THE TRUTH ABOUT THE CATH. OLIC CHURCH.

OF A PROTESTANT THEOLOGIAN. CCXXV.

Seeing of what fundamental social importance it is, to know precisely what Rome teaches and what she does concerning Protestant not teach concerning Protestant marriages, I own to have been once somewhat surprised when a paper so high in standing as the Independent, having occasion to notice a Protestant work of which the author—saying nothing, it is true, about "filthy concubinages"—stated that Rome regards our marriages as null, could find no better reviewer than a gentleman who mildly marriages as nun, count and no better reviewer than a gentleman who mildly dissents from this position, but can give only the vaguest opposing proofs, and really surrenders the whole case by admitting that Rome can not acknowl-edge. Protestant marriages as sacraedge Protestant marriages as sacra-mental in the full sense! I am sorry that I did not note the name and the number, but they will be found in the back files of the Independent.

back files of the Independent.

It seems strange, were it not that so few Protestants take the trouble to study Roman Catholic docurine, that this gentleman should not understand that Catholic theology holds a sacrament to be either completely valid or not valid at all. It knows nothing about a semi-valid marriage. The about a semi-valid marriage. The grace of marriage may be obstructed by mortal sin, but the sacramental relation is either complete or non-existent.

A few years ago, it is true, various Catholic divines, while acknowledging that they were liable to anathema if they denied the validity and indissoluthey denied the various and indissona-bility of non-sacerdotal marriages in Protestant countries, or in Catholic where a priest could not be had, maintained nevertheless that such marriages are nonsacramental. Here, how ever, no distinction was made between Catholic and non-Catholic nonsacerdo-Catholic and non-Catholic nonsacerdo-tal marriages. And, as remarked by Archbishop Heiss and the Catholic Dictionary, since Pius IX., has author-itatively (although he himself declares, not ex cathedra)pronounced that where-ever a marriage between baptized Christians is valid, it is also sacrement al, the distinction between validity and sacramentality can hardly any longer be maintained. True, it is not heretical, as the Pope has expressly affirmed, but it is so completely against the prevailing opinion and practice and of the Church, and against the express judgment of the Pope in criti-cal cases, that is is virtually ruled

it of court.

The root of the pernicious mistake that Rome holds the marriages of bap-tized Protestants null, is, the utterly erroneous supposition, that sacramental means sacerdotal. This is exactly the reverse of the truth. Marriage is precisely the one sacrament which, though a priest may confirm it a priest can not

administer.

This inability lies in the very nature of the relation. These essence of mar riage, of course, lies in the conjugat ent. Hence, says the Canon Law. all Jewish, Moslem, or Pagan marriages, otherwise correct, are inherently valid. Christ, however, for His baptized people, has raised this conjugal consent into the supernatural order and has given it sacramental rank, as the chan nel of specific graces. He has in no way changed its essential character. Therefore any baptized man and woman, as the divines allow, if competent to contract, administer the sacrament to them selves in the very act of contracting; and an unbaptized man and woman, though capable of contracting a true, are in-capable of contracting a sacramental,

marriage. However, the Church claims the right of imposing conditions for the validity of the contract, and derivatively, of the Now, for Catholics in Catholics countries, and, speaking generally, for them only, she requires for validity of the contract the presence of The pastor once instituted, even though not yet ordained, or his ordained deputy, can ratify any marriage in his parish; the bishop once instituted, even though not yet a priest, or his ordained deputy, any marriage in his diocese; the Pope once elected, even though not yet or dained a priest, or his ordained deputy, any marriage in Christendom.

So far is the Church from holding the priest indispensably necessary to a sacramental marriage. Moreover, even in Catholic countries, she authorizes the faithful, if for a month they have had no access to a Catholic pastor, or if access to him is peculiarly difficult or dangerous, to contract a simply consensual marriage before two witnesses. This should afterwards be witnesses. T recorded and blessed, but it is not to be repeated. Mrs. Catherwood, although of an admirable spirit, does not understand this, and therefore un-wittingly injures the earlier Canadian peasantry by representing them as liv ing together in neglect of the sacra-Now as the missionary in he story came around only oace a year, the marriages of the first eleven months did not require his presence. They did not require his presence. waited for his registry and bene-

diction.

Lausing has said, though not in his book: "Rome pronounces null and void every marriage not declared by one of her priests." As I have said in the Methodist Review, you could hardly compress more faisehoods into so short a sentence.

