BY A PROTESTANT MINISTER.

XXXIV.

In my last paper I have said that Luther advised Henry VIII. to retain Catherine of Aragon, and to be con-tent with her, but if this could not be, to take Anne Boleyn as an additional wife. This advice was substantially Luther's but it was sign immediately Luther's, but it was given immediately by Melanchthon. Henry and Martin had become too much embittered towards each other by their early passage of arms for direct intercommuni-cation. Melonchthon, therefore, makes himself the spokesman of his principal, and indeed goes farther than he.
Luther declares polygamy lawful for Christians, but thinks it inexpedient and unseemly, though preferable to divorce. Melanchton, in his advice t) the King of England, finds no fault

th it, but directly recommends it. "The safest course for the King," " is to take a second thout dismissing the first, and there is no Scriptural objection to this.

I do not know what Melanchthon said to that Lutheran minister who was found to have three living wives.

As the first, in her despair, had abandoned herself to evil courses, perhaps Philip advised her husband to content lf with the other two. However, Lutheranism soon gave up polygamy, both in practice and theory. The syphilitic saint," whom Sir William Hamilton mentions as having been one of the eminent preachers of the new gospel, seems to have had the grace not to marry at all. In about two generations, after the fearful moral disorders of the first outbreak had been generations, after the fearful moral disorders of the first outbreak had been forgotten, the pastoral homes of Pro-testant Germany settled down into pleasing abodes of domestic virtue, from which have sprung many of the ornaments of the Fatherland. Still, in our overweening pride of superior Christianity, it is not amiss for us to remember the rock whence we were hewn, and the hole of the pit whence

re digged. The Council of Trent, although it strongly affirms that a valid marriage between two baptized persons, in which the parties have actually lived together, is indissoluble except by death, has not deemed it expedient to anathematize the opinion of the Greek Church, that a divorce a vinculo may be given for adultery. The Greeks have been so conservative, not to say stagnant, in their ecclesiastical life, stagnant, in their ecclesization inc, that there seems to have been no dis position among them to go beyond this one ground of divorce. The more restless and mobile spirit of the West, however, has not been so easily restrained. When once Protestantism, taking advantage of an exceedingly dubious interpretation of Christ's words had declared divorces a vinculo per missible for adultery, the first breach was made in the sanctity of marriage, which has steadily widened ever since, until now, in this most Protestant o all Protestant lands, as it boasts itself to be, marriage, so far as the law is concerned, is really nothing but a mere concubinage, dissoluble at the option of either party, after a few legal In most cases, doubtless, it is a real Christian marriage, but this is because public sentiment is as yet higher than the law. Whether a balance will at last be struck by the degradation of public sentiment, or by the elevation of the law, remains to be were ended.

It is certain, however, that a really Roman Catholic country could never, under the name of freedom of conscience, allow its Protestant citizens able fondness and to practice our American," morality of community was main the poultry yard, "giving it the name of Christian marriage.

It may be urged that in Luther's time the spiritual courts had become so corrupt they were perpetually declar-ing marriages null on the most frivol-

in humble hope of eternal life through the merits of His atonement. They knew no more of the Catholic Church ous pretexts, thus adding hypocrisy to immorality. No one disputes that at that time ecclesiastical administration than of an occult language. What they had heard was told by its enemies was deplorably in need of purification.
As Cardinal Capecelatro shows (whom some think not unlikely to be soon wearing the tiara) a great wave of practical heathenism, under the name of the Renaissance, had swept over Christendom, defiling the sauctuary itself, invading the high, nay, the highest places of the Church. Pope Adrian VI., that holy man, brings out this sad fact with melancholy emphasis. No Catholic need hesitate to own that Divine Providence has used the great rupture as a principal means to awaken the spiritual energies of the Catholic Church, and to bring about that great work of reformation within her to which the Council of Trent devoted itself, and which went much be yond the formal action of the Council. Certainly no one can dispute that the great bulk of Catholics now enter into marriage without the remotest thought of ever being released from the bond Indeed, many of our except by death. Protestant ministers who in almost every other respect are hostile, and even violent, against the Church of Rome, extol her as at least keeping in mind the Christian ideal of marriage, which, were our country purely Protestant, might be in danger of being quite forgotten. At present, I believe, only the one state of South Carolina maintains it in legislation, although it is true that the South generally, while ealously Protestant, holds divorces in little favor. It is the strong New England sense of individuality, exaggerated into individualistic anarchism, which principally abets this social

