Racred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XXXV.

Some eminent Protestant, and if I remember right, a layman, has remarked that in his judgment all the faults of ne are well outweighed by the steadfastness with which she has maintained the Christian ideal of marriage, as a contract and relation essentially indissoluble. The medieval sects seem to have been either disposed, like the igenses, to denounce marriage it. self as unholy, or like the Brethren of the Free Spirit, to remove all restraints on promiscuous appetite, or, like the Waldenses, to anticipate the looseness of Protestantism, which in theory admits the sanctity of marriage, but allows of so many exceptions that this ctity is sadly apt to evaporate in the The northen Waldenses pernitted divorces by mutual consent, but those of Italy were not even so strict as They gave the elders or brethren of each congregation authority to pronounce a divorce at discretion, on the application of either party. Indeed, Doctor Newman of Omaha gives a report which looks as if they may have allowed the elders the right to separate a married couple even without the consent of either party. This, how-

ever, is perhaps improbable. The Waldenses, we see, and these sects generally, so far as they allowed of marriage at all, agreed with the Catholics in attributing the validation or invalidation of marriage to the Church. I do not know that Wycliffe or Huss differed in their doctrine of marriage from the Roman Church. Luther's doctrine seems as yet to have been unknown, that "marriage is an outward bodily thing," with which the Church has nothing to do, which lies solely within the competency of the Christians as yet had not come to apprehend that the fundamental relation of life should be uncontrolled by the principles of Christian morality, as this stands revealed in the consciousness of the Christian brotherhood. Luther's contemptuous estimate of marriage, however, seems to have been ac cepted by the Lutherans generally Yet they have not followed him in pre fering polygamy to divorce. After a few experiments in simultaneous polygamy, they gave this up, and have since then contented themselves with our American system, though in very ch restricted proportions. Even the Lutherans, in Europe, are slow in coming to the promiscuousness of our divorce legislation. Indeed, we must either go back to something like a recognition of marriage as a reality, or proceed to act on the advice of the late Henry James (father of the novelist), that there should be no marriage law whatever. The advice of James might whatever. The advice of James might perhaps have been realized in some States but for the energetic opposition of Horace Greeley, who, as Professor Karr of Hartford Seminary once re-marked to me, "withstood him like a

Luther's notion of marriage a something with which the Church has no concern, but which is to be handed over as a mere secular thing to the secular powor, to be regulated, to use his comparison, as the State might regulate the exercise of a trade or craft, does not seem to have spread imists. At least in Presbyterian Scotland, matrionial causes were at first decided in the Church courts. In 1567 the question of Mary Sluart's marriage with the Earl of Bothwell was discussed in both the Protestant and the Catholic Church courts. Bothwell was a Protestant, but as the courts of his own religion decided that his marriage with the Queen would be null, Mary appealed to the courts of her religion. As Bothwell had induced his countess to suppress a dispensation necessary for the validation of his marriage with her, the Catholic courts had no option but to pronounce him free to marry the Queen. The missing dispensation was first rediscovered in our own time, showing that this unhappy union wa from the beginning null and void alike by Protestant and by Catholic Church law. It was to Church law that the appeal was made on all hands.

In England I believe that matrimonial causes are still handled in the episcopal courts, although with a final appeal to the House of Lords. In general, however, Protestantism, in its rebound from the authority of the priest-hood, surrendered the control of mar riage, and indeed of worship and be-

lief, to the civil power.