The Greek pricsts celebrate millions of marriages. These are not her priests. Yet, says, Benedict XIV.: "It is not lawful for Catholies to call in question the Eastern sacraments." Falsehood

Second. As we have seen, even under the law of Trent, simply consensual marriages, in case of necessity, are

alid and regular.

Third. All non-Christian marriages good in themselves, are declared by the Canon Law valid without the intervention of the Church, which, indeed, can not intervene over the unbaptized.

Fourth. The Church anathematize those who require a clergyman for validity of Christian marriages in Protestant countries.

Fifth. She declares that where the ecree Tametsi has fallen into neglect through the prevalence of heresy, a second publication binds only the Cath-

Sixth. She holds mixed marriages, even in Catholic countries, to be usually exempt from the decree Tame-

Seventh. Except in cases of deputa tion, she does not absolutely require, even in Italy, that the ratifying clergyman should be a priest. Any one who has received the tonsure is capable of holding a benefice, and anyone who holds a benefice with cure of souls is capable of ratifying a marriage.

Eight. For validity it is not nec

essary that the clergyman should de-clare anything. The Congregation ap. pointed to interpret the Lex Clande tinitatis has decided that the simple presence of the pastor, even if comrefuses to utter pelled, even if he word, satisfies the requirements of the decree Tametsi. Passive Assistance, even in this extreme form, though it were in Rome itself, ratifies a mar-riage indissolubly and sacramentally. The ignorance of this last decision of

the Holy See explains Bishop Satter-lee's error. The Apostolic See expects Catholic pastors, in all ordinary Catholic marriages, to give active assistance by prayers and holy rites. hance the solemnity of marriage, but do not constitute its sacramentality. On the other hand, as the Catholic Church strongly disapproves mixed marriages, even though dispensed, she marriages, even though dispenses, forbids the pastors to use religious solemnities in presiding at them. The sacramentality of these marriages, however, as of all other marriages of the baptized, depends not on these rites, but on the conjugal consent of the part-

In Protestant countries, as Catholic journals are continually explaining, the sacramentality of Christian marriages does not even depend upon the presence of the Catholic pastor. Catholics who marry without this, require repentance and absolution before re-approaching the Communion, and then, as Archbishop Heiss instructs us, their mar-riages may be blessed, but they are not to be repeated. A valid conjugal consent, even though given in mortal sin, unites them sacramentally, and no subsequent nuptial rites can have any sacramental efficacy.

It seems somewhat strange that a Bishop of the Episcopal Church, living in Washington too, and presumably coming into frequent society with Roman Catholic professors, and with the Cardinal-Primate, should not yet have learned that, not indeed by formal definition, but by practical unanimity, that great Church, with whose members that great Church, with whose members his diocesans so frequently intermarry, has decided that all valid Christian marriages, are, by the very fact of validity, also sacramental, and that this validity and sacramentality result from the conjugal consent, and, in his diocese, from nothing else whatever.

It he had taken the trouble to acquire this easily accessible informa-tion, he would never have made the extraordinary statement that the Ro-man Ctholic clergy, in celebrating a d spensed mixed marriage, hold themselves to be merely ratifying a civil

The mitre is a very august ensign of dignity, but it can not supply the place of necessary study and confer

CHARLES C. STARBUCK. Andover, Mass.

The Prification.

FEBRUARY 2.

Forty days have come and gone since that blessed Christmas night; and Mary, bearing in her arms the divine Infant, journeys to Jerusalem to present herself in the temple and submit to the law of purification. Herein we must admire her obedience, her humilthe Catholic pastor, or of a deputy, ity and her charity. She does not hesiself to the rank of ordinary women. Could she not have spoken a word to unveil the mystery? But no, not a single word escapes her Though this law was not tory on her, still she obeyed it, to teach us that we shou d omit nothing that is commanded us.

In submitting to the law of purifica-Mary at the same time offered to God, His Father. What a spleadid proof she gives us of her char ity and of her tenderness, by offering the very Victim that will, one day, re-deem us, and by devoting her well-beloved Son to death! What a sacrifice for the heart of a mother!

WHISPERING IN CHURCH.

The following words are addressed by a Protestant Bishop—Bishop Huntngton—to Protestant people. How nuch more closely do they apply to Catholics, in whose churches God Him sell, Body and Blood, Soul and Divinity, is on the altar? "The worst of all kinds of sound in church is that of human voices not engaged in the services; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is prefanity. Comments on versation is profanity. Comment riendly, are impertinent; if critical, are disgraceful; if comical, or calculated to prove laughter, are infamous For all mutual communications that appear to be necessary, a sufficient obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till harm would cone of keeping still till after the service. The insult lies against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a pression by any other means than a general se se of good behavior and a right education."