pestilence. Is there much hope that America, remaining Protestant, will reverse the downward course of things, which now threatens to dissolve the family alto-gether, as an entity recognized and lowers recollections of His teachings

and do so until the end of the world. The Paraclete did appear at Pentecost, and He is upon the earth now, fulfill-ing His mission to guide into all encouraged by law? We can not yet be sure. Our people have a great deal of reserved moral force, and this has sometimes suddenly displayed itself with great energy, extinguishing public evils that had seemed hopeless of cure. Perhaps the war against polygamy which lies before us, and which may yet come to the shedding of blood, will turn our thoughts to the

n, whether simultaneous poly-

gamy is so very much worse than suc-

cessive. When, as seems increasingly probable, the civil regulation of mar-

riage shall be vested in the National Government, the moral and religious influence which is now scattered and

wasted among so many irresponsible states, can be brought to bear with a

unity which ought to secure it much greater effectiveness. Even as things are, there are hopeful signs, which ought not to be overlooked.

It is certain, however, that Catholicism

has here a great responsibility, for helping to save our society from moral putre

faction. Protestantism, above all

among us, has little pedagogic power,

little control over the morally rude. It was in view of this defect that, in

treating of marriage, the eminent—I might rather say the illustrious—President Woolsey of Yale has suggested the desirableness of the spread of Cath-

olicism among our American masses

It is certain that our Protestant

churches and ministers thus far do not really seem to know their own minds in the matter. They confine themselves

many years, seems to have confined itself principally to sneering at all at

culous in theory and impossible in

This matter is of such importance

CONVERSION OF COL. R. M. JOHN-

STON.

As Related by Himself.

Dear Father Price :- You have re-

quested of me several times to send you

ome account of my experiences during

the period before I became a member

of the Catholic Church. Although I cannot be led to suppose that what a person of no greater importance than I

am has to say about himself, even under a nom de plume, will be of any

value to others, yet with intent to comply with the wish of a dear friend, I decide to submit to you a few pages. However interesting to oneself be

gratitude.

community was mainly Baptist, and

have never known one which had a larger number of constituents, par-

ost of them not better informed.

etimes, while calling back some of

minded, uncultured people, there were

misrepresentations.

no ways of converting such audacious

Becoming a member of the denomin-

ation at the age of seventeen, it was

not many years before I seemed to feel

a hunger for a more living, nourish

ing sustenance than was afforded by a discipline, which, with all of its hon-

esty, appeared to me more and more

ways, I became deeply, anxiously im-pressed while reading the Holy Scrip

pressed while reading the Holy Scrip tures (which I studied considerably

Christians with whom I held inter-

One of these was Holy Communion,

another the authority imparted by our

Lord to His disciples to pardon sins. I could not but feel that Christ at the

miracle to be perpetuated throughout

himself, and sometimes with sighs.

When I became a man of thoughtful

constrained and narrow.

I was brought Eu

From Truth, a Catholic Magazine

Charles C. Starbuck.

practice.

Andover Mass.

to a feeble and fluttering protest. deed, one of our foremost religious journale, so far as I am able to recall to mind all that I have read in it for

And this is the infallibility so noisily railed at and so little understood. It means simply that mankind, those who entirely trust in this essential, indispensable truth, will be secure against ruinous mistakes in their faith in Christ.

