### Sacred Heart Review THE TRUTH ABOUT THE CATHO-LIC CHURCH.

SY A PROTESTANT THEOLOGIAN. CCCXLVII.

Catholic papers in this country ought to be as careful in the statement Protestant facts as this Review aims to be, and as some other Catholic publications try to be. Otherwise they wil be called to a stricter account, and no unreasonably, than Protestant publica-tions blundering over Catholic facts. As fully five-sixths of our people are in a general way attached to some form of Protestantism, Protestant facts are much more easily ascertainable here than Catholic.

For instance, I saw some time since in a Catholic paper a statement, doubt-less true, that some fifty millions out of our eighty millions have no definite Church connections, in other words, are not communicants. What does another Catholic paper do thereupon but translate this into the astonishing people never enter a church !

Whatever other evidences there may be that Christian belief is declining among our people (and in 1801 infidelity was rampart throughout the country, headed by a President who, somewhat covertly, accuses the Saviour of being a benevolent charlatan and philanthropic impostor), it is certain that the fact that not much more than one-third of our people are Christian com-municants is no sign of such a decline. This is a much larger proportion than a hundred years ago. Indeed, in the prime of Massachusetts Puritanism, mays Hildreth, the communicants never unted to one-fourth of the adult population.

Count Gasparian, a distinguished French evangelical, writing about us in 1801, is enthusiastic over it as a sign of the revereuce for religion among the Americans, that only one fourth of them count themselves worthy to approach the Holy Communion. He intimates his grief that in France such multitudes of unconverted Protestants take the sommunion as a matter of course, and holds up American example to them in the hope of bringing them to a holy timidity, that they may be saved from the sacrilege of which they are so

the sacrilege of which they are so largely guilty now.

It must be remembered that in the Protestant bodies which are specifically termed "evangelical," Church membership bears very much the same relation to non-communicant attendance, that among Catholics the monastic bears to the secular life. As we know, the technical term for both is the same, "a profession of religion." a profession of religion."

It is strange, though, how hard it is, ven for bodies which are both territorially and socially intermingled, to apprehend one another's doctrinal position. Thus, I see it stated that Dr. Rdward Everett Hale in one of his books says that the orthodox Congressions and the state of the st gationalists hold their clergy to be mediators with God. Now the Congationalists hold their clergy to be mediators with God. Now the Congregationalists do not even admit that their clergy are of a different order from the laity. Each minister is now required to submit himself to admonition or excommunication by a congregation of laymen. Sacerdotal intercession, in every form, is a doctrine atterly rejected by them. They admit intercessors, but only on the ground of peculiar nearness to God in prayer. peculiar nearness to God in prayer.

Even the Methodists, although inter

communicant with the Presbyterians ean not be trusted to set forth Calvin isn with ordinary correctness. From John Wesley down, you will find them saying: "Calvinists believe that, no matter what the elect may do, they must be saved; and that whatever th reprobate may do, they must be damned." You can not get them to admit that Calvinism teaches, as it does, that predestination to the end ncludes, as of course, predestination to the means, and that, as salvation arily involves a voluntary accept accept the sanctifying Spirit, no one can be elect who is not at death regenerate and in the course of sanctification. On the other hand, as damnation necessarily involves alienation from God, no one can be admitted as representations. mitted as reprobate who, at death, is found humbly soliciting Divine grace. Yet I doubt whether you can persuade one Methodist in ten, even educated to admit that Calvinism teaches that election to salvation includes inherently election to previous regeneration and holiness, that he who dies in wick edness is certainly damned, and that he who dies in active faith is certainly

Then if bodies constantly interchang ing religious offices find it so hard to anderstand one another's doctrinces, we can easily see how next to impossible it is for the most American Protestants to understand RomanCatholic positions.

I once gave my parish in Iowa a lecture
en the Catholic Church. They expressed
great satisfaction with it, but a leading
young man, the son of a clergyman, remarked to ma:"I never before conceived that the Catholics believe with us con serning God, Christ, the Spirit, Crea tion, Providence, Redemption, Renewal, Holiness." Even then he had not got Holiness." Even then he had not got so far as to see that, as Luther says, it is not they who believe with us in these points, but we who believe with them. As a Catholic matron in a Protestant hospital remarked of the sermens which she heard there: "I believe all that I hear, but I do not hear all I believe."

I may remark that a Princeton student in my congregation assured me that his instructors there had already apprised him of the fundamental soundnes of Rome.