HAMILTON'S PILLS CURE CONSTIPATION.

FIVE-MINUTES SERMON.

Fourth Sunday After the Epiphany.

THE FOLLOWING OF CHRIST. "And when He entered into the boat His sciples foliowed Him." (Matt. viii., 23.) Whosoever imitates the virtues Jesus may be said to follow Him. lived on earth for thirty-three years to show us, by word and example, the way to Heaven. He is our model. We eannot be saved unless we become His living images by showing forth in our lives the sanctity of which He is the pattern. Now, let us see how the greatest of virtues, Charity, was practised by Him. Every thought, word, and sail or of the control of the c tised by Him. Every thought, worth, and action of His was a new manifestation of this virtue. Whether amongst the Apostles or in the company of strangers, or even when insulted by the Pharisees, Charity governed His every action. He chose faulty men to be His Apostles in order that He might not be without an opportunity for exercising this virtue. When they misunderstood Him, He mildly adapted Himself to their weak comprehension. In the garden with what charity did He not bear their drowsiness! When Thomas doubted concerning His resurrection, what care did He not take to strengthen his wavering faith! How meekly did He not answer the proud Pharisees! And, on! what compassion had He not for the

of those who followed Him to the desert He said: "I have compassion on the multitude because they continue with Me now three days and have not

Never did He refuse to heal those who sought in Him a physician. He declared that He had come to save those who were sinners. When He passed through cities it was only that He might scatter gifts and graces, console the afflicted, cure the sick, and

pardon the guilty.
In that loving Heart no hatred or revenge ever dwelt. His last words on the cross were: "Pardon them, they know not what they do." What a noble example for our imitation! Listen to the words of St. Paul: " Now, we that are stronger ought to bear the infirmities of the weak, and not to please our-selves; for Jesus Christ did not please Alas! how different is our conduct! How blind we are to our own faults and ready to see those of our neighbor! If we really followed out the precept of our Lord we should see no quarrels, no harsh judgments, no

scandals, no unkind words or acts. Yet, practically, we show so little of Christ's spirit. Self-love, so deeply rooted in our hearts, has its baneful influence. Envy, hatred, suspicion, and readiness to take offence have their courses in this false love and yet in and readiness to take offence have their sources in this false love and not in Jesus Christ. How often we hear people say: "I cannot forgive him becouse he wronged me. People no longer respect me. My good reputation—alas!—it is a thing of the past." Grant that he did offend you; have you carry given against God or treated never sinned against God or treated your neighbor unkindly?

If you wish God to pardon you, then forgive your brother. This is indeed hare to do, but it becomes easy when you cast yourself at the feet of Jesus crucified, and think how lovingly He forgave His enemies. Our Lord had compassion on the miscratic whether ompassion on the miserable, whether their poverty was spiritual or intellect-

ual or temporal.

Are you zealous? Does the sad con-Are you zealous? Does the sat condition of sinners never move you to compassion? Do you, by word and example, try to ennoble men and make them God-like? Remember that you can be a messenger of peace to the fallen.

How do you employ the talents God has given you? Do you use them to spread our holy religion and to make men wiser in the things of God? For-get not that you are a steward from whom a strict account shall be de-

less, not touch your heart?
Remember that the charity of God cannot abide in you if you refuse to help those whom you see in need. May you heed the words of St. Paul to the Ephesians: "Be ye therefore followers of God, as most dear children, and walk in love as Christ hath also loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness.

The Basis of a Normal Life.

That we should reach our destiny in God is our most momentous concer Nearer ends have indsed their import ance; a man's life must fit harmoniously into his earthly environment. But that our life be in harmony with our Creator and Last End, this is beyond all other things imperative. This must be the leading principle of a righteous nan. This is the foundation of all well toing, the basis of a normal life. - Archbishop Keane.

Forgiveness. Be Christ-like in forgivenness. 'Let not the sun go down upon your wrath.' If unkindness or injustice has wounded turn to Him who wore the Crown of Thorns, and bore the buffets in silence and prayed for them that smote Him Keep near Him till you have strengt to forgive. Keep no bitterness: for you will taste it all the time and it will make you miserable. Sleep is sweet when you are at peace with all .-- Archbishop Keane.

LIQUOR AND TOBACCO HABITS

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A SURPRISING STATEMENT.

