BY A PROTESTANT THEOLOGIAN. CCXXVI.

On page 108 Lansing quotes Llorente bs saying that the Spanish Inquisition had weakened Spain, besides other ways, "by immolating on its flaming shambles more than three hundred thou-

sand victims."
This quotation is exact, as I can testify, having read Llorente's History of the Inquisition through from begin-ning to end, in the French translation at Paris under the author's im

mediate supervision.

Now what is the impression which Llorente evidently means to convey by Llorente evidently means to convey by this statement, and what is the sense in which Lansing evidently accepts it, and wishes us to understand it? Plainly, that the Inquisition in Spain, during the 327 years of its existence, burnt alive more than 300,000 persons. I need not mention the brief revival under Ferdinand VII., for this appears to have executed only one. The story to have executed only one. The story about a man's having been found at the about a man's having been found at the Liberal uprising soon after 1820 bound under a pendulum so contrived as at every swing to come nearer the face, is a mere fabrication. Liorente knows nothing of it, nor the Methodist Dr. Rule, although the latter spent a long while in Spain, inquiring out every particular concerning the Inquisition.

Liorente knew very well, in opening his work, that the details would not bear him through in making out the Inquisition to have burnt 300,000 victims. At the end of the book he gives a summary of 31,000 sentenced to death, and out 310,000 to inferior punishments. However, wishing to make a powerful rhetorical impression at the first, he throws the whole three hundred or three hundred and fifty thousand into one mass, as suffering on the "flaming shamples." shambles.

The worthlessness of Llorente as a The worthlessness of Liorence as a statistical authority, and his utter unscrupulousness, have been made clear beyond all refutation by the learned Bishop Hefele, in his life of Cardinal Ximenes. He makes blunders as gross, if not quite so multiplied, as Lansing's own. Prescott too, although he him-self repeatedly makes injurious misstatements concerning the religious leg-islation of Spain, treats Llorente's statistics concerning the Jews with the contempt which they deserve. For instance, Llorente's professed authorities give 100,000 as the number of Jews banished from Spain. Prescott, on a revision of evidence, assumes 160,000. Llorente, however, disdaining such trifles, tells us that the Sovereigns

banished 800,000! Now if we asssume Llorente to have exaggerated as much about the Inquisition as about the Jews, (and why not? we should suppose this to have 4,000 to death, and sentenced 40,000 to esser penalties. However, if we take Llorente's estimate, as I believe that the controlling documents have disap-peared, so that we are very much at his mercy, what is the conclusion?

First, by Llorente's own details, no one, even of the 31,000, was burnt alive, except the small number of contumacious or relapsed heretics. All the rest, and a part of the contumaci ous, were hanged or garroted first, and For instance, of their bodies burnt the thirty or forty Lutherans execute

in Spain, although almost all adhered, few were burnt alive.

Secondly, a considerable minority of the 30,000 were put to death for offences

punishable by universal law.

Thirdly, the whole number executed by the Inquisition in three hundred and thirty years was not more than one-tenth of the number put to death in the same length of time, by Catholic and Protestant Germany alike, on the

single charge of witchcraft.
Fourthly, Colonel Higginson, whose stern Calvinistic control, we should have a total in 250 years of 10-000. Enlarging Scotland, then the peopled to the size of Spain, we should have 60,000 victims of this terrible superstition, twice the number put to death by the Inquisition, in eighty years more, for all offences whatever.

I am not quite sure but that this in-formation comes from John Fiske, in-stead of Colonel Higginson. However, it is equally trustworthy in either case. Fifthly, while only a small number suffered death in Spain by burning alive, scarcely any other punishment seems to have been inflicted in Germany and Scotland on the enormous numbers punished as for witcheraft.

So much to: Mr. Lansing's appeal to

I may remark that in England and New England hanging, not burning, was the punishment prescribed for witchcraft. In neither country was the number of supposed witches particularly large. Ireland, however, appears to be the only country in which there is no record of an execution, either by hanging or burning, for imagined witchcraft.
The Irish, as Froude himself suggests, seems to have always had a particular aversion to inflicting death on any re-

Page 111 Father Hecker is quoted as saying: "There is, ere long, to be a state religion in this country, and that state religion is to be Roman Catholic. As Father Hecker has long since been proved never to have said this, we may pass this by as merely one of Mr. Lan-sing's innumerable falsehoods. Indeed, talk about a "state religion" from Dr. Hecker's mouth would have sounded about as strange as from Archbishop tought under another? Ireland's or that of Cardinal Gibbons.