If we ask a Baptist or another Pro testant clergyman if he is infallible, he will answer "no" in emphatic denial. Put such a question to a Catholic priest, he will answer "yes, for I preach none other doctrines than such as my mother Church believes and teaches, assisted and guided, as she is

by the Holy Spirit." There it is, a man like me, knowing himself to be blind, powerless to find his way out of the obscurity in which he gropes, beset by toils, pitfalls, snares, wrong-doings and temptations, is constrained to follow the guide who claims to know the way certainly in-stead of the one who admits that he

I read many, many books, that of the unhappy Laud, persecuted because he could not be hostile to the Church to the degree demanded by the rancors of his time, Janus and Auti Janus, Milner's End of Controversy, Ive's Trials of a Mind, the debates between Glad-stone and Newman and Manning, Balmez's History of Civilization, and others. When I decided at last, I felt a peace beyond all understanding, and a surprise that I had not found before what then seemed so luminously clear. A matter which made me lose faith

in Protestant forms of worship was the abscence of authority in effecting conformity with discipline, variant as this tempts at a stricter legislation in the Church respecting marriage, without pretending to much concern for stricter legislation in the State. For instance, is. Some of them of late years have held meetings for the trial of clergymen who preach doctrines not in harmony with their denominations, but they it has been laughing sardonically over seldom amount to any well defined decision, or effect settled security, for the Episcopalian canon—proposed or passed, I do not know which—forbidding a clergyman to celebrate a marri-Protestantism is committed against age where either party had a living husband or wife divorced on other punishment for heresy, a word whose ense is known to so few. grounds than adultery. With mocking glee, it decries this canon as ridi-

Heresy, as you know, is a choosing to believe, or professing to believe otherwise than as the Church believes and teaches, while Protestantism pro-fesses to allow entire freedom in this that I may yet have to discuss it at considerable length.

Yet trials are had on questions which seem of especial audacity, and discussions are had inside and outside of meetings, which end sometimes in acquittal, sometimes in meet reprimand; and the defendant, if he be vain, feels like priding himself for the notoriety into which he has been lifted, and the harmlessness of its conse-

quences upon himself.
The Low Churchman regards the The Low Churchman regards the High Churchman with suspicion, and is in turn regarded with pity, and the Bishop, waxing High or Low, or oscillating between, can only piously counsel or meekly remonstrate.

Let a Catholic priest preach other detailed they have required from the

doctrines than he has received from the Church: soon, very soon, he gets from his Bishop a missive, brief, polite, yet fully significant, notifying him to vacate his rectory by such a date, when another will be there to accept it.

the trials of his own mind upon the most serious subject for his and all Far the greater number of Protestmen's consideration, it would be a ants, devout, honest as the best, are rather pitiable vanity to suppose that kept out of the Catholic Church from they could be so to others. Yet it may ignorance of its doctrines, its history, not be amiss sometimes, for even such as I, to give some of the reasons for the the lives of illustrious men and women its saints and martyrs, its vast achievesatisfaction felt when those trials, the ments throughout all conditions of its most perplexing and painful of all, existence, for the weal of the human mation, prudently imparted. parents the memory of whose virtues l

The great defalcation under the sovereigns Henry and Elizabeth has spent its greatest strength, and thoughtful minds in Great Britain, noting and pondering upon the continually recurring detection of the monticularly female, who were devoted to Christian obligations. These lived in unwavering faith in Christ, and died strous falsehoods upon which its claims were based, are either coming back to the one fold or lapsing into Agnostic-

Conversions are counted by th many, many thousands every year. For at least there are not very many who do not desire to possess and hold the truth. Prejudice and bias are I cannot but smile, though sadly hard to overcome, because slow to be convinced that what they conscienti-ously believe tends to evil and misforthe things that used to be told about the Pope, Anti Christ, the Scarlet Woman, and other men, women and things under his lead. With a simpletune.

I could say much about other mat-ters in Catholic belief and practice, as praying for the dead, that, as we read in ii. Maccabees, xil., "they may be loosed from their sins"—indulgences, that great Pons Asinorum, about which perhaps more absurd things are spoken than any other tenet in our faith, giving to the dying the consol ing support of Extreme unction, and maintaining marriage to be one of the sacraments of the Master. Denial of this last is tending to make all clean minds aghast at its enormously multiplying foul dissolutions of families, and foulest of all forms of degeneracy Much I might say upon these and other matters. But this is enough, by some things which, although point-edly inculcated therein, were or seemed to be, ignored by all professing

and I am tired. I was glad when I heard you had started your monthly. It was well to start it there. Your North Carolinians are an unpretentious people, loyal to their convictions and courageous in maintaining them, hospitable strangers, and listening respectfully to what they have to say. They have ast Supper must have wrought this done as much as any other Southern all succeeding generations.

