

# PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXXII.

The most effective weapon in the armory of popular Protestant controversy is that Rome is inexorably bent on securing supreme political control throughout the world, and that in every country, through the Bishops and priests, she is laboring incessantly for this end.

We will consider this more at length hereafter. It suffices here to say, that a Church which is not incessantly laboring to make the mind of Christ effective, in public as well as in private life, is not worthy of the name of a Christian body. And how should it labor to do this except according to its own apprehensions of the mind of Christ? It is this last thing, however, which is the stone of stumbling and the rock of offence. Let the Pope only say something, however distinctly political, which falls into line with Protestant opinions and wishes, and, except by an implacable minority, the supposed infidelity is forgotten. In other words, it is terrible in him to try to influence politics if he really acts as Pope, but if he will only say "Pope" and mean "Archbishop of Canterbury," or "Presbyterian Moderator," or "Methodist Bishop," or if he only does something that can be so interpreted for the moment, then he is the most charming old man that the ages have seen.

Unbelievers go ahead of Protestants in their readiness to denounce the Pope unparaphrasing on principle and then to forget all their denunciations as soon as he says something which they think they can turn to account. For instance, Gambetta was unwearied in denouncing clericalism as the great enemy. His school declared: "The priests must learn to give to Caesar the things which belong unto Caesar, and to understand that everything belongs to Caesar." Yet when Gambetta came to believe that Leo was really unfriendly to monarchical plotting in France, his letters show that he begins to praise him as an enlightened and reasonable man, whose friendship republicans would do well to cultivate. When then a few years later, Leo XIII. publicly admonished French Catholics to give up all foolish identification of monarchy with Christianity, the prominent unbeliever Eugene Spuller hailed the Papal authority as something highly desirable to be enforced in France over all Catholics, and in his new born zeal he attributed to Papal authority a reach and compass far beyond all that Catholic theology, of any school, has ever ascribed to it, or would tolerate.

I shall revert again to this attitude of Eugene Spuller towards the Papacy. Now I wish to remark that Protestantism, which in these matters is substantially one body over against Roman Catholicism, is bound, as being Christian, to do all that it lies to secure that legislation shall proceed along Christian lines. Moreover, if it is not be seriously inconsistent, it is bound to favor Christian legislation that shall rest in the main on Protestant assumptions. If I have to walk anywhere, how shall I walk except after my own gait? What a goose I should make of myself if I were all the time trying to neutralize "my gait," so that it should neither be mine nor anybody else's! In like manner, when Catholics are to become a majority, their obligation to act as Christians in public life implies, not so much the obligation as the necessity, of acting as Catholic Christians. How should they act? As Protestant Christians? That would mean that they are to carry out that which they hold true, Christianity, in the lines of that which they hold false, Protestantism. Are they to act as Christians, indeed, but neither Protestant nor Catholic Christians? That would be a simple impossibility. If it meant anything, it would mean that they are to be Christians in name, but unbelievers in fact. Therefore, when Protestants are in the ascendant in a country, they may be expected in the main to follow Protestant lines in legislation, and Catholics in like circumstances Catholic lines.

This does not mean that either Protestants or Catholics have the obligation, or indeed the right, ever to forget, that they are to be considerate towards those of other ways of thinking. It is no explicit doctrine of the New Testament, or of Christian Tradition, that misbelievers and unbelievers should, or should not, be admitted to civil rights. It appertains to the State to determine this, not to the Church. In Spain, before Ferdinand and Isabella, the Jews were sometimes shut out. It was not the Church that determined the one or the other: it was the Kings. When the Holy See, in 1648, entered a *pro forma* protest against the Peace of Westphalia, it was not that it supposed that the free exercise of the Protestant religion in Germany was to be restrained. It protested because the Treaty ratified enormous confiscations of Church property without securing the consent of the Pope. Yet even this involved no excommunications or interdicts against the Catholic Princes and Bishops that accepted the Peace. In like manner had Belgium, on becoming a kingdom in 1830, provided in its constitution that Protestants and Jews should be disfranchised, the Bishops would doubtless have sworn to support it. When it provided that no religion should be disfranchised, the Bishops, under full sanction of Rome, swore to support it, and have kept their oath irrevocably to this day. When the Belgian Catholics lately, led by the Bishops,

reintroduced Catholic teaching in the schools, they were careful to exempt the children of all objecting parents.