Therefore it is not the extreme ignorance of average, and even of more than average, Protestant writers on Catholic ism which principally involves them in moral blame, provided they have a good temper. For instance, by no conceiv-able possibility could a Lansing come to know anything whatever correctly. He is not to put together. Moreover, as President Cleveland intimates, his cravresident Cleveland intimates, his crav-ing for notority is simply invincible. I doubt whether he could any more be restrained from rattling off exhibitions of absurdity for the public than he could be kept from crying out for water in the wilderness. And as Popery is

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were the same of the same

the stock piece with us for those who can not draw public attention otherwise, it is probably as inevitable for him to lecture upon it as for a Norway lem-ming, born in the Dovrefeld, to head straight for the Atlantic, whose bene volent waves soon cover these innocent but annoying little pests with a wel come oblivion.

To be sure, what he says is full of male volence, or rather would if it be were not so inconceivably shallow. When not so inconceivably snallow. When you read John Christian, you read something that is absolutely devilish. Lansing, perhaps, would be devilish if he could, but he does not know how. There is not enough of him for the pur-

There is one exception, howeve Christian's bad eminence. He has so atrociously slandered one of the holiest and purest of men that, unless he re pents before he dies, I am afraid that hell is waiting for him.

I have already described this abomin-

able calumny, but it ought to be brought up before his face repeatedly, as Dr. Dippel assures us that Czar Peter's ghost informed him that his Peter's ghost informed him that his wicked deeds were always pictured out

before his eyes.
Benedetto Odescalchi, Pope Inno cent XI., is, as I have already quoted from Herzog-Plitt, a man of the most eminent holiness and the purest moral-ity. In his capacity as Prefect of the Roman Inquisition, he has drawn up the decree Sanctissimus Dominus noster of March 2, 1679, condemning sixtyfive propositions of false morality.
The twenty-sixth of these is this: "If any one takes a false oath sportively, or with a mental reservation, he is not guilty of perjury." To maintain this detestable opinion, says this holy Pope, shall henceforth incur excommunica tion. Whereupon Lansing, representing to his readers this thesis as the Pope's own, exclaims; See what kind of morality Pope Innocent XI. sets

To accuse a man of saying what he has never said is very wicked. To distort the meaning of his actual words is wiekeder. To quote his words pre-cisely, and then to turn his solemn condemnation into a public commenda-tiod is the very height of calumnious iniquity. Of this superlative degree of slanderousness Isaac J. Lansing is guilty. Therefore, unless he repents, the lowest of the three infernal circles appointed for the slanderers undoubted ly expects him.

CHARLES C. STARBUCK.

Andover, Mass.

### LEARN TO LET GO.

A LITTLE SANE PHILOSOPHY FOR EVERY DAY USE.

The person who wants to be healthy, morally, mentally, physically, must learn to let go, writes Evelyn Pickens in Medical Talk. Let go of the little irritations and the petty vexations that cross your path every day. Don't take them up and pet them and nurse them and brood over them. They are not worth while. Let them go. That little difference that exists be-

tween yourself and neighbor, that you argue and bicker over every time you meet, drop it, let it go. You can't afford to lose a good neighbor, or a friend, by simply hanging on to some difference of opinion, and spending your time quarreling over it instead of enjoy ing each other and talking about the things on which you do agree. Don't argue with any one anyhow. It will do no good. And remember, please er, that arguing means certain death to love and friendship. You may think not, you may hope to accomplish something by arguing, but you will accomplish nothing but a loss of respect for each other and the total destruction of those kindly feelings that once existed. Respect each other's opinions and let go the arguing.

That little hurt that you got from a

friend, perhaps it wasn't intended, go. Refuse to think about it. Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice, let go such thoughts. They are foul and unclean and you should refuse them habitation within your thought or memory. Sweep them out of your mind and you will be surprised what a clearing up and reinyoating effect it will s it was, but no matter, let it Refuse to think about it. Let go ing up and rejuvenating effect it will have on you, both physically and mentally. It will be like ridding the system of poison, for such thoughts do act as poison, diminishing the secretions of poison, diminishing the secretions of the body, clogging up the organs, and vitiating the whole system. Let them ge, let them go; you house and shelter them at a deadly risk.