It is in no way probable that Dens, writing in Latin, uses "infidels" in the popular English sense, as meaning those who, brought up Christians, signify that they no longer believe the tempting to pass laws and regulati Gospel. He can not mean heterodox Christians, for then he would call them "haeretici." As quoted by Lansing, therefore, he appears to mean nothing at all. We therefore need pay no attention to this professed citation until fold that bears now among men that some one shows us the original, in its | name. - Sacred Heart Review.

context. If it should appear that he really means heretics by infidels, it would simply show that he was a very loose writer. However, we have lately seen, in the case of Bellarmine, what Mr. Langsing's quotations are worth. To take a not very long passage, cut-ting out three vital clauses, and thereessentially changing the sense, rending it, moreover, out of its con-text, so that, even if unmutilated, it would no longer bear the meaning which it has in loco, is thoroughly characteristic of his unmeasured ignorance, intellectual sloveniiness, and unappeasable malice. In due time we shall come to a very much worse crime of his than even this—one which places him in the lowest circle of opprobrious cal-And in his wickedness, niators. through his confederate John Christian, is involved the whole body of the

I may remark that if Dens uses "inthern Baptists. in the common English sense, and declares that they are not to be tolerated, he would simply say what has lately been said by a Methodist Bishop. Parker Pillsbury, in one of his unbe-lieving tracts, quotes, not without a warranted alarm, a declaration, made by this Bishop, I think at Boston, that unbelievers ought to be out of the protection of the law. He gives the Bishop's name, but I have forgotten it. Of course it could easily be recovered from the Boston Methodists.

Now I dissent profoundly both from Dens and from this Methodist Bishop. Yet why should there be an outery against the Catholic writer, when there is not a word of protest from Lansing and his accomplices against the Methodist who says just the same thing? It is not that they dislike intolerence, when they exercise it at the expense of onesixth of their countrymen.

By the way. Lansing has no manner of right to call Dens "their great authority." It is hard to prove a negative, especially by an appeal to memory, but especially by an appeal to memory, but having read through the Jesuit Lehmkuhl's voluminous work, Tanquerey's extensive trestise, the Jesuit Hunter's popular theology, and Dr. Byrne's little book, all recent and esteemed, I cannot recall a single reference to Dens in any one of the four. If there are any, they are so harmless as to have drawn no particular attention. CHARLES C. STARBUCK.

Andover, Mass.

THE IMPORTANCE OF NAMES.

When our attention has once been called to the singular prominence given in Scripture and in the Church to the proper name of an individual, a society, or a thing, it begins to dawn upon our mind that names are not trifling matters to be idly regarded, or jauntily dis-missed with the poet's slighting assertion that "a rose by any other man would smell as sweet." A name is something important, significant, and of decided value. In the first place, with what extreme reverence is the Name of God surrounded. The Jew might not speak aloud the incommunicable name of the all-holy, dread, eternal, and supreme Jehovah. The Christian bends humble when he says the Name of Jesus his Redeemer. Children receive their Christian names in a great sacra-ment, and these names are saints' names, hallowed and hallowing. And in the

book of Revelation we read : "To him that overcometh, I will give the hidden manna, and will give him a white stone alone; and in the stone a new name written, which no man knoweth, but he had receiveth it."

And again : He that overcome, shall thus be clothed in white garments, and I will ot blot out his name out of the book of life, and I will confess his name before My Father, and before His angels.

carefulness everybody knows, informs us that in ten years, towards 1700, four thousand persons were executed in Scotland as witches. If we assume an average of 400 for every ten works. and spread abroad. She has possessed it through all the centuries, and will possess it to the end.

In the light of the strange solemnity attendant upon names, there is a certain attempt being made to day that takes on an ever more repugnant, distressing and yet strangely hopeful shape. It is the attempt of Protestant Episcopalians to change the name by which they have been known and now are in this country. They would repudiate it, and would moreover be known as "the Church of America," "the Catholic Church of America," "the America Catholic Church,"—who shall say what or which?

There is a shame in all this which ney do not appear to see or feel, the shame of thus casting dishonor on the title their fathers bore so long. is a blindness, too, that rouses ridicule in their claim of the word Catholic and American Catholic by this numer-American Catholic by this numerically small body, which is neither of all classes, nor of all tongues, nor of all tribes, nor of the poor, nor the publican; but is disunited no visible head, or intallible teacher, or

supreme authority.
Yet there is hope in their claim, the hope that its very arrogance and insufficiency will serve to arouse their latest fears, and lead men to ask where is the Catholic Church that has always held that name in this country, and is commonly known by it now, as it was when it first brought the creed here, whether with Columbus in 1492, or with St. Brendan centuries before. Where is the Church that has never

For this result we who really bear the name of Catholic should devoutly pray, invoking the Holy Name of Jest these men may see their error and may become Catholics indeed, not by at-

FIVE-MINUTES SERMON.