In like manner, Catholics in Great Britain swear to support laws which, if the Prince of Wales, becoming a Catholic, should attempt, on his mother's death, to force his way into the throne, would require them to keep him out, even at the cost of his life. As Cardinal Newman remarks (evidently with the approbation of Rome, which thereafter raised him to the purple) it does not appertain to the Pope to decide who shall be king of England, but to the law. On the other hand, the Protestant subjects of Spain are sworn to carry out laws which, as I understand, would require them to bar from the throne, even to the shedding of blood, a Protestant Prince of the Asturias. Yet again, all Prussian subjects, of whatever religion, are bound, should the Protestant Hohenzollerns die out, to support, by word and work, the title which would then inure to the Catholic Hohenzollerns. In all these various countries, the obligations are perfectly parallel. In all, moreover, they are equally independent of Pope, Primate, Bishop or Presbyter. It is no article of Christian faith that the adherents of all religions shall be civilly enfranchised. If any Church imposes it in its confession of faith, it does what it has no business to do. Yet in the providential evolution of Christendom, it has come to be accepted in almost every country, as a permanent fact, that a man's religion shall not determine his civil rights. Catholics understand this just as well, and accommodate themselves to it just as ingeniously as anybody else. There are rude fanaticisms and rude fanaticisms everywhere: Anti-Semites, A. P. A.'s, and in some of the ruder Catholic countries, sporadic outbreaks parallel to the latter, and even fiercer. Yet excepting barbarous Russia, these are little more than the dross and dross of Christendom which is coming to understand that the business of the State lies mainly within the range of those interests which are common to all men, whatever may be their relations to the spiritual world, so long as they are willing to accommodate themselves to the general principles and institutions of Christian morality. Whether such a toleration covers the case of the Mormons is a question not yet finally settled.

Yet surely this does not mean, as the Freeman's Journal has just been developing with admirable lucidity, that a religious man is not to act as one whole in every direction. He must, or he is worth nothing: is the mere fragment of a man. As Newman remarks, it involves no lack of justice or benevolence in either Protestants or Catholics that, where they prevail respectively, prevailing tone of legislation must of necessity, to a certain extent, cramp and restrain the religion of the minority. As the Cardinal says, Catholics often, naturally enough, but not altogether reasonably, overlook the necessity that a minority religion can never be quite as comfortable as a majority religion. The present writer flatters himself that he has a decent measure of justice and good-will towards the Catholics, yet he would be a strange kind of Protestant if he did not feel more at home among Protestants than in a Catholic country.

To complain, therefore, that Rome, or that Wittenburg, desires to prevail in a country, is very unreasonable. Neither would be worth much if it did not. Yet there is a question inside of this which demands distinct consideration. Charles C. Starbuck.

Andover, Mass.

## Good Reading.

From the [Pastoral] Letter of the New Zealand Hierarchy.

Every Catholic home ought to be a place of light and instruction to all; and among the incentives to vice and unbelief one of the strongest in our day is bad literature and bad reading. Bad books and newspapers and periodicals and novels have been the cause of the ruin of religion in many parts of the continent of Europe. They will do the same in this colony unless the antidote is availed of: and that antidote is good Catholic literature and good reading. The strength and light and balm conveyed into a home or to an individual by a good book is incalculable. It is often better than the voice of the pastor. Its addresses are never inopportune; it never grows impatient with our stupidity nor weary at our obstinacy; it waits calmly for our admission or rejection, and when it has done its good work with us, it passes on to another soul, to be there also a friend and counsellor. Catholic parents, see that your homes are supplied with good literature; and Catholic pastors, be careful to found good parish libraries. Our youth will and must read; supply them with the right literature. No work of zeal will be more fruitful.

## Quaint Sayings.

It is interesting and instructive to read light and well-constructed advertisements. Messrs. C. I. Hood & Co., of Sarasparilla fame, must have been at a great feast and taken everything home with them. They are using a bright selection of quaint old sayings and proverbs as the starters in a series of clever advertisements, wherein the proverbs are neatly turned and paraphrased to fit the subject matter. The public like this breezy advertising, as it reminds of other proverbs and opens up discussion.

IN NATURE'S STOREHOUSE THERE ARE CURES.—Medical experiments have shown conclusively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which men and women have visited upon man. However, this may be, it is well known that Parrot's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all disorders of the digestion.

## FIVE-MINUTE SERMON.

Fifth Sunday After Easter.

THE NECESSITY OF PRAYER.

