SACTED HEAT REVIEW. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXXVII.

The Boston correspondent of the Republican, although anything rather than an imbeeile, seems unable to avoid the trap which betrays almost all Protestant controversialists, believers and appleliances alike arount some of the unbelievers alike, except some of the very highest grade, in a hopeless silliness. Like all the rest of them, he car not avoid the temptation to have a fling at the Catholic Church for the misuse of "Infallibility," in whole

ranges of "Infallibility," in whole ranges of matters with which Infallibility has nothing to do.

Thus, after having given a most forbidding portrait of Catholic history, carefully leaving out its innumerable passages of resplendent brightness, containg himself to the sinister and darker treats and treating these with darker tracts, and treating these with a thoroughly undiscriminating and exaggerated hostility, attributing multitudes of things to Catholicism specifi cally which simply appertain to human carry which simply appertant to adman nature itself, when strong convictions, in energetic races, are conjoined with a yet imperfect civilization, utterly neglecting, moreover, all mention of the evil passages of Protestant history, above all Luther's admission that his preaching had ruined morality in Ger many, moreover crushing the whole angry delineation within a single paragraph, he inquires, in a tone of triumphant sarcasm: "If this has been the achievement of infallibility, pray what worse could the most fallible and here-

tical have done?' Now if such talk as this came from Lansing, it would signify nothing, for Lansing has neither knowledge nor sense, nor either capacity or inclination for putting two and two together where the Catholic Church is concerned. But why should this gentleman, who certainly is not an ass, wish to in itate asses? He ought to keep to the com-pany of his kind. Or if he desired animal pets, are there not dogs and cats? Why should be wish to give en

cats? Why should be wish to give the couragement to donkeys?

Of course he knows-or if he does not, why does he write?—that the Catholic Church does not ascribe to any of her children, from lowest to highest, infallibility of life, of administration, or of policy. Such claims, as I have shown again and again, are emphatically disavowed, as for instance in the Swiss pastoral of 1871, which, com-ing after the Council, and being papally confirmed, is virtually a papal declara

tion. Nay, even doctrinally, as Benedict Nay, even doctrinally, as benedict XIV. remarks, infallibility is not to be ascribed to the Pope, speaking as diocesan Bishop of Rome, or as Arch bishop of the Suburbican Province, or Philadel of the Suburbican Province of the Suburbican Province of the Suburbican Province of the Suburbican Province of the Suburbican Private Subur as Primate of Italy, or even as Patriarch of the West, although this includes nine-tenths of the Church. Of course, as Benedict remarks, a treatise written by a reigning Pope no more binds faith after accession than before.

Waiving all this, however, what doe trine does Rome define which stands in the way of faith, of holiness, or of pur Ity or righteousness of life, or of universal solf-devotion and benevelence? Those Popes and Bishops that have been most energetically admonished by sundry saints have been precisely those that have most energetically promoted their speedy canonization. Look at St. their speedy canonization. Look at St. Birgitta of Sweden. The strenuous ness of her language, striking unreness of her language, striking tarre-servedly in the highest places of the Church, is precisely what brought about her elevation to the altars within twenty years after her death. It is the severity no less than the sweetness of Catherine of Siena which has advanced her to the like honors. What is the difference between the reproving language of St. Bernard and that of John Wycliff? Much less, apparently, in cliff? Much less, apparently, in words themselves than in the inent. The difference is fundamental etween striking to heal and striking tent. to destroy. No line of men has ever been so theroughly ready as the Roman Bishops to honor the faithful wounds of a friend, at least before a universal out reak of attack had perhaps made a

The Spectator is, I need not say, a much higher authority in all such matters than this gentleman, besides being at once tenaciously Protestant and Christianly believing. Now the Spectator gravely, and righteously, reprehends it as a most scrious delerlicprehends it as a most serious delerlic-tion of justice to overlook the fact that no Church has ever surpassed the Roman and that few have ever equalled her in the love of moral excellence. Pray what better signet of the Holy Ghost do we want than such a fast? Of course this has no immediate doc-trinal cogency, but it certainly ought to protect her against such tunultuous and ill-discerning reproaches as thi writer heaps upon ber, vulgar reproaches which are all the more reprehensi ble because not excusable, as in a Lac sing, by congenital vulgarity of mind

