BY A PROTESTANT THEOLOGIAN. CLXXXXVI.

Professor Foster, (that is, let us always remember, virtually the Presby-terian Church) says that the Syllabus of 1864 "bears the mark of being an excathedra utterance." Now I find noted among those who deny its ex cathedra character the names of Cardinal Newman, Cardinal Lavigerie, and Cardinal Pecci. All three names are of high authority, and the third especially, since it is the name of the present Pope. True, his brother Joseph was also made a Cardinal, but he was of no special theological note, and is not one of the

Cardinal Newman says that you might as well talk of an index or a tionary as being cathedratic as of the Syllabus, which is, indeed, simply an index of various theological condemnations. You must refer to each connations. You must refer to each con-demnation to ascertain whether it is ex cathedra, which few, if any, appear to be. As Newman remarks, a brief reference, in a catalogue, to a papal act ference, in a catalogue, to a papal act, certainly can not give to this a higher authority than it has intrinsically. Pius IX. never claimed for the Syllabus cathedratic force, and I do not think that the Catholic Church is very likely to come to the Rev. Frank H. Foster, or to his Presbyterian patrons, to settle the question. To be sure, as Mr. H.L. Richards, ir., laughingly remarks to the question. To be sure, as Mr. H.L. Richards, jr., laughingly remarks to me, the Book-lovers' Library virtually proclaims. "Come hither, all ye Catholies! Leave behind popes and councils, bishops and divines. They are needed no longer. As Caliph Omar said about the books of the Alexandrian library and the Koran, if these Catholic authorities agree with Foster, they are superfluous. If they disagree they are heretical." I suspect, however, that it will be some time before the Catholic Church will resolve herself into a schola Fosteriana. self into a schola Fosteriana.

I have often cited Cardinal Newman's

letter to the Duke of Norfolk, and shall often have occasion to quote it again.

In some respects, for practical purposes, it is hardly less important than Bishop Fessler's little treatise on "True and False Infallibility." True, Newman False Infallibility." True, Newman was not, like Fessler, Secretary-Gener-al of the Vatican Council, nor was his letter to the Duke, like Fessler's treatise, approved by a papal brief. Yet the illustriousness of the writer, and the eminent rank of the receiver, at a time when all minds were fixed on the question, What is the true scope of may well secure

the Paston acternus? may well secure special attention to it.

However, the main ground of its importance is, that its author, after it had been years before the public, and had been fully criticized, was raised to the Roman purple. Now, setting aside nominations made under importunities of Catholic governments, I think I am of Catholic governments, I think I am safe in saying that a promotion to the Cardinalate means distinctly that the one so honored is recognized at Rome as not only orthodox in formal doctrine, but soundly devoted to the Holy See in temper. A document which, while treating of the extent and limits of the papal power, not only calls out no pro-test from the reigning Pope, though test from the reigning Pope, though personally by no means cordial to the writer, but which is followed, on the part of his successor, by the highest honor which he can bestow, making the author a papal elector, has received a commendation in some respects less, but in others much more emphatic than even an apostolic Brief. The Pope has concern twice, sont, an appropriate height once or twice sent an approving brief to a secular newspaper, but he has not made the editor a Cardinal.

True, Professor Nippold who would True, Professor Nippold who would die of an apoplexy if he should once grant honesty to a Catholic, will have it that Newman's promotion was a mere trick of Leo, to keep the dangerous Englishman from flying off, perhaps even into the Old Catholic camp: but I think the model by this time knows the think the world by this time knows the great Carpinetan well enough to have its own mind about such an imputation. It is the more frivolous, because the temper and theological leanings of Pecci had demonstrably been largely parallel with those of Newman.