At a council meeting of St. Joseph's Foreign Missionary Sociecy, held in London, England, last month, a most remarkable statement was made. "We are all familiar," says the report, "with the words of our Divine Lord: 'The harvest is great but the laborers are the words of our Divine Lord: The harvest is great but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth more laborers into His harvest.' It will be a revelation, then, to many to hear that there are laborers in excess of the demand."

Laborers in excess of the demand! What can that mean? Is it possible that there are more laborers ready to embark in the great work of saving the souls of the heathen than are wanted?

"Not, indeed," continues the report, that the harvest is less great, nor the laborers' are comparatively few, but the fact remains that, owing to the poverty of our missions, the danger poverty of our missions, the danger arises that in the near future we shall have missionaries ready at Mill Hill (the missionary college) and no outlet for them. In the last two years we have sent out upwards of thirty priests to our various missions. This great increase has taxed the small financial resources of those poor missions, and resources of these poor missions, and rom each mission comes the same cry. We are at the end of our means; w can not support more Fathers. To pay passages, to build chapels and schools—however small and mean—to suport the priests-however poorlyall these require means, and our present resources are exhausted. The fields round about us are literally 'white for round about us are interary white for harvest.' We should joyfully welcome the advent of more missionaries, but we dare not ask for them."

Alas, that such a state of things should exist in any of our Catholic missional desired in the control of the control of

sions! Yet this is really the condition of all our missions. They are all labor-ing under serious difficulties for the want of funds. They are handicapped in the presence of Protestant missionaries who have abundant means and facilities, who are able to build fine churches and schools and comfortable houses to live in, while our poor missionaries have to be content with such sharties, such poor and unattractive places of worship, as in their poverty they are able to have.

What shall be done to increase the

contributions of Catholics generally? We know of no more effectual means than the reading of the reports that come from our various missions, such as are constantly furnished by our mission ary periodicals. We believe there is nothing more stirring—nothing that appeals more powerfully to the feelings of the true Catholic than the pathetic calls for aid which come from our heroic, self-denying and sometimes almost discouraged laborers in foreign fields. Let there be light on this subject and let it be diffused among our Catholic people generally, and we shall be disappointed if the result be not greatly to the benefit of the cause of missions to the heathen. — Sacred Heart Re view.

FATHER VAUGHAN AND LONDON'S POOR.

INTERESTING INTERVIEW WITH THE BROTHER OF THE ENGLISH CARDI

A most interesting interview with Father Bernard Vaughan, S. J., brother of the Cardinal, who has gone to live and work among the poor of the White-chapel district, London, appeared in a recent issue of the Sun of that city. The Sun representative received a cheery welcome in the priest's teneme in Lucas street.

Father Vaughan airly did the honors of his establishment.
"My study, bed-room, pantry and kitchen," he commenced, indicating in

carry on the work from the West, so I established headquarters in the East. Then the Reverend Father proceeded to talk about his beloved poor.
"The old lady who occupies apartments above is seventy-five years old and earns six shillings a week. She pays one shilling sixpence a week for

her room and walks two miles to her work. She has had the same cloak for twenty years. No milk or sugar with her tea. You should see her delight," chuckled Father Vaughan, "when I send her up these delicacies. fact, the gratitude of the poor for small services is as wonderful

their uncomplaining spirit, their patience and their hopefulness.

"Their vices are mainly the result of

lack of employment. There are tens of thousands in the East End who want to work, but are unable to find it."

Father Vaughan rose, put on his stole and biretta and armed himself

with a bell and a bag which he slung over his shoulder.

It was time for service.

"I go to a different place every ght," he explained, as he walked ong. "To-night we are bound for night," along. "To-nig Painter's rents." It appeared to be a

very difficult place to discover.

"I must collect my congregation first," said Father Vaughan, in explanation of a detour into Butcher's Row, Periwinkle Court, Ratcliffe Cross and other alleys made by the rapidly in-

creasing party.

The bell was brought into requisition to stir up the laggards. The children needed no such incentive. They swarmed through the dark passage into the court and only hushed their eager chatter when Father Vaughan mounted the platform, and, crucifix in hand, comenced his discourse. The fathers and nothers stood behind the children. mothers stood beaund the children. This poorest of poor congregations followed the simple outdoor service of hymn, catechism and story of Christ's coming with the utmost reverence.