I do not quote passages familiar to
Scripture readers. While struggling State, according to disposable means, for the education of their poor, and, as I have been credibly told, more than with the question I have done so to any other towards preserving records

many a cultivated Baptist clergyman, and traditions of their forefathers. and been answered sometimes in brief, obscure words, unsatisfactory even to I sincerely hope that your modest little enterprise may accomplish as Our Lord, in so many words, bestowed the power to forgive sins, and are pursuing with so much industry

stowed the power to forgive sins, and singleness of mind.
said that after His ascension He would send the Paraclete to keep in His followers recollections of His teachings
Richard Malcom Johnston.

FIVE - MINUTES' SERMON.

THE TEMPLE OF THE HOLY GHOST WITH IN US.

"Know you not that you are the Temple of God. and that the spirit of God dwelleth in you?" (I. Cor. 3, 16.)

The Church invites us to-day to great festivity. We are to celebrate the anniversary of the descent of the Holy Ghost, the divine Comforter in every tribulation, the Sanctifier in our misery of sin, the author of all heaven-ly graces. According to His promise, our Saviour did not wish to leave His disciples orphans, but lovingly desired to remain with them until the consum-mation of the world, although in a difmation of the world, although in a dif-ferent manner than heretofore, viz: by the Holy Ghost, whom the Father would send. This divine Paraclete and giver of all graces, He communi-cated to them to day in the form of fiery tongues amidst the sound of a mighty wind, and consecrated their hearts to be the throne of God. And since that day, all those who were re-deemed by Christ's Precious Blood, and washed and sanctified in the sacrament washed and sanctified in the sacrament of regeneration, have become an abode, a temple of the Holy Ghost. By the unmerited mercy of God, this By the unmerited mercy of God, this great, ineffable grace has also become our portion. Hence, to us, too, are addressed the solemn words of the apostle: "Know you not that you are the temple of Grd, and that the spirit of God dwelleth in you?" Oh, may we never forget such dignity, never by a sinful life render ourselves unworthy of it !

A temple, erected by human hand ought, above all, to be clean and garnished. No filth, no dust, no cobweb can remain before the eye of man. And equally so should the living temple of God within us be always free from sin, and shine in the radiance of innocence and sanctity; for where the majesty of God shall dwell, there Satan must have no resting place. Pure must be the eye that turns not to concupiscence, pure the ear that listens not to odious invectives and obscene language, pure the tongue that sows no discord, disseminates no calumny, speaks no immodest, unbecoming word, pure the hand that seizes not goods belonging to others, pure the foot that treads not

pure the foot that treads not forbidden ways, the wide road to de-struction, pure the heart that abhors every unclean emotion, that is close to uncharitableness, to envy, that de-tests every breath of sin more than

death itself. But this alone is not sufficient. emple built by human hand must not only be clean and free from dust, it must also be adorned with valuable ornaments of nature and art. And thus the abode of God, the soul, should not only be free from sin, but adorned with those Christian virtues so pleasing to God and the angels. As in the Church the cross is everywhere prominent, being the first and greatest ornament, so should the image of the cross as it were the virtue of the cross namely, humility, be the soul's great-est ornament; humility in riches, humility in honors, humility in all the advantages of body and mind, humility in youth, humility in old age. Next to the sacred sign of redemption, the eye is directed above al to the image of the Immaculate Virgin. Thus purity of heart follows humility s throughout all conditions of its ence, for the weal of the human Such as these need only inform, prudently imparted.

e great defalcation under the eigns Henry and Elizabeth has its greatest strength, and thifful minds in Great Britain not.

as a glorious companion; in fact, both belief of the faithful in the damnation of the fallen angels. "For if God spared not the angels that sinned, but delivered them, drawn down by ropes to the lower hell, into torments." In the words of Christ to unrepentant sinners, "Depart from me, ye accursed, the pictures of saints come after those the pictures of saints come after those of the Crucified and the Madonna, so in a heart where purity and humility are enthroned, there all other virtues combine to form a great and glorious wreath. There we will find the faithwreath. There we will find the faithful observance of the fourth commandment, obedience towards parents; there, the command of charity: "Never do to another what thou wouldst hate to have done to thee by another." (Tobias 4, 16) There are practised the seven corporal and spiritual works of Mercy, in fine, the exercise of all the Christian virtues as a constant service of God, praising and

constant service of God, praising and constant service of God, praising and glorifying the Most High.