"Ask and you shall receive." (John 16, 24.) There is no admonition which occurs oftener and more emphatically in the Old and New Testament, than that of prayer. In the gospel of to-day, our Divine Saviour wishes again to inculcate forcibly the most important of all Christian duties, and to induce us to fulfill this duty. He promises that every prayer said in His Name will be infallibly granted. And truly, beloved Christians, if we love God and desire to save our souls, with what obedience and how readily should we not listen to the voice of our Redeemer and make prayer one of the most important and holy occupation of our life!

Not wishing to pray any more what else is this, but his treason against God, and a crime against one's self! Heaven and earth praise and glorify God, all creatures, great and small, are in unison day and night, to offer their homage and adoration to the Creator. If man refuses to join in this chorus of joy, he denies God adoration and song of praise, he is a criminal against the Divine Majesty, not worthy that the earth should bear him, or that the sun should give him light.

But he is also a criminal against himself; for he deliberately deprives himself of those graces without which he can never attain his last end. To pray, as our Lord Himself assures us, God has annexed most of those graces which are not necessary for our eternal salvation. "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." If you therefore honor God no longer by asking, seeking or knocking, there is no grace for your salvation, no assistance in doing good, no protection against evil, and then, like a blind man without a leader, a soldier without arms, you will perish and become a prey to eternal destruction.

Hence St. Chrysostom says so beautifully and truly: "To pray no longer and to lose your own soul, is one and the same thing; for without prayer it is impossible to lead a God-fearing life." And St. Thomas Aquinas, the Angelic Doctor of the Church, says: "To be saved, we must struggle and conquer; but this we cannot do without the grace of God. This grace, however, is granted us only by prayer." Listen also to the truly impressive words of the holy doctor St. Alphonsus: "Our eternal salvation, says he, 'is linked solely to prayer. If we cease to pray, our damnation is equally certain. All the damned who are now burning in hell were lost because they did not pray: for had they prayed, they would not have lived in sin, nor died in impotence. On the other hand, all the saints were saved because they prayed: for by prayer they received the strength to walk in the path of holiness.'"

Behold, dear Christians, thus the saints judged of prayer, and how sincerely they meant what they said, their lives have proved. Show me one of the great number, who did not day after day spend many hours in prayer, conversing with God! How many among them, after passing the hours of the day in the most laborious work for God and the salvation of others, even deprived themselves of their night's rest to refresh and strengthen their soul in prayer. Hence, wonder not at their angelic life on earth, and the splendor of their glorious virtues, whereby they became a spectacle for Heaven and earth. For it remains eternally true what St. Augustine says: "He that knows how to pray well, knows how to live well. Equally true is the assertion of St. Teresa: "He that ceases to pray, becomes either a beast or a devil," a beast by his indifference, a devil by his hatred of God and divine things.

Let us seriously ask ourselves to-day before God and our own conscience: How have we fulfilled this great duty of prayer? Has prayer always been for us a delight and desire, or must we be numbered among the many of our day, who know nothing of prayer, who never practice it or perform it only with the lips? Woe, woe, if in truth this must be said of us! How seriously ill must the soul be, that is disgusted with the heavenly food of prayer; truly not less ill than a body which can no longer bear food and must finally perish of complete exhaustion!

Beloved Christians, it is in our power to cure this dangerous disease of the soul. Let us do so by all means; let us henceforth give to prayer its proper place in our Christian life. Let us pray daily with attention and devotion, especially in the morning and evening, before and after meals, and at the sound of the Angelus. Let us recommend ourselves most fervently to the Sacred Hearts of Jesus and Mary. In all temptations let us have recourse to God by pious ejaculations. Let us convert our daily labors and sufferings, even our pleasures and amusements into a beautiful prayer, by frequently elevating our minds and hearts to Heaven. Oh, then, indeed, we shall fulfill the great commandment of our Saviour: "That we ought always to pray and not to faint." (Luke 18, 1.) Then, prayer will also become for us what it has always been for the saints,—light in life, consolation in suffering, strength in weakness, armor in combat, help in danger, salvation in death. Amen.

NERVES must be fed on pure, rich blood. Hood's Sarsaparilla is the best nerve tonic. By enriching the blood it makes the nerves strong.

## THE DRINK HABIT.

We wonder how many of the friends of the Visitor have read that most pathetic of the "Essays of Elia," entitled "Confessions of a Drunkard?" Lamb was a quaint genius and fully qualified to speak from experience if so disposed. Still it is hard to say whether he wants to be understood as lifting the veil of his own weakness or not.