But the big troubles, the bitter dis-

appointments, the deep wrongs, the heart-breaking sorrows, the tragedies of life, what about them? Why—just let them go, too. Drop them, softly, may be, but surely. Put away all regret and bitterness and let sorrow be only a softening memory. Yes, let them go

It is not so hard after you once get in the habit of doing it—letting go of these things. You will find it such an easy way to get rid of the things that mar and embitter life that you will en-joy letting them go. And then when you no longer give any time to vexa-tions and worries and irritations, to hatred or envy or bitterness, and waste no more time talking about this, that, or the other ailment, then you can give the whole time to useful thoughts, healthful thoughts. You will find the world such a beautiful place. You will love it simply for the warm sunshine, for the blue skies, and for the store that for the blue skies, and for the stars that shine at night. It will all be beautiful to you because you will be free to enjoy it, free in mind and body. You will no longer be depressed with unwholesome thoughts; and your mind will become buoyant and clear and strong, and you body will respond with a vigor and vitality and vivaciousness that will make mere existence a pleasure.

Hast thou heard a word against thy neighbor, let it die within thee. And believe not every word there is not that slippeth with the tongue, but not from the heart. For who is there that hath not offended with the tongue?—
(Eccles. 17.)

### FIVE-MINUTES SERMON.

Palm Sunday.

HARDNESS OF HEART. To day if you shall hear his voice, harden no your hearts.

These words, my dear brethren, are taken from the beginning of the office recited by the clergy on this and the following days, up to Holy Thursday. They entreat us not to let this time, precious above all others, go by with out making the use of it which Our Lord means that we should make; not to let Him show His love for us without giving Him love in return.

out giving Him love in return.

"Harden not your hearts." How is that we harden our hearts? It is by putting off our repentance; by clinging to the world and its pleasures, to the gratification of our sintul passions, and waiting for some time to come when it will be more convenient to give them will be more convenient to give them up, or when we shall feel more strongly moved to do so. We think that this time will surely come, that the stream of God's graces will be uninterrupted, and that when necessity urges we can avail ourselves of the one that happens to be then within our reach as easily as we could have done of the many that went by long ago.

went by long ago.

But, my brethren, this is a great and a terrible mistake. It may be, indeed, that God in His goodness and mercy has many graces yet in store for us equal in themselves to those which we have had; but if we have despised and had; but if we have despised and neglected the past ones they will not be the same for us as those were which went before. A word of warning, a single prayer, the sight of the crucifix of Our Blessed Mother, a pious picture, of Our Blessed Mother, a pious picture, a Agnus Dei, is enough to move the innocent soul of a child to the love of God; the most powerful mission sermon often fails to make any impression on one who has spent his life in sin. It is not the grace that is wanting on God's part. No, He is there in His power; His arm is not shortened; He is still mighty to save. But His voice seems to the deaf ear of the sinner faint and indistinct; His message is the same old story. Yes, it is the same old story; it story. Yes, it is the same out story, must be the same, for there is but one. Name under heaven whereby we can be saved, only one Gospel which we can preach, and the sinner has heard it so often with indifference that its interest is gone.

Then—most dangerous delusion of all—he comforts himself with the hope that at least he will die in the grace of God that the transitions of the state of God that the state of God the state of God that the state of God th that at least he will die in the grace of God; that somehow or other he will, as he passes from life to death, be brought from death to life. He forgets that the sacraments were not given to give repentance to the sinner; no, they have for their object to give pardon and grace to those who have repented. Do you think it is of the slightest use to anoint with oil the senses of server who. anoint with oil the senses of a man who lies unconscious, and who has not, while he had the use of his mind, turned really and truly away in his heart from his sinful life? The priest does it, in-deed, in hopes that he may have re-pented; but how faint is that hope for those who have suddenly been stricken down! And even if there is more time; even if some sort of confossion can be made, is it so sure that the hardened heart, which has all its life loved and clung to its sins, will now love God and hate sin? God's mercy is great, it is true; He may now give extraordinary graces, but He is not bound to do so; and if the ordinary ones have failed before, they may also

fail now. Yes, my brethren, now is the time-s better time than your last hour. Now in this Passion season the Precious Blood of Christ is flowing more freely for you than you can expect ever to find it again. Listen to His voice now; do not wait till it becomes fainter. If you have not spent Lent well so far, come now and make the most of the help so abundantly given you in these holy days. Harden not your hearts any longer; it is a dangerous game to

### THE POWER CARDINAL MANNING LOVED.

When the late Cardinal Manning was a priest under Cardinal Wiseman was a priest under Cardinal wiseman some persons charged against him that he had "a love of power." In his reply (only recently for the first time published), addressed to the great Cardinal, he said:

"I would ask to know what there is in my card or present sets to chert he is in my card."

in my past or present acts to show that I have enriched myself or acted in man's path, or deprived him of any due, or sought honors, titles, or promotions or indulged in the arts of ambition, or or indused in the arcs of ambition, or made the elevation of myself the end of my actions? At least they who know my past trials will hardly think this of me, If by love of power any of these things are meant then I leave myself in your Eminence's hands, and to the judgment of the Holy See and of Him Who I hope will give to my actions a better name and in my life will read a better intention. But I will make a free and frank confession There is a power I earnestly desire, strive and pray for. It is the power to make a reparation for years spent in ignorance (the years of his life as a Protestant) which I trust I can say before God was not voluntary; to spre in England the knowledge of the O he linguant the knowledge of the One holy Faith; to make others partakers of the grace I have myself received; to win back as many souls as I can to the unity of the Church, and to promote in every way with greater devotion of life and efficacy of labor the salvation of souls."

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### OUR SEPARATED BRETHREN.

A FEW FALSE NOTES FROM THE 400

The Episcopal R corder says : It is a question whether Mgr. Doane's vision of heaven established the truth of Roman dogma. But we all believe that a soul trusting in there deem-ing blood of Jesus Christ may be saved, notwithstanding errors of belief, due to misunderstanding in other matters. So an error ridden Romanist may live a holy life and be saved. But his certainty of heaven does not establish his infallibility of belief in all questions. One thing is certain, a vision of heaven at the point of death is not consistent with the Roman doctrine of Purgatorial

The last sentence will not not be ac cepted by any thinking person on the ipse dixit of the Recorder editor. He will have to show the physicial as well as the metaphysical conditions which establish, in his mind, such an inconsistency as he dogmatizes about. And then, having done this, he will have to establish the fact of his own infallibility in definition of doctrine-the same infallibility which he denies to the Pope. If an "error-ridden Roman-ist" may be saved, notwithstanding his belief in error, why do Protestants send out hosts of missionaries to save what is in no danger of lose? If want of politeness in language when referring to others' religion were a cause of dam nation—and we are not by any means certain that it is not, since it indicates want of charity, without which St. Paul declares one cannot be saved, no matter how great his virtues otherwise, and his sacrifices—then we fear many of our non-Catholic friends are in a

Upon this the Christian Advocate asks: "Then, why say anything about it?" This is practical "horse sense," but it is hardly good Christian-ity. "The Pagan system," says Hazlitt, "reduced the gods to the human form, and elevated the pioneers of inanimate nature to the same standard." So the non Catholic system thinking would reduce religion to the level of a mathematical exercise The Reformed Church Messenger

"Dr Fischer, regular pastor of a church in Berlin, insisted at the recent meeting of the "Protestanten Verin" was high time to stop the worship of Jesus, as He was only a good man. Thereupon members of his own congregation and consistory sent a complaint to the proper Church government, and the United Parochial Sociement, and the United Parochial Socie-ties of Berlin have issued a declaration against such errors. But the Liberals of a German capital think it very narrow-minded to interfere with a man's "freedom of censcience." As in all similar cases the services of Dr. Fischer are said to be very poorly attended. Of course! Those who believe what Dr. Fischer believes don't go to church, and those who believe what the Bible

and those who believe what the Bible teaches can find better preaching in other churches."

It is high time for persons who claim the right of private judgement. as Luther did, to discover to what such teaching leads. But men like Dr. Fischer are perfectly justified in drawing salary for betraying their trust. ing salary for betraying their trust, so long as they can find congregations simple enough to pay for pulling down the fabric of Protestant faith instead of upholding it. — Philadelphia Catholic Standard and Times.

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of our non-Catholic Iriends are in a very dangerous way.

The Christian Advocate says:

"The Bishop of Liverpool at the Anglican Church Congress declared that union with Rome, as Rome is at present, would postpone indefinitely the reunion of Christendom. He says this must be confessed sadly but declsively. the Pope thinks that union with the Church of England as the Church of England is at present, would post-pose indefinitely the reunion of

Christendom."

writes :

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CONTINENT

The lay theological of the Chicago 'Ournal makes this plea for Lent:

"During the winter now happily passing it has been needful to eat a great deal of meat and other strong food in order to supply the heat re-quired for the body in its annual con-flict with the forces of frost. Such a diet prolonged into warm weather means nothing less than overtaxed digestion and a weakening of all human powers of resistance. Nothing can be better for the average man and woman than to go without the quantity of heavy food demanded during the cold weather in order to prepare for the spring and summer. Fish, the most easily obtained, substitute, naturally suggests itself, with greater quantities of the lighter vegetables. Study your own face and figure in the mirror; if you find there signs of self gratification ence, no matter what it is, You will you will be happier for it no less than yourself."