It is objected to the Roman Catholic claim for the Church of authority to decide matrimonial causes, that as marriage is a civil contract also, the State ought to have a voice concerning it.
This claim the Church of Rome does not in the least dispute. She reserves to herself the right of deciding whether a civilly accredited marriage between two baptized persons has also moral and religious validity, and sacrament-al indissolubility. Into the civil con-sequences of the contract she does not nter, and fully acknowledges that the medieval indeterminateness in these outwardmatters burdened her with responsibilities foreign to her proper province. Even then this distinction was admitted, although it was more difficult than now to carry it out. For instance, in Catholic Spain confessedly unlawful children often inherited the father's estate and nobility, and some-times even the crown. The Church neither commended nor condemned this custom. She viewed it as foreign to her jurisdiction. She, except by dispensation, excluded such children dispensation, excluded such children from the episcopate or cardinalate, because these dignities appertained to her. In civil questions of succession

she stood neutral. Whether John of Gaunt's marriage with Catharine Swynford, legitimizing their previ-ously born children canonically, gave ously-born children canonically, gave them also, in England, a claim to the crown, was a matter which the Church left to the lawyers to settle. When they failed, she left it to the trial of strength. When Catherine Swynford's great-great-grandson finally came to the crown, Sixtus IV. very constitution of the English judiciously remarked to the Euglish that they ought to obey the Earl of Richmond as king because he was king in fact. He did not insist on the canon ical rehabilitation of offspring induced by his great grand mother's too tardy In Scotland, likewise, had King

it perhaps made his son Robert capable of a Bishopric, been decided by courts to leave him incapable of the crown, the Church would probably have said: "lika land hath its ain land laugh." It was the spiritual law, valid in the forum of conscience and of Christ, which was the same in all Catholic lands, not these temporal mat-ters of succession and dignity. The Church may therefore not unreasonably ask what it is in matrimonial matters, which she withholds from the State to which the State has any claim. The civil power is a juridical guardian of temporal interests; it is not an authority in the forum of conscience. If Christian people, led by their pas-tors, refuse to acknowledge the moral validity of an anti Christian marriage, they are using their independent re Indeed, this right is ligious right. not denied in the case of other Christian bodies, or of non - Christian bodies. It is only the Church of Rome which is denied the right which is conceded to every one else. For instance, a Jewish lady, a friend of mine, married to a Christian, had always to submit, in the synagogue, to be designated by her maiden name. There she was simple Esther Lyon. She was not acknowledged as Mrs. Ford. Yet no one thought of raising an outcry against the Jews as guilty of con tempt to the civil authority. And in deed they were guilty of no such con tempt. A Jewish judge would have decreed to her and her children all their civil rights of dower and inheritance. The invalidity was purely re-ligious. It concerned the synagogue, not the state. In like manner a Catholic judge would have granted her and her children the same rights. Yet be cause the Catholic Church refuses to acknowledge a marriage between Jew and a baptized Christian, I have seen her denounced in Protestant journals, although she is less rigorous than the Jews. She allows such marriage, though probably always non sacramental, to be religiously valid if dispensed, whereas the orthodox Jews refuse it religious recognition altogether. I do not speak of the Liberal Jews. They are about as much Jews as the Unitarians are Christians.

It may be muttered (for it will hardly be declared outright) that the Jews are only 10,000,000, but the Catholics 200,000,000. And pray what difference does that made? which the Jews exercise of refusing recognition to a marriage between Jew and a Christian is a religious right. It is, moreover, an inherent right. They would not lose it by right. They would not lose it by doubling their numbers, or by trebl the right which they have, being 10, 000,000, the Catholics surely do not forfeit by having more than twenty

times as many members. Let us now retreat again within the limits of Protestant Christianity.
There are various humiliating con siderations here which it will do us no harm to lay to heart.

Charles C. Starbuck. Andover Mass.

PHILANTHROPY vs. CHARITY.

Unreflecting people are often de ceived by the outward show of philan-thropy into mistaking it for charity. There are even Catholics prone to do this, who ought to know better. Catholics even imagine that philanthropy is an evidence of religious zeal But mere philanthropy and charity are easily distinguished. The former is always ostentatious and advertise itself; the latter is always retiring and shrinks from public applause. As Frederick Ozanam, the founder of the St. Vincent de Paul society, beautifully says: "Philanthropy is a vain woman who likes to deck herself out in her good works and admire herself in the glass; whereas Charity is a mother whose eyes rest, lovingly on the child at her breast, who has no thought of self, but forgets her beauty in her love." This perfectly explains why newspaper notoriety is not given to Catholic charities, and why it is given to philanthropic undertakings. as the faithful mother, who remains at home attending to her household, does not appear in the columns of the secular press, but the new woman, who flaunts her screeching propaganda in the public eyes, is sensationally adver-tised, so does charity do the real work, while philanthropy does the shouting. You can see this difference strikingly,

Experience has Proved it.

or instance, in the Sisters of the Good

Shepherd, who do the work of reform

ing social outcasts, and in the fashion

able ladies, who go slumming as a fad,

with a two column account in the next

morning's newspapers. - Church Prog

FIVE . MINUTES' SERMON.