A Protestant is seldom con-cerned, for he is seldom competent, to say that this or that form of a doctrine is principally prevalent in Catholic schools. The present writer, so to speak, has been studying Catho-lic matters since the days of Andrew Jackson, but he always trembles when he has pronounced on the when he has pronounced on the relative authority of this or that that theological theory among Catholic divines. Foster knows no such mis-givings, for which there are three reasons. He is very much young-er, he knows very much less about the er, ne knows very much less about the matter; and self-sufficiency is so bound up with his very make and nature that if he arrived at Lassa to-day, to-morrow he would propose giving the Grand Lama a course of lessons on the true teachings of Northern Buddhism. Happy the man that can instruct the instructors with a serene self-confidence which is not only unconscious of its own supreme ridiculousness, but which is congenitally and therefore inculgably incapable of ever becoming conscious of

As Wilfrid Ward shows, in his life of father, the latter, as respects every-thing connected with Roman authority, was a intense maximizer. He was never content with a definition if it never content with a definition if it fell in with his temper. He would insist on pushing it into all its corners and extremes, and anyone who did not go with him was in his view trembling on the very verge of heresy. It is he who has chiefly provoked his friend Newman to exclaim, that while he acknowledges one Pope at a time of divine right; he acknowledges no more.

Ward became more reasonable after the Council, which not only would not the Council, which not only would not go his length, but would not go even as far as Dollinger himself professed to be ready to follow, although for some reason he afterwards flinched from h s position. It would not even declare, although almost everybody believes, that the Pope has an infallible knowledge of dogmatic facts. Yet it would be guided by the precepts?"

be dangerous for Protestants to have re-course to W. G. Ward's works, if they wished to set forth to other Protestants the true form of Catholic belief. They the true form of Catholic belief. They would be in constant danger of giving out as necessary to orthodoxy extreme positions which the Church refuses to avow. They would be apt to forget that Mr. Ward was not only not Pope, but that he was not even a priest. He was a married layman.

What Protestants need, to instruct Protestarts is a wise and temperate

Protestants, is a wise and temperate minimizer, and such Cardinal Newman shows himself to be. His letter to the Duke, so significantly, though not in terms, approved as sound, nowhere stops short of that which a Catholic must believe to remain in the Church. Nor indeed does it stop short of which a divine or bishop would hold, to be thought a safe man in his place. On the other hand, it nowhere suffers an however vehement, of any opinion, however vehement, of any school, to be propounded as Catholic doctrine. His letter, like Fessler's treatise, both of them brief, is just what Protestants want, a minimizing opinion, treatment, yet never falling below the line of settled and necessary belief.

Foster, in this chapter, has no special occasion to comment on Newman's letter. However, about this matter of the possible salvability of non-Catho lies (the question of more or less not being involved) while Foster treats the Encyclical of 1863 as a lamentable instance of semi-heretical (he ought, from his position, to say absolutely heretical) inconsistency in a weak-minded Pope, Ward and Newman, so commonly op-posed, but both great Catholic thinkers, and each having more knowledge of theology in his little finger than most of us have in our whole bodies, congratulate each other that the hateful spirit of English Catholic intolerance has received so mighty a blow from the centre of authority. In the letter also Newman shows how this pronouncement of the Pope is only the final evolution of essential Catholic principles. Here, alongside of two such men, Foster's carpings at the Roman See, as not knowing its own mind on such a matter, sound like what they might be called by some : the babblings of a baby. (Manning also was in in-tense agreement with Ward and New-man in this matter.)

However, let us for the moment treat However, let us for the moment treat the Syllabus as cathedratic. What does it condemn? The proposition: "We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ." Now, cathedratic or non-cathedratic, what is there amiss in this? Has Dr. Foster a settled amiss in this? This provides the salvation of all those who are in no manner in the Church? In other words, is Professor Foster a Universalist? I had supposed that he was an orthodox Congregationalist.

Whatever his belief may be, I acknowledge that Rome, cathedratically or non-cathodratically, does think it dangerous doctrine to maintain, that there is a good hope of the eternal salvation of all those who are in no manner in the Church. She hopes only for the deliverance of those who, if not visibly, are at least invisibly, of her number The very lowest point her hope can reach is (as St. Thomas hopes for Tra-jan) that where any have been faithful to small opportunities, God may postpone the particular judgment on them until they have come into a justified state. What fault has Dr. Foster to find with this limitation

CHARLES C. STARBUCK. Andover, Mass.

CATHOLIC LEAKAGE.