Give Holloway's Corn Cure a trial, It re moved ten corns from one pair of feet with out any pain. What it has done once it will do again.

do again.

THE DEMON. DVSPEPSIA.—In olden times it was a popular belief that demons moved in visibly through the ambient air, seeking to enter into me and troublem. At the present day, the demon, symposia is a tlarge in the same way, seeking beliated in the same way, seeking beliated in the same way seeking beliated in the same way, seeking beliated to be compared to be considered and the same way, seeking beliated to be considered and the same way, seeking beliated to be considered and the same way, seeking beliated to be considered and the same way, seeking beliated to be considered and the same seeking to be same se



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Twelve Things to Remember Twelve things to remember Twelve things to remember.
The value of time, (2) the succeptseverance, (3) the pleasure of particular the worth of character, (6) the of kindness, (7) the influence sample, (3) the obligation of duthe wisdom of economy, (10) the of patience, (11) the improvement of the wisdom of the patience, (11) the improvement of the patience of patience, (11) the improven lent, (12) the joy of originatin

A Youthful Delusion.

Among the fond fancies of chil belief that when "grown ere will be no more lessons to no more commands to obey, no solding to endure. They will longer children in the nursery, in the schoolroom; therefore the ofree, independent, above rebu befree, independent, above rebi-beyond coercion. It is a helf-lief, lending them the aid concerning the wherewith to assist patience the dark days of the actual, in ation of the cloudless skies of the And it is about as baseless as the wreaths of the morning. As if we ever free from rebuke, lesson and, coercion !

Done for Duty. No work that is sincere and No work that is sincere and and done for duty's sake is by divinity. "Work is worship a deep saying of the old "What would you wish to be of ne asked a wise man, someone asked a wise man, knew that you were to die in t ten minutes?" "Just what doing now," was the significant although, at the time, the meither praying, nor singing hym was merely feeding a horse. This opher knew that the path of set the path of safety. He saw ii up by the motive that he h Not only should all work in this high spirit, but it should dene in joy. Every work of should be tinged with the wa No work is tr of his heart. mless joy is builded into it.

The Most Efficient Work We need to practice the conwhich is not the contentment ess, but the freeing oursel acs, but the Ireeing oursel entaigling vanities, petty worries and anxieties, which he in our real life-work. The so bition to be condemned is which egotism and vanity fig conspicuously, and in which n the praise and admiration of the alth, and personal aggran are the objects sought, rather power to be of use in the wor a leader in the service of hand to be the noblest, best, efficient worker that one can

Trained Through Promoti Railways, express and enterprises are getting to be mere in favor of taking very y through successive promotion higher places of trust. They class works best, and men t for vacancies in such enterg ome banks, for instance, a exorably to one rule in the They will take into their em youths that are beginning careers, and their promotion a regular system, as in an arm This practice seems to be g for the growing difficulty t

tached and shifting men fin The Optimistic Habit When John Richard Green lish historian, was so poor th the depth of winter he could and eight of winter he could a fire, he used to sit by hearth and pretend it w "Drill your thoughts," he "shut out the gloomy and bright. There is no wisdon

philosophers will allow."

The man who can drill his so as to shut out everything pressing and discouraging and the bright side even of his r and failures, has mastered th happiness and success. He himself a magnet to draw cheer, brightness, and good him. Every one is pleased His presence is like a sunl

There is no accomplish touch of culture, no gift add so much to the alchemic life as the optimistic habit— mination to be cheerful and matter what comes to a matter what comes to a snooth rough paths, light places, and melt away obsta-sunshine melts snow on the side.

I have just received a br from a poor colored boy who his way through college, we saith and cheerfulness, eve has been in actual want fe clothing, would put many a to shame. I have seen clothing, would put many a to shame. I have seen a to shame. I have seen struggling to get a footiall sorts of jobs,—shovellining wood, delivering launding for books, or magaz travelling long distances country on foot, because have money to pay railroad aever a complaint of his it passed his lips. On the case have middle to his struggly was so radiant, his step s whole bearing so joyful, thought he was going to