Time out of mind moralists and preachers have discoursed about the folly and misery of drunkenness and have administered wholesome counsel to the victims of the drink habit, "Abstain!" "Begin a reformation, and custom will make it easy," says the moralist. "Look not upon the wine when it is yellow," says the preacher. The remedy for so monstrous an evil is ridiculously simple. It is as easy not to drink as it is not to steal, nor to tell lies. Lamb undertakes to set forth the misery of drink from the drunkard's point of view. He pictures the bondage which, in spite of protesting friends, and a reprobating world, holds the drunkard's soul in thrall. He urges that compassion for the drunkard ought to be mingled with our disapprobation of his folly, and, to give point to his plea, discloses the hateful secrets of his Tartarus. He reveals the broken and dispirited drunkard nature conscious of its own degradation and helpless to rise. He shows why the sage, easy prescriptions of the moralist and the preacher are seldom of the benefit to the patient.

The drink-habit induces a constitutional tendency: it enslaves the whole victim, body and soul. The tremor of his hands, the dulness of his eye—these are bad enough—but they are as nothing to the desolation that reigns within. He is tormented with indecision, and the springs of moral action are deadened. The beginning of a reformation, theoretically easy enough, entails anguish unspeakable. Even when drink has long ceased to bring back its first enchantments, and the poor victim knows that it will deepen rather than alleviate his misery, the constitutional tendency demands gratification regardless of consequences. He feels himself going down a precipice with open eyes and a passive will. He sees the end and has no power to escape it. For him there is no middle way. Not to take all he wants is as bad as not to take any at all. The pain of self-denial is the same. And, at last, the stage comes when the faculties of the soul, disturbed by repeated acts of intemperance, depend for their faint activities upon that which has devastated them. So, that, "the drinking man is never less himself than during his sober intervals." Unwilling subjection to evil, with utter inability to good, this is the condition of the drunkard.

"I am," he concludes, "a poor, nameless egotist, who has no vanity to consult by these confessions. I know not whether I shall be laughed at, or heard seriously. Such as they are, I commend them to the reader's attention, if we find his own case in what I say touched. Let him stop in time." Verily, this strange performance is the best temperance sermon on record.—Providence Visitor.

## PHYSICIAN HEAL THYSELF.

A copy of the Religious Intelligencer of Fredericton, N. B., which has been sent to us, publishes what purports to be an extract from a "Romanist" journal of Paris, declaring that "Anglo-Saxon nations are foremost in matters of religious life, as well as in those of science and of commerce, whilst the Latin races are growing weak in their sense of religion as well as in their political influence."

The supposed "Romanist" writer (he certainly is a very ignorant and disloyal Catholic, if a Catholic at all,) goes on to give the reason of the alleged decay of Catholic nations. He attributes it to "the habit of treating eternal ceremonies as the main element in religion." He calls it superstitious, a "parade," drill, unworthy the worshippers and of the God they worship. To this the editor of the Intelligencer adds the following comment, "Romanists, it is suggested, might do well to heed such words of warning from a friendly source."

Now, it is a curious fact that in the very same number of this paper occurs the following editorial paragraph: "It is estimated that fifty millions of the people of the United States are non-churchgoers. It seems almost incredible that only two-sevenths of the people give any attention to public worship. It is a condition which may well arouse Christians to more faithful service."

May we not well exclaim, "Physician, heal thyself!" Our esteemed contemporary, who is so solicitous about "Romanists," will no doubt excuse us if we adopt his own suggestion, with the change of name, that it would be well for Protestants to heed such words from a friendly source. Certainly, the observance of the forms and ceremonies of religion is an indication of a far better condition of a people than their indifference and infidelity which keep them from going to church at all. The Intelligencer very properly remarks that such a condition may well arouse Christians to more faithful service. To us it is a very alarming fact that Protestantism is losing its hold on the masses. It is a notorious fact that Protestants everywhere are rapidly tending to skepticism, disintegration and agnosticism. They had no authority, no ground or faith. They are cast loose upon a wild sea of doubt, uncertainty and unrest. They have no use for priest or church.

On the other hand, the Catholic



Lasts long lathers free—a pure hard soap—low in price—highest in quality—the most economical for every use. That Surprise way of washing—gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work—much wear and tear.

