not an external something you have to h snare, like a bird. Succe oneself, or in every true one does. Not the most not the bitteres under-estimation, can do lay any success we really timately, we and our wor sessed at its proper value we may be dead when the we shall have succeeded Every day we hear of me in their graves. But that the world was slow they had succeeded year they were living and wor The men themselves, we though robbed of tempo knew, deep in their hea had succeeded, and confid work behind to "report cause aright," when the come for its value to be To be misunderstood,

to be laughed at, to die garded, is not to fail. low, without a shadow your work is real and universe is committed t it, and compel its recog afford to die with a smi or the sunshine of succ heart. Don't be a Second-You can hardly imagin

"I am going to be a se I don't want to be first-c good jobs, the high pay jobs are good enough for boy he would be regard good sense, if not in sa get to be a second-class by not trying to be a Thousands do that all t