I need not say that this correspond ent follows the usual course in j the past history of the Catholic Church by the ethical standards of to-day. If Bishop should now burn a heretic, w should call for sending him to the scaffold. Therefore, those who took part in burning heretics six hundred years ago we are called to condem as notorious criminals, whereas they simply followed the accustanced inciserations. followed the accustomed jurisprudence of the time, which made herey the hightest form of treason, in society which rested on Catholicism, and there fore inflicted on it the severest usual form of punishment, commonly, however, mitigated to our present capital penal ties. Yet when Cranmer burns Baptists and Unitarians, and burns them alive, he is a saint and martyr. When Philip II. murders William of Orange, it is an acclaims of thanksgiving throughout almost all the temples of France over the assassina tion of the Duke of Guise, do we hear the state of the temples of th anything about Protestant iniquity? Guizot is an honest man, but I do no think I have ever seen any allusion to this fearful fact in any other Protest ant author. Even Ranke, I believe,

does not mention it. Let me remark that while Professor

Pollard almost shuffles out of sight Crarmer's actual burning of Anabaptists and Arians, he suppresses altogether the fact that the Archbishop had persuaded the young Edward to distort the canon law into burring Catholies themselves as heretics, something that Protestants nowhere else thing that Processants however classes were even to have thought of attempt ing. Pollard, moreover, says vaguely that Cranmer proposed punishments which he would not have carried out. which he would not have carried What evidence is there of this? carried out, without scruple, the laws there were; if he persuaded the King to prepare new laws, for an absolutely unknown offense, undoubtedly it was for the sake of seeing them executed. To be sure, he was himself burnt first

but that was no fault of his.

I will venture to believe that we should never hear from this gentleman a word of the Huguenot acclaims over the death of Guise, or of Cranmer's proposal to burn Catholics, unless he ere shamed into it by an open chal

If a Protestant should now be posed to accept the primacy of Plus X. what reason is it against it that Torquemada burnt a great many Maranos? We might as well say that a Quaker ought no; to become a Congregationalist because Massachusetts Bay once per secuted Quakers, or an English Dis senter ought not to become an Episco palian because Elizabeth hanged several Puritans with the approbation of Arch-bishop Whitgitt. Would he be afraid that Edward VII. will be hanging Dr Clifford with the approbation of Arch

bishop Davidson?

If Newman and his Oxford friends thought there was a better guarantee for the maintenance of the Christian faith under the presidency of Rome than under that of Canterbury, why should they not have acted on their opinion? It seems rather whimsical to declaim against them, on the ground, for instance, of Alva's bitte against the Dutch Protestants. of Alva's bitterness might just as well complain of their staying in the Church of England on ground of Elizabeth's fearful cruelties against the Munster Cath-

"Let the dead Past bury its dead;" Act, act, in the living Present." CHARLES C. STARBUCK, Andover, Mass.

CONCERNING HELL.

Of the four last things to be remembered, two-death and heaven-are readily assented to by all prifess ing Christians. In regard to the other two, many hold strange and conflicting Of judgment they seem to have but the very vaguest notions, and if a belief in the same, it is a most indifferent one. Of hell, many entertain a most positive denial of its existence, yet persistently confess to the same by its

repeated use in their vocabulary.

This leads us to the enquiry, What is hell? In general terms, it is a place allotted by God for the just punishment of sin, for sinners who die unrepentant. It was made by God to punish Lucifer and the other proud spirits who rebelled against the mighty. It is the eternal abode of all inners who die unrepentant.

But there are many who deny th existence of such a place. They argue that such belief is contrary to the in finite mercy of a most merciful God. He could not be such a cruel Being Hence there is no such place.

Yet we have shown on other occasion that God is infinitely just as well as infinitely merciful. This means that if He rewards the just He must also pun ish the wicked. But it there be no hell then there is no adequate punishment for the unrepentant sinner. Then i the reward for him who keeps God' holy laws to be the same as that of him who despises them and rebels against

This, however, is not the only or the strongest proof. That we find in the words of God Himself addressed to the wicked on the day of jadgment "Depart from me ye accursed, into everlasting fire." And again, "Unless you do penance, you shall all perish, alike." There are other and equally strong passages to the same purpose, but these

Hence there is a hell, a place of eternal panishment for sin. Consequently it becomes us all to so live that we shall escape its dreadful tor-ments. It becomes us, therefore, to constantly pray for the grace to remain in the friendship of God, that hell may not be the everlasting habitation of our souls.—Church Progress.

BLESSED PURPOSE.