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GOLD MEDAL  
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Church is everywhere reviving and coming to the fore. She is shaking herself from the ashes of three centuries of persecution. With a bond of union which nothing can shake; inheriting the traditions of the Fathers; embodying in her teaching the combined wisdom of the ages; with a worship which appeals to the deepest religious feelings of our nature, she speaks in most emphatic terms to every intelligent, disinterested, candid person, imparting a profound conviction that if there is any truth in Christianity at all it is in the Catholic Church and in the Catholic Church alone.—Sacred Heart Review.

## THE DEVIL IN MISSIONARY LANDS.

Under date of December 22, 1898, the Abbe Archimand, a missionary in Annam, communicates to the Revue du Mondu Invisible an account of what would be regarded as extraordinary occurrences where Christianity prevails, though by no means unusual in pagan lands. The strange events took place at Phan Thien, Annam. It may be remarked that the Rev. Dr. John L. Nevins, a Baptist missionary in China, relates many similar phenomena in his learned work "Demon Possession and Allied Themes." The Revue publishes the Abbe's communication in its issue of the 15th of March.

Quite recently—a month ago—I administered baptism to twenty-seven adult catechumens. They stood in the middle of the church, arranged in two rows—the men on one side, the women on the other. When I had placed the blessed salt on the tongue of one person—a woman of twenty-four years—she was thrown down violently with her face to the ground. An infant that she held in her arms fell with her, without, however, suffering injury. In falling, she dealt me rather a fierce blow with her fist. She lay unconscious, moaning piteously, and seemingly enduring intense suffering.

I continued the ceremony without heed to the occurrence, when a girl, twenty years old, fell backward during the recitation of the exorcisms. She appeared to suffer even more than her companion. Both remained in that state about twenty minutes. At length they regained consciousness by degrees and, quietly arose. As the ceremony proceeded, I came to the first to ask her the question of the Ritual: "Do you renounce Satan?" She answered: "I renounce." Saying this, she fell again, backward this time, but with a rapidity which I can not comprehend; it seems to me that a body could not possibly fall to the ground with such velocity. Little by little she recovered consciousness.

The same thing happened five months ago to a native priest who was administering baptism. Four persons remained thus prostrated for over half an hour.

Such happenings are not infrequent in this country, but I cite only those which I witnessed. It should be noted that all these persons are sound in mind and body, and had never before experienced such falls. After the pouring of the water they were invariably relieved, and arose, unassisted without difficulty.—Ave Maria.

## THE BEAM IN OUR OWN EYE.

Mobs, riots, murders, lynchings and burnings occur with sickening frequency in these United States of America. Amongst us violence often takes its most brutal and savage forms. Our civilization is supposed to be the fruit of Anglo-Saxon influences. One of the striking characteristics of that civilization is an acute appreciation of the faults of others and a blindness to the faults of our own. We talk of other people's with contempt and scorn, point out their failings with derisive finger and then boast of our own virtues. Let us make an examination of conscience—

by the way not an Anglo-Saxon trait—what are our sins? See the daily and disgusting record of them in our newspapers. They are served up to us twice a day with unflagging zeal, and yet we fail to understand that we are not a law-abiding people; that the record of crime and sin to our score should make us hesitate for shame before we make accusations against other peoples. Examine impartially—will you find amongst the so much aspersed Latin peoples a larger and a more terrible list of crimes than foot up to our account; will you find the nature and character of those crimes more brutal and revolting than our own? Drop the veneer of puritanical phariseism which Anglo-Saxonism is wont to varnish its vices, and you will see as a race-type as hideous a moral leper as ever encumbered the face of the earth.—Church Progress.

## THE POPE'S LETTER.

One thing is clear to every reader of Pope Leo's beautiful letter, and that is, the Vicar of Christ spares the authors of the errors he condemns. Would that all could imitate him, and be content with his calm doctrinal statements of Catholic belief and practice, without indulging in personalities, either by striving to defend certain people from the taint of error, or by rejoicing in their condemnation! It is in this respect for persons, and exaggerated regard for their utterances which have caused most of this controversy, and which threaten now in some quarters to distract people from a proper attention to the doctrines inculcated by His Holiness. Why should some of our Catholic weeklies be so quick to defend the Congregation founded by Father Hecker, when the Holy Father does not impute any blame to them? Why should so many Catholic editors, who at other times show little regard for the London Tablet, undertake to reprint its promised series of leaders on the question, which the writer has wisely brought to a close, we trust, after written in the two articles already published? Even the conjectures made by certain newspaper correspondents as to the persons who induced the Pope to write this letter, as well as to those who wrote or helped him to write it, are all amiss, and surely lessen the simplicity with which every Catholic, priest or layman, should accept the utterances of the Head of the Church.