This, beloved Christians, should be, according to the doctrine of faith, the temple of God within us. But is this actually the case? Alas! of how many must it be said: No, it is not. Their soul is no longer a temple, but only a heap of ruins; it is no longer God's abode, but the horrible dwelling of sin and Satan. Alas! O Christian, if you must acknowledge this of your soul, then the fearful words of the apostle are verified in you: "If any Lord Chief. Justice of England. His man violate the temple of God: him position is recognized and underman violate the temple of God: him shall God destroy; for the temple of God is holy, which you are." (1 Cor. 3, 17) Ah! no, repent, let your heart be touched by the voice of grace, and by true penance be again what you were in the happy days of innecesses. were in the happy days of innocence. Erect again within yourself the temple of God by the worthy reception of the sacraments, permit God to live again in your soul by a Christian life of faith, by the conscientious avoidance of sin, by the faithful fulfillment of the duties of your state in life, by incessantly striving for the acquisition of virtue and sanctity. Then, indeed, will the God who now dwells in your soul, one day receive you into His realms of bliss. Amen.

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THE PERSONALITY AND POWER OF THE DEVIL.

One of the worst signs of the evil days on which we are entering is a grow-ing disbelief in the existence and power of the "prince of darkness." It is a strange fact that his best pupils, his ambassadors on earth, are the loud est in denying his personality and power. Voltaire and his followers do not hesitate to attack the Bible because it tells us of the doings on earth of "the evil one." Kant and German philoso phers of his school distort the meaning of the word of God and say that the term deyil is but an ideal of "the greatest wickedness." Rationalists and Pantheists, denying as they do the personality of God, refuse to believe in the existence of the devil, and not a few non-Catholic preachers agree with

It is a cardinal point of true Christian faith that the devil is a true person. He is one of the fallen angels, but in his fall, and even in his punishment, he retains much of the greatness of the angelic intelligence and power. English poet thus describes him :

But bringing up the rear of this bright host, A spirit of different aspect wav'd His wings like thunder clouds above some

Whose barren beach with frequent wrecks was like the deep when tempest-His brow was like the deep thoughts en-fierce and unfathomable thoughts en-

graved

Eternal wrath on his immortal face,

And where he gazed a gloom pervaded

We are told that " the demons be lieve and tremble," but certainly faith and fear require intelligence, as they are the acts of a thinking being. St. Peter, in his second epistle, assumes a belief of the faithful in the damnation ners, "Depart from me, ye accursed, into everlasting fire, prepared for the we have explicit levil and his angels, mention of Lucifer and his messengers.

Milton thus speaks of the devil: "Th' infernal serpent; he it was whose guile, Stirr'd up with envy and revenge, deceived The mother of mankind."

-American Herald.

LORD RUSSELL.

Messenger of the Sacred Heart. The tribute paid by the London Times to the new Arbitration Commissioner, Lord Russell, of Killowen, is worthy of record both as a manifesta-tion of the high esteem in which this great jurist is held, and as an evidence of the vast change in the opinions of men and papers that could wring such a tribute from so implacable a foe to all things Catholic as the Times. "There is no one left among the judicial class," it states, "who could represent the British nation in the grave internation al inquiries that are now pending with greater dignity and authority than the Lord Chief. Justice of England. His stood throughout the English speaking world. Anybody of inferior rank, though of equal ability, might find it hard to conquer the confidence of the Canadians, or to impress the Americans with a proper sense of his high repre-sentative dignity. But the Lord hief Justice has many advantages in these respects. He has been welcomed as an honored guest in the United States, coming as the head of the English Judiciary. He has been the leading counsel for this country in the Behring Sea Fisheries arbitration, and there he gained a practical mastery of some of the most critical points in the controversy between the United States and the Canadians, which are also involved in the issues before the Anglo American Commission. It is not, perhaps irrelevant to point out that Lord Rus sell, as a Roman Catholic, would be persona grata to a most important section of the people of Canada, including the Premier of the Dominion Cabinet, Sir Wilfrid Laurier."