First Sunday after Pentecost.

BAPTISMAL PROMISES.

"Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28, 19.) If to-day, on the sublime feast of the Blessed Trinity, the Church reads to us that short, but impressive gospel of the institution of baptism, she wishes thereby most forcibly to remind us of that great day of our life on which we, too, by the waters of regeneration, were numbered among the Children of God and heirs of Heaven, and on which we also consecrated ourselves forever, in the most impressive manner, to th service of the triune God. Before the Robert's II.'s too long delayed mar-riage with Eitzabeth Moore, although priest poured the sacred water over our heads, he addressed to us the all significant question: Do you believe in God the Father Almighty, Creator of Heaven and earth? To which we answered, by the mouth of our sponsors : I do believe. Do you believe in Jesus Christ, His only Son, our Lord, Who was born into this world and Who suffered for us? And again we an-

response was: I do believe.

Thus we took the oath of faith in the most solemn hour of our life. Before likes? If so, you cannot complain if God, the priest, and the invisibly present angels, we vowed to believe constantly and without doubt in the triune head and says, "Your money or your God, and in His holy, infallible Church. life!" You cannot complain; he is only On! let us bear in mind, therefore, all using his liberty in doing what h the days of our life this solemn promise and remain faithful to it until death. With the holy martyrs, let us be willing to suffer everything, even to die, rather than by infidelity and scepticism, to separate ourselves from God and become traitors to the baptismal vows. Should doubts arise, fight that tell you that you must not steal; courageously against them and cast that you must not murder; that you them from you as you would sparks of must not interfere with or violate each fire. If seducers, in sheep's clothing, of hypocritical dissimulation, wish to approach you, to cause you, by crafty irreligious books to waver in faith, flee from them as from venomous serpents, from pestilence and cholera. For they are murderers of the soul, robbers, who wish to snatch from you that which is highest and most precious, your holy faith, and with it your happiness in life, your bliss in eternity. And should you be annoyed, insulted, slandered, yes, even deprived of the occupation by which you earn your daily bread, and abused on account of your religion, tremble not nor grow faint. Remember, it is not as much as the holy martyrs suffered. The Blessed Trinity and our holy Mother the Church, de erve, that for love of them and to merit a beautiful crown in Heaven, you suffer these injuries. Prize above all the treasure of faith, promised in baptism to God and the Church, and before friend and foe profess it as your great est glory; esteem It your greatest hap piness to be children of the Catholic

But remember also, that at your last hour, a dead faith, a mere belief in the revealed truths of salvation will not open Heaven for you, for "the devils," says the apostle St. James, "also be lieve and tremble. For as the body without good works is dead." (James 2, 19.) If faith, therefore, is the bridge to eternal life, we must live according to it, i. e., we must bring forth the fruits of faith in a life that is truly Catholic and consecrated to God. This great duty of religion, this fundament. without the spirit is dead, so also faith without good works is dead." (James And bridge to eternal life, we mu great duty of religion, this fundament of believing what even by possibility condition of our eternal happiness. the priest wished to impress upon us at the very beginning of the baptismal popular orator and lecturer referred function, when, in the words of Jesus, he said: "If thou wilt enter eternal life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with who assert that there are three persons thy whole mind, with thy whole strength and thy neighbor as thyself." strength and thy neighbor as thyself."
And in the most solemn manner we engaged ourselves to the fulfilling of this great, all-embracing commandment when, before the pouring of the water, we by the mouth of our sponsors solemnly answered to the three-fold contents of the areas. The solution of the service of the areas of the contents of the areas of the contents of the areas of the service of the areas of the contents of the areas question of the priest: Dost thou reounce Satan, and all his works and all We do renounce them.