At the conclusion Father Vaughan gove them his blooming and

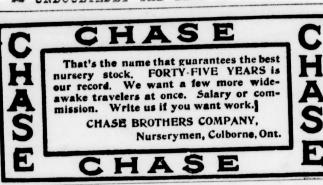
gave them his blessing and produced

the mysterious bag.

It was full of sweets for the children.
While they scrambled joyously Father

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

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NORTH AMERICAN LIFE

L. GOLDMAN,

WM. McCABE.

cheery word of uncouragement for every one, and the way faces lighted up at into their lives.

Wisdom of Life.

Oh, it irradiates all our days with lofty beauty, and makes them all hallowed and divine when we feel that not the apparent greatness, not the prominence nor noise with which it is done, nor the eternal consequences, which flow from it, but the motive from which it flowed, determines the worth of our deed in God's eyes. Faithfulness is faithfulness on whatever scale it be set

WILLING HANDS AND FEET.

men wiser in the things of God? Formen with the god with the goods of this world? What use do you make of this world? What use do you make of them? Does the woeful cry of the widow and orphan, of the sick and help-work, "he exclaimed, in answer to a work," he exclaimed, in answer to a duestion. "It is only since I became a lodger here that I have been discovolodger here that I have been discovo any place and back again; and yet how merrily the "light fantastic toe "trips its measure, scorning fatigue, or at any rate putting off the thought of it until to-morrow morning! Many a delicate damsel, "not strong enough" for long walks, will feel perfectly well able to waltz. Now an average waltz takes a dancer about three-quarters of a mile; a square dance makes her cover half a mile. A girl with a well-filled programme travels thus in one evening: twelve waltzes, nine miles; four other dances, at half a mile a piece (which is hardly a fairly big estimate), two miles The intermediate strolls and trips to the dressing-room to renovate her toilet, etc., say, half a mile more ; grand total, eleven and a half miles

Far be it from me to depreciate any healthy and innocent recreation; but might not the limbs capable of this exertion sometimes find that wholesome exercise in carrying their owner towards some sphere of distress, towards the homes of the aged, the lonely, the suffering? Ah! what sunshine a bright young face brings into a mourning house

Then the hands. Those useful tools too often lie in the lap while the vacant mind is full of foolish dreams. Ten minuoes a day redeemed from time " will provide six good under garments in the course of the year. an hour would make an outfit for orphan or girl going into service in the same time. One cannot always be drudging! That is the greatest possible mistake—the notion of fussing continually about some business; it makes people conceited, out of sorts in body and mind, melancholy, irritable! But, then, so does want of occupation. But, then, so does want of occupation.

Let us try to strike a balance. Begin with the ten minutes a day; you will reach the half hour in time. And if we can't manage eleven and a half miles a day, supposing one were to begin with a humble half mile walked towards some desolate abode which may be left the brighter by a smile, a gentle word, a tiny good deed!

What says the blessed St. Francis de Sales, speaking to women? "Little things for little folk. I mean such graces as are easier to exercise while

Vaughan moved about the court with a cheery word of uncouragement for every one, and the way faces lighted up at ence, forbearance, dutifulness, humilhis approach was a sufficient proof that "the Father" who lives in the East End is doing much to bring brightness end our own imperfections, and the like. I do not say but what we must try to rise up in prayer, but slowly and by de-

If we did but realize the baleful effects of indolence on our whole nature spiritual as well as physical, we should pray God "Give us this day our daily

A Nun Distinguishes Herself.

Sister Thomasia Ruize, a native of Moravia, and a Dominican nun, is a student at the University of Prague, where she has distinguished herself in scholarship over all other pupils. The professors say she is the most gifted woman they ever met. She is profi-cient in the most abtruse branches and surpasses all in mental philosophy and aesthetics. Sister Thomasia is the daughter of a poor shopkeeper.

The Safest Course.

You must pay no attention to the trouble and darkness which com times feel our own emptiness, and how wonderful'y weak our nature and also how frightfully corrupt. * Do not be downhearted. Take day as it comes and serve God. Don make plans. God will call you at His own and your own time. That is the simplest, the safest and the sweetest course to follow. Lacordaire.

Desire For Heaven.

Does not a profound weariness of life grow upon you accordingly as you advance in age? Do you feel yoursel stricken with a mortal sickness, the incapacity for happiness? We are merely tired combatants, captives pining for free air, storm tossed souls longing for Some may view this as a per icious symptom that should doubtless be fought against. Studied closely, it is an intense yearning for heaven.