Another thing made clear by the letter of Pope Leo, is the necessity of thorough theological training for priests, and of full catechetical training for converts as well as for those who are baptized when children. Long and laborious study is only a part of such training; it embraces likewise the formation of habits of docility, patience and humility enough to accept as something far above our ordinary powers the knowledge of any Christian truth. If years of study are required for the mastery of any branch of knowledge, they are certainly needed for the most excellent and difficult of all sciences, in theology, as in human sciences, the most that many can hope to learn is that the most cultivated mind cannot acquire the full knowledge of it, and that it is a great deal to know the limits of one's powers, and the value of silence on questions which one has not carefully examined.—Messenger of the Sacred Heart.

I offer to Thy Heart, O Jesus, all that I am by Thy grace, and all that I may be by Thy help during the course of my life. I most humbly pray Thee to accept the entire gift which I make Thee of myself.

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## OUR BOYS AND G

A Secret.  
I saw a violet's face to day  
Peep out from 'neath a stone,  
And close to it I knelt to lay  
My cheek against its own.  
And whisper: "Tell me, little  
With thy brave tender face,  
How could you struggle to the  
In this ungracious place?"  
"An exile from thy kin and kind,  
To hear so brave a part!  
How could you live, my sweet,  
This stone upon your heart?"  
"Why doth the laughter in thine  
Bring sudden tears to mine?  
Is't that I see an anguish wise,  
Brave patience, dear, in this?"  
"Thy sweetness—did the stone  
Thy heart give this to thee?  
Tell me the secret little one,  
I'll guard it lovingly!"  
The violet seemed to closer draw  
My cheek amid the moss;  
The tenderest face man ever saw  
Looked out from 'neath a cross.

Longfellow and the Child.  
The great poet was always a child. He loved not of his own family, but all folk; and there were many who visited him often, and ways entertained by him with great kindness. Mr. Fields gives us an extract from the poet's small friends' tributes to his affection in a practical way. "I remember there was a boy, of whom he was very fond, who came often to see him. The child looked earnestly at rows of books in the library, and longed to read. Longfellow would confess that his library of Latin and Greek volumes, which he looked very sorry, and slipped down from the poet's went away; but the next Longfellow saw him come, walk with something tight in his little fists. The poet brought two cents, with which fellow was to buy a "Jack-Killer" of his own."

An Arab Legend.  
There was once a rich man, the Ave Maria, who was with a caravan of goods over country. Night was coming, brigands abounded; so he great haste, wishing to reach a town before the light of day. But as he hurried his way, on he saw a boy sitting beside him.

"What is the matter?" he asked.  
"I have a thorn in my sweater the young pilgrim, go no farther."  
Then the merchant, for danger, stopped and extended to the boy a piece of gold. Years went on, and the boy found himself in Paradise.  
"Why do I have so many gold pieces?" he asked an angel, "more deserving have so few." "Because," said the angel, "thorn that little pilgrim grew and grew until it became a tree, and the roses are your good deed done, on earth sevenfold in Paradise."

Things Children Should Know.  
The proper form for people. That the gentleman is the lady, and never the gentleman.

How to greet a hostess, receiving at a reception or ment and how to take leave. That it is not good form to absent minded in company.

That one never congratulates a wedding, but congratulates happiness. The bridegroom to be congratulated.

Younger children should know that it is not polite to take table before other members. If have done so, but to ring beside the chair until seated.

That it is necessary to rules of table etiquette strict meal.

Do not forget to teach the say good night to each other to older members of the family to go to bed. It is said to do it of their own accord, readiness and equality.

Thoughtfulness of little courtesy. Familiar use has robbed of its significance, but should know that God and from the same root, with meaning, "Good-bye" with you, and the phrase, "Good night to you" guard the night to you.

It may, perhaps, have meaning for the children, this, and perhaps the h will come more readily for

Perseverance.  
When I first went to teacher would say, if a so perplexed and used those "I can't." "If at first, try, try again." This little proverb is not ated.

Did not Robert Bruce from the spider, and sun insect proved the truth when he swung so many beam to beam and sun many attempts to comple

We all know the value Atlantic cable. How many are sent from continent through mighty ocean ing joys and sorrows to h wonders were accompli