Style 447.

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OUR BOYS AND GIRLS.

Learn to Appreciate Fault finding is much easier than generous appreciation. To find fault you have only to stand off and point out wherein the person or action or thing fails to come up to your ideal, thing falls to come to the stage of which, by the way, may not be a good one. To appreciate requires a degree of insight and sympathy, and a search for the point of view which discloses the best qualities. If we were required to name the one thing which most contributes to the happiness of household life we should unhesitatingly select the disposition on the part of the of a family to appreciate instead of finding fault with each other; to draw attention to the excellencies of others instead of harping on their defects. Such a disposition is better than money or beauty. It is a perpetual joy to the possessor, and it brightens the soul of everyone who comes within its circles.

A Blind Hymn Writer.

The oldest and best known bymn writer now living is a blind woman, Fanny Crosby of Park avenue, this city. Her hymns, "Pass Me Not, O Gentle Saviour," "Rescue the Perish ing," "Saviour, More Than Life to ing," "Saviour, More Than Me " and "Jesus Keep Me Near the Cross." are known and sung where ever the English language is spoken, and, although blind from infancy, she has composed more than 3000 others She is now sixty-five years of age, and before she made hymn-writing her life work was for many years a teacher of the blind. All of her poetical efforts are dictated to a secretary, and so faithful is her memory that she often composes a dozen or more hymns before she dictates them to her assistant. Her disposition is a sunny, hopeful one, and her cosey home is the abiding-place of cheerfulness and contentment New York Herald.

What to With a Bad Temper. Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a moment or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation is a hero. The world may not own him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he who has taken a city What is gained by yielding to temper a For a minute there is a feeling of re lief; but soon comes a sense of sorrow and shame; with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain, too, often lasts for days, even years— sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before hand what will be the result. The evi done may never be mended. Starveyour temper. It is not worth keeping

The Girl That Everybody Likes.

Have you ever met the girl that everybody likes. You are unfortunate if you have not met her. She is th girl, says a writer in Golden Days who is not "too bright and good" t be able to find joy and pleasure all ove the world. She is the girl who appre ciates the fact that she cannot alway the world. She is the girl who is no aggressive and does not find joy in in citing aggressive people. She is the girl who never causes pain with thoughtless tongue. She is the gi who, whether it is warm or cold, clea or stormy, finds no fault with the weather. She is the girl who, when you invite her to any place, complements you by looking her best. She the girl who makes this world a plea ant place because she is so pleasa

And, by the bye, when you come think of it, isn't she the girl who mak you feel she likes you, and therefor you like her? Is It a Pleasure to do Nothing? A clever French boy, afterwards celebrated barrister, was in his scho

days both lazy and insubordina The masters were all in despair, a the cause was laid before the superior He called the boy to his room and sa "My lad, you do not like to wor would you really like to do nothing "Indeed I should," said the boy.

hate work.' "Very well," said the superior, "y can stay in my room and do nothing mind, absolutely nothing."
For an hour and a half the lazy

enjoyed the rest, then he put out On, no," said the superior ; "re

ing is doing something-you must Another half hour passed, t Master Berryer began to talk.
"Oh, no," said the superior: "to

ing is doing something-you can At the end of three hours the su fice in the grounds. The boy follo

him, and seeing his companions p ing at the distance, he was abou join them. "Oh, no," said the superior ; "p

ing is doing something—you must play, and, indeed, you ought not t here, for walking is doing someth so you must not walk.' Master Berryer was conquered,

from henceforth there were no plaints of him in college, and in future life he was certainly not of those who did nothing.