Weary Brain Workers

Weary Brain Workers

All fagged out ideas flow slowly as molassessand and energy gone! The buoyancy that made work a pleasure, that gone also Adoctor wou dasy you are run down, enervated, neither eating or digesting enough. It's Ferrozine you need to brace up that fiftil appoilte and improve assimilistion and digestion so that lots of pure strong blood will be formed to neurish the broken down system. Ferrozine will drive away the tired feeling, restore your spirits and energy, revive your ambition and strength for work. No tonic or rebuilder like Ferrozine—try it. Price 51c, per box, or six New for 25 50, at Druggists, or Polson & Co. Kingston, Ont.

DR HAMILTON S PILLS CURE CONSTIPATION, MILE IN THEIR ACTION.—Parmelee's Vere

MILE IN THEIR ACTION,—Parmelae's Vege-able Plits are very mild in their action. They do not cause griping in the stomach or cause disturbances there as so many pills do. There-tore, the most delicate can take them without fear of upplessant results. They can too, be administered to children without imprising the pensities which follow the use of pills not so carefully prepared.

JANUARY 31, 1903

CHATS WITH YOUNG

Man is the artificer of ppiness. Let him beware happiness. Let him beware complains of the disposition of stances, for it is his own dispos If this is sour or that the other steep, let him think not his work. If his look cu hearts, let him not complain o reception; if he hobble in his him not gramble at the roughn-way; if he is weak in the ku him not call the hill steep.— Press On.

Press on ! surmount the rocky st Climb boildly o'er the torrents. He fails alone who for bly creeps He wins who dares the hero's Bothou a hero! !et thy might Tamp on eternal srows its w. And through the coor walls of How down a passage unto day -Park F Our Obligation.

An old song of Charles Mc or refrain, "I find myself om pan-ee." With this dispo compan-ee. easy to made of life a suchappy years. Not that it is we to engage in the pursuit of for ourselves. Stevenson sur obligation in a few noble wor "One person I have to m myself. But my duty to my n much more nearly expressed that I have to make him h

or, in the less positively and more negatively Confuctions only of Felix Holt: "This not a very fine place for a go the people living in it. But I'. my mind it shan't be the wor if I can help it." The Keynote of the Cen

The radical evolution in bus ods, the long strides in civil ods, the long strides in civil multiplication of inventions eries, along all lines, which half-century has witnessed, an infinitely broader with be ing for men and women in ev ing for men and women in every life than was requisite two even ten years ago. The withis century is "Excelsior."

Each successive year, for order that the best resu obtained demands a higher education than before for th would become a merchant.
edge of "the three R's," ur
mented by unusual shre
foresight, no longer suffices
man to conduct a business s

Orison Swett Marden, in S Good Resolution Never a man made so n tions as the one who, spe of recalcitrancy, uttered epigram: "The way to be with good intentions." A

epigram: "The way to l with good intentions." A it is interesting to read son's meditation and praye 'I have now spent fifty. resolving, having from time almost that I can ret forming schemes of a bette need of doing, therefore, a the time of doing is short.

" O God grant me to re and to keep my resolution Stevenson, too, underst it is to form good resolutio easier to break them. His written the day before his of ful rather than resolute in "We beseech Thee, Lore

"We beseech Thee, Lorwith favor, folk of many nations gathered toget peace of this roof, weak m subsisting under the expatience. Be patient styet awhile longer; with purposes of good, with our ors against evil, suffer us to endure and help us to to endure, and help us to

Intemperance Human nature is very

used to warn men against toxicating liquor because osity of the American ch said that the American he undertakes enthusiastic, and the dr enthusiastically as he else. The certainty of trol of his appetite, if h almost absolute.
Facts do not seem

opionion, ence preval drinking people of oth safe from the results w dulgence here. The Fr cited as a sober people, a ing in the lighter wine addicted to intemperan stituting stronger wines ones. Appetite is about where. The Chinaman to the opium habit as v whatever nationality, wi indulgence, the appetite grows; and, while it Frenchman a little lon drunkard than it does nervous American, he rat last. The German beer for a longer time, reach the end in time. rule is to let it alone. drink, there will be no if they do, beginning they will find it grow er to subdue the cravi will rule them to their Father Sheehan

some excellent advi is found in a letter wr . Sheehan, D.D., aut Curate," to a young who had written to club work. After necessity of reading v recommended discrinchoice. "The Chur 'wisely forbids the tain class of books v often, however, writte a style that a young out and does not kno fatal consequences of the And very few minds the seduction of this because so few are p training in philosopl recognize error, no specious a form it m

great masters, such