his pomps? We, therefore, renounced Satan, i. e., swore eternal hatred for the archfiend of God. Never shall Satan reign over us. In eternity he shall not call us his slaves. We have renounced the works of Satan, i, e., sin. For, "He that committeth sin," says St. John, "is of A man believes a lie; a man takes a committeth sin," says St. John, " is of the devil." (I. John, 3, 8) Never, desecrate in us the temple of the triune God. We have renounced the pomps of Satan, i, e., the allurements of the infernal tempter shall never infatuate us. Never shall the false charms of the world and of sensuality divert us from God and the way to Heaven. Only the last breath of extinguishing life shall

This, dear Christians, is the sacred, highly venerated vow we made on the day of our regeneration before God, His angels and the priest, our oath of faith, our promise of eternal love and fidelity. Oh, how happy we might steem ourselves had we remained inviolably faithful to this sacred engage-

live as true children of God in holy fidelity and ardent zeal, seeking only the glory of the Most High, striving only to save souls, thinking only to prepare for a happy death. Then, in-deed, life's sad past will not injure us. There will be a crown above for us to gain, a place before the throne of God at the nuptial feast of the angels.

MOTHER OF LIBERTY.

Such is the Attribute of the Catholic

Church. It is a hazardous thing for me to attempt; and there are many among readers that will consider the thing I have undertaken to do a still more hazardous attempt, namely, to prove to you that the Catholic Church is the foster mother of human liberty, writes Thomas Boland in the Liverpoo Catholic Times. Was there ever so strange a proposition heard—the Catholic Church the mother of human liberty? WHAT IS THE BOAST OF ENGLAND?

That it is the land of freedom. Yes; but I ask you, do you know what it means? Liberty! Just reflect upon swered: I do believe. Do you believe it a little. Does liberty mean freedom in the Holy Ghost, the holy Catholic Church, the communion of saints, the mind, mean freedom from any power, from the mean freedom from any power, forgiveness of sins, the resurrection of government, or restraint of legislation? the body and life everlasting? Our is this your meaning of liberty? For instance, is this your meaning of lib-erty—that every man can do what he roadside, and he puts his pistol to your Does liberty mean that the murderer may come and put his knife into you? Does liberty mean that the dishonest men is to be allowed to pil fer? Is this liberty? Most certainly not. You will not consider that you are slaves because you live under laws other; and if you do not do that you must be punished. You do not consider you are slaves because you are under the restraint of law. Whatever liberty means, therefore, it does not, in its true meaning imply simple and mere freedom from restraint how many there are who use this word attach this meaning to it. What is liberty? There are in menin the souls of men-two great powers God like, angelic, spiritual-viz, the intelligence of the human mind and the will. The intelligence of the human mind, soul and the will are the true fountains and the seat of liberty. What is the freedom of the intelligence? What is the freedom of the will? There are no other powers in man capable of this freedom except

FREEDOM OF INTELLIGENCE AND WILL If you ask me in what does the freedom of the intelligence and of the will of men consist, I answer: The freedom of the intellect consists in being free from error-from intellectual error. The freedom of men's intelli gence consists in its being perfectly free from the danger and liability of believing that which is false. slavery of the intelligence is man's submission in mind and in belief to that which is a lie. Falsehood is the

slavery of the intelligence. Reflect a little upon this. It is well could be a lie. Nowadays men glory popular orator and lecturer referred to the multitude of religious sects that are in England of those people who assert that Christ is God, and of those who assert that He is not God; of those of those who say that it is damnable heresy to assert that He is there at all. Speaking of all these, how, we ask, how can any one of them be true and all the rest not be false? The lecturer said: "The multitude of sects and churches in England is the glory of