The organized antidote against blasphemy, which, under the title "The Holy Name Society," is accomplishing so much good, is eliciting the praise of the secular press. Says our even

neighbor, the Express:
The Holy Name Society is a Catholic organization which deserves the support of clean-minded men in every denomination and outside of all denom inations. Its purpose is to protest against 'blasphemy and profanity.' Eighteen thousand members of the society paraded in Brooklyn last Sun-

day."
The prevalence of blasphemy and foul-mouthed profanity is one of the shocking evils of this our day and land. Before the down appears on his chee he how thinks he must be proficient in carsing, swearing and bad language as a necessary condition for recognition amoung youngsters of his own age. He wants to be a man and he imagines the shortest road to the fulfillment of his desire in that respect is to smoke, chew tobacco, drink and to revel in lurid

oaths and blasphemy.

Surely it is time, as the Express says, for all "clean minded men in every denomination and outside of all denominations" to frown upon such an ontrage on religion and common de cency.-Catholic Union and Times.

"Depart from Me," will be a fearful sentence to hear pronounced. To be on the safe side. Catholic parents should send thier children to Catholic schools. -Catholic Union and Times.

FIVE-MINUTES SEB.MON.

wenty Second Sunday After Pentecos THANKSGIVING DAY.

Giving thanks to God the Father. (Col. i. if This week, as you know, my brethren a day has been appointed by the civil authorities according to long established custom, which we are invited to devote specially to thanksgiving for the blessings which we have re-from God during the year. ceived from And though the observance of not an ecclesiastical obligation, ye there is a singular appropriateness in it for us on account of its falling just at the close of the year which the church celebrates. At this time, when we have completed the round of the mysteries of our faith, and are bout to recommence it in the season of Advent, it must naturally occur to us to look back and thank God, not only fo all His temporal benefits, but also an specially for the spiritual blessing which He has given us, and which we have just finished comme norating.

Even in the temporal order, how ever, we have abundant cause to be grateful to God. True, we have bad our trials and sufferings, some more, our trials and summings, some hore, some less; though even these we can perhaps even now see, and shall see more clearly hereafter, to have been blessings in disguise. But we have had much happiness and comfort in spite of these trials. Surely we ought to the sease this he uncerted. ot to pass this by unnoticed.

But this is just what we are too likely

o do. Somehow or other, we are all ap to take things when they go right as natter of course, and only to notic them when they go wrong. When we are sick we complain and make a great fuss, and perhaps are not satisfied unless we can make everybody else unbappy as well as ourselves; but when we are well, that is just as it should be: no thanks to anyboiy for that. No thanks to God, Whose loving care and providence are necessary, and are given to us at each moment of our ives, and who is continually warding off from us a thousand dangers to which we are exposed, often through our own fault : no thanks to Him Woose angels watch over us to keep us in all our ways. By our ignorance and imprudence we are frequently endangering this wondrous life which He has given us; with all the science in the world. we do not understand it and could no direct it; it is He Who causes our breath to come, our hearts to beat, and our blood to flow in our veins.

So also in the common affairs of life, our industry and skill would avail nothing if God did not come to our assistance. If our work or business prospers at all, it is due to Him; it is His free gift. And all the conveniences of modern life which we pride our-selves so much on are the fruits of His power and skill which He lends us. is He who shines on us, not only by the sun and moon, but also in those lights which we think that we ourselves produce: it is He who sends our tele graphic messages for us. Who carries us where we will in our steamers and railway trains.

These perpetual and ordinary com-forts of life, then, in which we all share, as well as our very life itself, are God's gift. And beside these, are there not more blessings which we can ee if we look back on the year, stand og out from the rest? Have we chanked Him for all these? If not, let us then really make this a time to atone for past neglect—a time of thanksgiving in deed as well as in

But, above all, let us, whom He has iven the signal and unspeakable bless-ng of the true faith, thank Him for true faith, ng of the that. To those who have just come from the doubt and confusion of the world outside this true Church this is a happiness which outweighs all troubles, a perpetual sunshine which drives away all clouds. Why should it not be so to us all? This is what St. Paul in his epistle wishes that it should be. "Giving thanks," he says, "to God "Giving thanks," he says, "to God the Father, Who has made us worthy to be partakers of the lot of the saints in light, Who bath delivered us from the er of darkness, and hath translate us into the kingdom of the Son of His love, in shom we have redemption through His Blood, the remission of sins." Let us think on these words and see if there is not enough in them to male at least one Thanksgiving day

IRISH CHURCHES.