Fifth Sunday After the Epiphany. PREQUENTING THE SACRAMENTS.

"Let the peace of Carist reign in your earts." (Col. iii, 13.)

Frequent confession and holy Com-munion are, my dear brethren, the food which we need to take with us in climb-ing the mountain of heaven. If we try to get along without them, we shall faint by the way. Do not imagine, then, that confession is only a means of tting rid of mortal sin; for a moment of putting off confession till you have fallen into a mortal sin, or, perhaps, into quite a number of them.

For though we are not required by any positive law to go to confession un-less we have fallen into mortal sin, still we are required to keep out of mortal sin, and we cannot do this without going to confession before we have fallen into it. So it comes to the same thing really are obliged, for the honor of God and the care of our own souls, to go to confession when we have nothing venial sin on our conscience, and to go quite often too. Confession and holy ommunion may be compared, not only to food, but to medicine; and to a med-icine such as people would take in a place, for instance, where the fever and ague, or some other disease, is preval-ent, not to cure themselves of the disease, but to keep from taking it. For we all are in a place where the terrible disease of sin prevails : and we ought to go to confession often, so as not to take

But some good people do not seem to understand this at all; and there is a remark, common enough, and which I suppose you may have heard made about this matter of frequent confession. is this: "I don't see what these people have to tell who go to confession so often." One who makes such a remark as that cannot, it would seem, have any idea of the reason why people are urg to frequent sacraments at all. He would stay away from confession, for his part, till he "did something"—that is, fell into some mortal sin. For such a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something" on purpose, so as to have something to tell. He does not understand that these people who go to con-fession often are not supposed to have any grave burden on their consciences. course they will be likely to have venial faults, which, though the Easter penitent might not think them matters for absolution, really are so. And by the help of the sacraments they may be overcoming these faults. But a good enough reason for their going to confession once a month, or even oftener, would be simply to avoid grievous sins; on the principle that "an ounce of pre-

vention is worth a pound of cure. They go so often, also, in order to get light, as well as strength, to avoid sin; to know beforehand what they ought to You may think that they ought to have sense enough to tell for themselves without bothering the priest about it: but if I am not mistaken, many think so will find, if they look back a little, that there were some occasions when they did not know exactly which urse to take, and had to go very much at hazard. Perhaps they asked about it afterwards, and perhaps they forgot all about it. But why not ask about these matter beforehand? For, after all, though you can read, there are some things rather special to yourself and your own circumstances that you cannot get from books. It is good to have a guide sometimes, who has more thorough knowledge than you, to show you the way; to point the road up the mountain which you have to climb.

You consult a lawyer, or a doctor, about your temporal matters; why not consult a priest about spiritual matters. in the place where he waits to help you so far as he can, and where the Holy Ghost also will help him to help you? For Almighty God has commissioned the priest specially to guide the faithful in spiritual matters, as you know.

"The most thoroughly Protestant to the company of the spiritual matters, as you know."

"The most thoroughly Protestant to the company of th and he can often show others the way where he cannot well find it for himself.

But even if the priest does not help ou much, our Lord Himself will in sacraments which He has provided. He will guide and direct you by means of them, if you will only come to Him in them. That is one great reason why

He is there.

I hope I have now said enough, my dear brethren, to give you some idea of the necessity of approaching the sacraments frequently, if you really have a purpose of amendment, and a desire to save your soul. Too much could not be said. Think of the matter seriously. and you will see this necessity more and more, and will seriously purpose to go often and regularly to confession and holy Communion.

nor of all tribes, nor of the poor, nor the publican; but is disunited within in teaching and ritual, and has the bed of intellibet teacher. more than ready, to give us all the help we need in our work, or in His service. But God does not need us, even while we ever need Him. Yet there is a sense in which, in this line, God needs us to feel our need of Him, or, as Ruskin puts it, "There is but one way in which man can ever help food—that is by letting God help him." Let us, then, be careful to ever thus help God.

God meant us for musical instru ents and gave to each soul a capacity for some original harmony.—Amber.

MISSION STORIES

INTERESTING PARAGRAPHS CULLED FROM REPORTS OF THE WORK AMONG NON-CATHOLICS.