He to him as if it were the truth of God; therefore, shall iniquity sully our hearts, never shall the malice of sin —a thing that is false in itself, a thing that has no real existence in fact, a thing that God never said and never thought of saying—and he lays that religious lie upon the altar of his soul and he bows down and does homage to it as it were the truth. And then he 'It may be a lie, but you know says: it is a religious lie, and it is so respectable and religious to have a multitude of sects, and it shows what a good people we are!" This is our age. The very definition of the intellectual freedom of men I take

FROM THE HIGHEST AUTHORITY. I will quote for you the words of man, but but I will quote to you the word of God-of God Himself-who ment! How the happy peace of a cought to know best; of God Himself, good conscience would refresh us in who made man and gave him his inour life's trials and tribulations and one day make our departure from this Himself, who has declared that the freeworld so sweet and easy! But alas! dom of the human intellect lies in the world so sweet and easy! But alas! dom of the human intellect lies in the by our innumerable sins, we have so often become fatthless to our Father in Heaven, perjured ourselves by breaking that bond of love and fidelity. Oh, let us, in bifter sorrow of soul, bewail this and be reconciled to God by our sincere penance. Let us, in future,



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ruth will lie your freedom. Mind you, he is free ; if a man's will be coerced, He did not say: "I will send you groping after the truth." No! But you shall know it; you shall have it; no What is the definition of the word doubt about it. He did not say: 'Here is a book; here is My word. Take it and look for the truth in it, and if you happen to find it, well and be, on the one side, obedience to regood; if not you are still a religious cognized and just law, and, on the man." He did not say: "Your duty is to seek for the truth, to look for it."
No, but He said: "You shall have it or of any power that is not legitimately." and you shall know it and that shall appointed to govern and rule the will. make your freedom, the truth shall We are slaves if we are bound to obmake you free " I lay it down, there-fore, as a first principle that the very definition of intellectual freedom lies in the possession of the truth. The to obey them. Thus, for instance, Catholic Church alone is the foster if the law of the land tells a priest as mother of intellectual freedom.

power which she has always exercised; and, strange to say, it is the very exercise of that power which forms the world's chief accusation against her. And that is the power of defining as articles of faith and dogma, as what we are to believe beyond all specula-tion, what she holds and knows to be true. There is this distinguishing feature between the Catholic Church and all sects that call themselves religious -that she always speaks clearly. Every child that belongs to her, every man that hears her voice, knows pre cisely what to believe, knows precisely what the Church teaches. Never does she leave a soul in doubt. WHAT CAN BE MORE STRIKING

than the contrast which Protestantism presents to the Catholic Church in this respect-its Bishops lost in utter perelexity, not knowing what to The Catholic Church comes out on a question affecting the existence of God, Heaven, the revelation of scripture, the divinity of Jesus Christ. It is a question affecting an article of She gives to the Church on this or that article of faith language as clear as a bell-language so clear and decided that every child may know what God has revealed; that this is what God teaches; that this is the But the Protestant says: What right has the Church to impose this on you? Are you not a slave to believe it?" I answer at "If it be a lie you are a slave to believe it. If it be not a lie, but the truth, in the very belief of it then, in the knowledge of it lies your freedom, according to the words of Christ: You shall know the truth and the truth shall make you free." FREEDOM OF SLAVERY.

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TORONTO

" freedom," so far as it touches human will? I will answer at once, and define the freedom of the human will to cognized and just law, and, on the serve laws that are in themselves unjust-laws that involve an immoral act; and no man but a slave is bound to what he has heard from any one of There is in the Catholic Church a the Catholic children in the confessional

he must go and make a disposition of it, that is, to use it as evidence against him-if the law said that (and the law has sometimes said it) the Catholic priest knows, and every Catholic knows, that the observance of that law would make a slave of the priest, it would destroy his over - ruling conscience that dictates to his will; so that if he observed that law he would be a slave; but if he died rather than observe it he would be a martyr and an apostle of freedom.

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OUR BOYS AND GIRLS. One of God's Little Heroes.

The patter of feet was on the stair
As the editor turned n his sanctum chair
and said—for weary the day had been;
Don't let another intruder in."