In reference to strictures by Sir Horace Plankett and others as to the money spent in recent times on Catholic Church building in Ireland, Bish of O Dwyer, of Limerick, speaking the other day at a bazaar in aid of the re novation of a church in his diocese, il lustrated the situation as follows:

"When I am coming from my residence at Corbally to Limerick every day ! pass our own old beautiful Cathedral of St. Mary's built by Donogh O'Brien in the twelfth century to the glory of God and the honor of the Bessed Virgin Mary and dedicated to the Mother of God under the invocation of her As sumption. I can't tell you how my heart sinks when I see hoisted over the t wer of that old Catholic building not the symbol of man's redemption that you see over our churches, but the Union Jack of England, and when these gentle nen talk about our building churches ot them think that they are in posses sion of our own old church and of similar

thurches all over Ireland."

That explains why the Catholics of Ireland have had to build so many new churches .- N. Y. Freeman's Journal.

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wages.
The fact that it is classified with wilful murder readily discloses its serious character. Yet there are many who regard it quite lightly. So lightly, in fact, that resort to legal remady for the payment of wages now occupies much of the time of our courts

sin of the times could hardly be offered. It does not, however, show how widely it prevails, because it does not disclose the many who borrow from the poor and never make return, taking advant-age of the inability of the latter to

If further proof be required is a fearful sin, we may find it in the following testimony: St. James says of it in chapter v, verse 4: 'Behold, the hire of the labors, who have reaped your fields, of which you have defrauded them, crieth out; and the cry of hath entered into the ears of the Lord of Sabaoth." In Ecclesiasticus, chap ter 34, and verse 25, we read: "The bread of the needy is the life of the poor; he that defrauded them thereof is a man of blood." And again in Deuteronomy, chapter 24, verse 14: "Theu shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger * * * thou shalt pay him the price of his labor the same day, before the going down of the sun, because he is poor and with it maintaineth his life: lest he cry against thee to the Lord and it be reputed to thee a sin.'

Defrauding workmen, therefore, of their wages is a species of murder, be cause it deprives them of that which sustains their life. And like wilful murder, it cries to Heaven for vengeance. In a word, how can the guilty hope for Heaven as a reward when they have refused this just reward to others ?- Chuich Progress.

CATHOLIC AND PROTESTANT SERVICES.

invite Protestants to hear Catholic dectrines expounded by Catholic priests, when at the same time Catholice resent any attempt to get Cath olics to attend a Protestant service The answer is simply this: Protest because Catholics know that Protest principle of Protestantism, which is at present be giving his allegiance, logical Protestant must necessarily be in the attitude of a seeker after truth

On the other hand, a Catholic, not resting his faith on varying and fallable witnesses, but on the intillible Church, believes that he possesses a certainty that this Church is the one thurch and the only Church that Jesus Christ established. This fact is as clear and unshaken in his mind as the nathematical proposition that two and It admits of no question, no shadow of a doubt.

believes that he has already found it The Protestant, therefore, can take part in any religious service, for he knows not at what turn he may receive more light to cause him to change his present denomination for another, but the Catholic, because of the facts stated, can not, without violating the essential principle of his faith, take part in the religious services of any Church, but of that which he believes to have been instituted by Christ. Participation, therefore, in a Protestant service is, to the Catholic mind, not merely a questio of liberality or toleration or broad mindedless; it is a question simply of right and wrong.—Church Progress.

THE PERIOD OF THE PARISH MISSION-WORD ON "MISSION CATHOLICS. From the Austral Light.

spectacular mission (Protestant vivals) we might consider the periodi-cal visitation of Catholic missionaries to the various parishes. They come without beat or drams or colors flying : they have no novelties, and nothing more sensational than the earnestness of the message they have to deliver. So far from their visits being regarded as startling and accidental occurrences, they are looked upon as regular supple mentary additions to the ordinary work of the parish priest. The Catholic hopes to see and hear them often during his life, not as though they were rare as angelic apparitions. Yet what an effect they have! Hard working men and wo nen who have but scant leisure crowd the churches (not the town hells or the churches (not the town halls or other public buildings), not only when the day's work is done, but ere it has commenced, in the early hours, ere the sun has risen and the dim church lights flicker against the darkness of the win-

enerous free sample-enough for

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are redress at the hands of justice.

The question may sometimes be asked: "Why do Catholics give mis sions to non Catholics, and specially ants are invited by Catholics to listen to explanations of Catholic doctrine ants can attend without violating any religion of private opinion. Disclaiming infallibility both for himself and for the denomination to which he may

The logical Protestant is and must be a seeker after truth; the Catholic

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try morning. Not the toiling classes alone, but the whole of the households onduct, until their weak natures are again stirred up by another mission. Do you know what I think of these would fall away - and be declared him-self and his brethren of the mission innocent of their souls.

unchanted.

a truism when, in a paper to the Chaplain Educator, he declares morality religion and intelligence to be the bulwark of the state.