Many interesting incidents are des cribed in the Epiphany number of "The Missionary." Here is one of Father Missionary." Here is one of Xavier Sutton's experiences: lady came up to the railing after a mission to receive one of the books. She remarked to Father Sutton: "You say some good things and you may be honest enough, but I don't like your sir, I have no use for th Catholic Church! I knew a man," she continued, impressively, "and he was the worst man I ever knew—and he

was a Catholic."

"Now, now," said Father Sutton, laughing, "you are like lots of people I meet: you get the doctrine and the people mixed. Of course, there are black sheep in every fold. Even Judas was a pretty bad man; but he did not learn it from Christ, and he was with Christ and heard Him talk face to face. learn it from Christ, and he was with Christ and heard Him talk face to face. This man may have been a pretty hard sinner, but he did not learn it at church; he would have been just as had been a Methodist or a Presbyterian, wouldn't he?" She shook her gray curls emphatic-

ally. "No, sir, I don't get them mixed at all. I am talking of the doctrine. It is all wrong. I know a woman who is a Catholic, too, and she is a perfectly dreadful woman, why she performed the blackest hypocrisy for the glory of the

Church!' "My goodness, what did she do?" Well, her husband was a Methodist, and a good man, too, and he trusted her; but while he was away she went and had her children baptized Re Catholics, deceiving her husband for the glory of Rome!"

But the conversation was interrupted, and it is likely that the lady still argues doctrine on the plan of "Some sinners I have met.

R. MELVIN,

PROTESTANT MISSISSIPPI. To every Catholic priest in Mississippi there are forty-five Protestant preachers!" writes Rev. Thomas McNamara. "Yet we are gaining steadily. Converts have leavened steadily. Converts have leavened is State. Among the more noticeable is Frank Johnson and family, of Jackson, Miss., ex-Attorney General of this State. The steady and notable advance of the Church in Mississippi has alarmed the 'preachers,' and I am sorry to be obliged to record the fact that, to stem the tide Romewards, means and methods eave been adopted and employed these self-styled 'ministers of the Gospel' which outrival the earlier persecutors and villifiers of the Church of

God. "The Jesuits have been accused unjustly of adopting as their motto,
'The end justifies the means;' but the
fullest expression is found in the tactics the Protestant preachers of this State.

"I defy contradiction to the facts I am about to narrate, as I am fully pre-pared to give the names of reputable witnesses to the veracity of my declara-Protestant children are schooled tions. in their hatred of everything and verybody Catholic. From infancy almost they are taught that Catholic priests are living devils, and that the Sisterhood of the Church is their potent and immoral auxiliary. Such books as 'Maria Monk,' The Secrets of the Convent' are bought at wholesale prices by preachers and retailed to the members of evarious Protestant denominations at a fair profit! I have encountered cases, however where the reverend tradesmen in impure literature has presented, gratis, copies of the above works when a towards the Church became discernible.

"Some converts have told me that these very books hastened their conver-sion. Because of their intimate acquaintance with Catholic people they looked upon the books with suspicion, and ex-

State in the United States, perhaps, is Mississippi. Yet where abounds law-lessness and crime to a greater extent? You have read of the horrors attendant upon the burning of a Negro at the stake recently in Corinth, where not a single Catholic lives. Yet it is considered one of the most flourishing and representative towns in our State." ARSON IN NORTH CAROLINA.

The following from Fatner Price, of Nazareth, N. C., pictures one of the truits of the "methods" adapted by the ministers in Mississippi:

the ministers in Mississippi:
"Fire! Fire! Fire! This start
ling cry at midnight, a quick, fierce
blaze which illuminated the whole
heavens for one half hour, and St. Teresa's Church, built through the generosity of Mr. Doyle, of Brooklyn, on the missions of Nazareth to non-Catholics, was one mass of coals and ashes and the sum of much mission effort we have constant need of God. We need Him at every breath. We cannot live without Him. We cannot even obey His commandments or do our known duty in His service without against the Catholia Characteristics. whole country was turning to the and Church, and who stirred up hatred the against it accordingly, did the work."

A servant girl-one of those earnestminded girls who are a credit to their class—had been attending the lectures. Noticing that the girl, who had never before had the habit of going out many evenings in the week, had gone for four successive evenings before 7 o'clock, the lady of the house asked her where she was going.

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went to confession and was received into the Church once more.