But scarce had he uttered the words before A race peeped in at the open door, And a child sobbed out: "Sir, mother said I should come and tell you that Dan is dead." "And who is Dan?" The streaming eyes Looked questioning up with strange

"Not know him? Why, sir, all day he sold The papers you print, through wet and cold The newsboys say that they cannot tell The reason his stock went off so well. I know, with his voice so sweet and low Could any one bear to say to him 'No?'

And the money he made, whatever it be, He carried home to mother and me, No matter about his rags, he said, If only he kept us clothed and fed.

"And he did it, sir, trudging through rain and Nor stopped till the last of his sheets were But he's dead-he's dead--and we miss him And mother she thought you might like to

In the paper next morning, as "leader" ran A paragraph thus: "The newsboy Dan, One of God's little heroes, who Did nobly the duty he had to do— For mother and sister earning bread By patient endurance and toil—is dead." -Margaret F. Preston

Cheerfulness and Song.

If you would keep spring in your hearts, learn to sing. There is more merit in melody than most people are aware of. A cobbler who smooths his wax-ends with a song will do as much work in a day as one given to ill na ture and fretting would effect in Songs are like sunshine ; they run to cheerfulness-to fill the with such buoyancy that for the time being you feel filled with June air, or like a meadow of clover in blossom.

Did You Ever Think

That a kind word put out at interest brings back an enormous percentage of love and appreciation? That, though a loving thought may not seem to be appreciated, it has yet

made you better and braver because That the little acts of kindness and thoughtfulness, day by day, are really greater than one immense part of

goodness once a year? That to be always polite to the people at home is not only more ladylike, but more refined, than having "company

manners?' That to judge anybody by his personal appearance stamps you as not only ignorant but vulgar?

That to talk and talk and talk about yourself and belongings is very tire-some for the people who listen?

A Deed of Gold.

Some time before the birth of our Blessed Lord, a strange sight was to be seen in the streets in Rome; being no less than a man going about leading a lion by a string, just as if he had been a pet dog. The man had dark skir and curly hair, and his name war Androclus. He had been a slave it Africa but his master treated him su harshly that he ran away; and a there was no safe place to fiee to but the desert, he went there, and hid it the depths of a cool cave. His journe had been long over the burning sands and, worn out and weary, he lay dow

and was soon asleep, not caring ver much, I fear, whether he ever awok again or not. But nature was strong even in th poor abused slave; and when he we rested he awoke, feeling like a ne man. But to his amazement an horror, as he was about to leave t cave to seek a safer place, he saw large lion standing in the doc completely blocking the way. Po readers of this would have done; I simply did not do anything, bei paralyzed with fear. And if he cou have run-which he could not-th was no place to go. His hair sto

up and his teeth chattered, and he

frozen with horror at the thought the

he would soon make a meal for On came the lion, walking on th legs and holding up one paw; and though he looked so fierce at fi when he drew near Androclus saw t he was in pain and very, very happy indeed for a lion. began to recover the use of his lin to wonder what the matter with that poor foot which the lion up to him so pitifully. Hs took is his hand, thinking that its ow could do no more than eat him; saw that it was inflamed and swo and that, imbedded fast in the fle great thorn was sticking. As derly as possible he drew offender out, and when that was the lion fawned at his feet and it the hand which had done so kin

service. From that hour the two were friends; and it was with real so that the slave, some time after, good bye to his companion of the

and went his way.
Several years passed by. The Colosseum at Rome was crowded a vast assemblage which had gat to see the prisoners given to the Of these Androclus was one. Poo low! he had escaped the jaws of wild beast to fall into the hands of cruel men, and was to be put to He seemed stolidly resigned to his and did not appear to move a as the people in the galleries "To the lions with the victims the lions!" He knew there v

hope for him. Suddenly a hush fell upon t sembly. Even the cheers and c the men and women, hardened frequent sight of blood, ceased round the amphitheatre; fo king of the forest that appeare mirth and silence the boisterous