BABY'S AWAKENING.

It ought to be a pleasure to look froward to be a pleasure to look forward to baby's awakening. He should awaken bright, smiling and full of fun, refreshed by sleep and ready for a good time. How many parents dread their child's voice, be cause they know when he awakes he will cry and fret and keep everyone on the move until he falls asleep again from sheer exhaustion. These crying fits make the life of the inexperienced mother a torment. And yet baby is not crying for the fun of the thing— there is something wrong, though the mother may not see anything ails the child. Try Baby's Own Tablets in cases of this kind, and we venture to say baby will wake up happy and smiling—an altogether different child. Here is proof from Mrs. John S. Suther-"My baby was terribly cross, and often kept me awake half the night before I got Baby's Own Tablets for her. Since I began giving her Tablets, she is perfectly well, sleeps soundly all night, and wakes up bright own Tablets are a sale medicine for children of all ages. They cannot do anything but good. You can get them

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of the parish, look on the period of the mission as a holy and blessed time. But it has been recognized that even here, though graces abound — sacramental graces—which must be absent from non-Catholic missions, the mere emotional conversion may take place, and that it is of little value. spell of the missioner and the contagion of the crowd are past there are some who relapse from the habit of faith and 'mission Catholics?' " (i. e., those who only go to their duty during a mission) we once heard an eloquent missioner exclaim, and he continued bluntly: "They'll all be damned." One of the ranged by a priest, justly renowned for elequence and wide experience, at the close of a most successful mission in a crowded centre of population. He lamented over those who waway—a number of them,

More than a score of years ago the rnemies of the Church prophesied that Bismarck and his allies would chant the requiem of Rome. The requiem is yet

The Rev. Morgan M. Sheedy states

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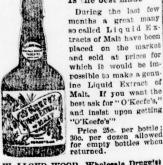
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NOVEMBER 11, 19

Thousands of men who their effort to achieve a funderstand why they fivewing the past they car access themselves of latindustry, snavity or any elements which are popul to command success. But that as much depends upo that as much depends upt to which these qualities and to the manner of the upn the qualities themse and industry devoted to of an object which has no the general mind, which the fancy nor enlightens the intellect, and can a the comfort and convenie pecuniary gains of classe ties, are like good seed wa ground. If the same fac ployed in pursuits that public conscience, or a conflict with social com law, the consequences a and righteously disastro sessors. A swindler magetic and industrious as ligent and honorable of end of his career i and infamy, and the leaves to his family, wa No man works harder the ever denies himself s prosecute his schemes ment, and yet the chan dies a pauper.

Energy, industry an indeed the bases of suc indeed the bases of suc sure the legitimate reercise we must apply th that will benefit the mof individuals, of class whole people; or else to their amusement, ea without offence to the man. It may be alleg who ignore, by their that conscience shoul money-getting instin misrepresentation and of their business syste how demoralizing a provided it pays—son great wealth and leave of their children. B called "fortunate men for the self reproache tionably endure, and f in which they are hel superiors, by heaps gain, and the luxuries are surrounded?

Does any reader of of an individual enrice means whom he believ with himself? The science free is richer in living for in this we hopes of the next, that to whose perishable the canker of duplicit of fraud or wrong. The secret of real st

the success which i a soul as well as a big b in selecting a pursu which has the elemen ity about it—which vancement, the solid inement, the happine men—and in following energy that never d blind rush, and a st comesnear enough to f promise personal inc cess achieved is some a man to look back u his children and them as an example. Make Growth not W

The youth who sta wealth as his ideal failure. If you wo growth, expansion of and wealth of char getting, be your aim Be as large a man urself. Broaden y those which concer business. A knowl world-movements, as all efforts directed and the bettermen the cultivation of your nature-foste music, art, and li only enlarge your v increase a hundredi of life and your val

Do not allow y self centered. Giv energies to securing for those less fortun than yourself. In Remember that you man, and then a ci ing a life is a man' Keep your manho Never do anythin discredit upon i getting. You will the development nature, will enrich accumulation of do

If you attain to have developed alc higher self; if you through all the through all the If, on the other kept growing; if your mind in o pocketbook; if yo sympathies, your of others, for th your business; if your friendships, those dependent have helped to successful; or stingy, hard a ou have been boney, you have

may have made m Usefu Every adverse half overcome by he can overcome No entertainm

reading, nor any Montague. Let us see the thing and talk I laugh like a