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greatest enemy that disease can have. It stimulates overy organ to throw off any ailment that may attack it. Good blood is the only positive cure for such complaints as anaemia, nervousness, neuralgia, skin eruptions, indigestion, rheumatism, etc., because these dis-eases cannot exist where the blood is good. The secret of good blood—rich, red, life-giving blood—is Dr. Williams' Pink Pills. Where these pills are used it means life, health and vigor. Mr. Robert Lee, a well-known resident of New Westminister, B. C., says: fore I am began using Dr. Williams Pink Pills, my blood was in a very impure condition, and as a result, itchy pimples broke out all over my body. My appetite was fickle and I was easily My appetite was next and I was easily tired. I tried several medicines, but they did not help me. Then my wife urged me to try Dr. Williams' Pink Pills. I got half a dozen boxes, and by the time I had used them, I was fully restored to health, and my skin was smooth and clear. The pills are the best medicine I know of for purifying the blood." Sold by all medicine dealers or sent post paid at 50c per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Do not take a subshe was going.

"I have been attending the nonCatholic mission," said the girl, "and
I think I will become a Catholic."

stitute, or something said to be "just as good." The "just as good" medicines never cured anyone.

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FEBRUARY 7, 1903.

CHATS WITH YOUNG M

Be sober. Strong drink turns desire into passion and steals awa soul. Live a natural life, not an ficial one; therefore take food, bu Degrade not friend by making drink its symbol or its Seek the cheer of a gladsome hear of loving friends, not the cheating of the wine cup.—Most Rev. Jo Keane.

Press on! if Fortune play thee false
To-day, to-morrow sne'll be true;
Whom now she sicks, she now exale;
Taking old gifts and granting new.
The wisdom of the present hour
Makes up for follies past and some
To weakness strength succeeds, and
From feality springs—Press on! Pr
—Park Beni
—Park Beni -Park Beni

A Good Principle for 1903. "A good principle for the New says the Pittsburg Catholic," w put to yourself on record as opporting the custom of treating, and the will do all you can to discoura practice. The Value of Method.

Who is there that has not been ished sometimes at the different ties of work got through in a give two men of apparently equa s? One of them seems to ha for everything, the other is pleading that he has been too accomplish some little task expe him. The former deals prompt every item of business as it com latter is always more or less in with his work. And yet both are r know their business well, both h good experience with it, both are alert workers. What, then, secret of the striking differe tween them! The difference is is methodical, the other is not men are methodical in everythi do; the most ordinary, commactions are repeated every day cisely the same time, and in I the same way. The habit of laccordance with certain rules be engrained in them, to be par constitution. Others there are one is tempted to say that quite incapable of acquiring l order.—Phonetic Journal. Suffer and be Strong.

Afflictions serve a purpos aside from that ultimate purp aside from that ultimate parpare a power in our lives for evil, according as we be. The man who gets only bitter of her trials, loses the chance of the control of the cont priate treasures. Out of patience is molded. Out of endurance is won. The man w can sympathize, and out of comes charity, the virtue the manhood with the Divine. whose faith has been sounded by tests knows the power that And he who has exerte in hours of darkest need ki troubles dissolve and melt as met by stout hearts and unerve.—L. Hart.

Talent Without Princip Without any considerable p to literature in myself, I have the love of letters. I have I great many years in habit those who professed them. a tolerable estimate of what i happen from a character, dent for fame and fortune edge and talent, as well in and perverted state as in the sound and natural. Natural formed and finished are the f Providence to the world. they have once thrown off God, which was in all ages the case, and the fear of ma now the case, and when in they come to understand or and to act in corps, mor

scourge mankind.—Burke. The Good Side. "If I can get on the g him!" said a young man, hal "That is the only side yo business on-with anybody,

his older companion, Whatever the fragment tion might mean, there is which the statement of the is true. Every nature has i or at least its better sid faulty that may be, and wh ciation we have with any f should mean the awakening lies in our power, of his His beliefs, his education may be very different fro but somewhere along the li ience, hope or desire, must point of common ground w meet with sympathy inste

onism. It may not be easily fou ence is not likely to disc every life with which we is worthy studying studied.

Self-Respect. BY CARDINAL GIBB

The man who is actuate spect has, also, great respe As his own conduct is regu right intentions, he is slo dishonest motives to other not pry into the secret spi in his comrades; hence, hof their opinions. His re fection for them is neither diminished, but rather str occasional discussions and with them; for he knows of fellowship is not of so per as to be easily broker ted and good-natured til

clash of opinion.

A clergyman once had prolonged discussion we Bishop Gilmour, of Clevel might have offend the freedom and ear which he had upheld h priest went that night to room and said to him: ogize for the boldness w gued with you to-day." is necessary," replied the "I would not give a st you had not the courag

ore for speaking out like It is needless to say th self-respect pre-supposes an unusual degree of force