A writer in the current Catholic Times, of Liverpool, England—a convert from the Free-thought cult, by the way —has this to say of intellectual people who now and then, and here and there, go out of the Church:

"No intelligent and well-instructed Catholic ever left the Church because he was convinced of the truth of Protestism. I will even go further than this, and say that one of the seven deadly sins is at the bottom of the apostacy in each case. A man may lose his faith in the teaching of the Church, or in the truths of Christianity—it is just the same—that is, he may feel that he no longer believes in the Incarnation or the Real Presence, but he does not, and cannot honestly say that he believes in the teachings of the Church of England, or any other Christian denomination. His place is with Unitarians and Free thinkers; he has no logical resting place between the two. He may for pecuniary reasons attach himself to one or other of the denominations, but he does not belong to it from conviction.

"So it is with those who constitute the leakage. It is not a spiritual or in-tellectual revolt against the teachings of the Church. It is much more frequently -in fact, almost always-begun by neglecting their religious duties, being influenced by their environment, and finally drifting outside altogether. They rarely attach themselves actively to any other denomination. They may be induced from various causes to attend the service of one or other the religious bodies, but the vast majority become indiffe ent to all, not because they do not b the indifferbecause they do not believe in the claims and doctrines of the Catholic Church, but because they have not backbone sufficient to live up to them. The Church insists on their going to Mass on Sundays; it is much more comfortable to those to avoid those companions and places which are dangerous to their moral welfare. It is much easier to do as others do, and indulge their appe-tites of one kind or another. In fact, it is just the old story: they get out of touch with the influences that tend to keep them up to their relig-ious duties, go to live amongst strangers, and become as other around them. We are told in the Scriptures about the two ways, one broad and easy, the other narrow and difficult; and

the argument against the Church holds good that she is in error because

of the leakage, how much more does it hold good of Christianity itself, consid-

bring the vast numbers who refuse to

FIVE-MINUTES SERMON.

The Ninth Sunday After Pentecost. A CHRISTIAN'S WEAPONS.

"For the days shall come upon thee : and thy enemies shall cast a trench about thee, and compass thee round and straiten thee on every side." (St. Luke xix. 43,)

We learn from to-day's Gospel that we are not to expect to go on smoothly in this life without ever meeting anyin this life without ever meeting any-thing that will disturb us. On the con-trary, our Lord would have us clearly understand that we are to be tried on every side, for His words are: "And thy enemies shall east a trench about thee, and compass thee round, and straiten thee on every side." The axiom has it, "Forewarned is

forearmed"; so then we have great reason to be grateful to our Lord for

His pointing out what we are to look for during our stay on earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then. Have we the means on hand to combat and overcome our enemies? Yes, in abundance. We have so many helps, my dear brethren, that they are too numerous to mention. Why, to name some of them, we have prayer, the sacraments, our Lord Himself in the Sacrament of the Altar—what more can we ask for? If we are overcome by our enemies we have but ourselves to blame, for our Lord has said, "Come to me all you that labor and are heavy laden, and I will refresh you." Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? I am afraid the latter is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or a mother is taken away, that the son, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a disgraceful manner—and to what good? True, drink may make one oblivious of his surroundings for the time being, but when its influence has passed away the trouble returns with redoubled vigor; whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and

source of merit hereafter. There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body. and if we are so solicitous about tha which, after all, is but to last for a few years, what shall we say when he at-tempts to deprive us of what is to continue for ever—the soul? Now, then, an enemy, common, I was going to say, to us all, is detraction: that is to say, telling the faults of our neighbors to their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him

Let us take, for example, a person who wants to overcome this vice and who, nevertheless, is prone to it such an extent that its commission affords him or her a kind of continuation. him or her a kind of gratification. Of course, we said above we had abundant means to overcome our enemies and sus-tain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day it is carefully noted down how many es this fault has been committed; one day, one month, is compared with another, so that in a very short time the state of the conscience is pretty exactly known; and the number in this the adversary.

OUR LADY'S ROSARY.

V. Rev. Thomas Essar, O. P., S. T.M. Translated by V. Rev. Raymond Volz, O. P., S. T. L., in July Rosary Magazine.

With the proper and inner essential nature of the Rosary, the old prayer beads and knotted cords have nothing in gowney. In describing the content of the co in common. In describing the former, the Church does not even allude to those ealier devices. The wholesome and quickening effect of the Rosary devotion may be experienced by anyone even without the aid of the beads; but since these were definitely taken to be the fit counting device of its prayer, the Church adopts them as useful, and took them under her special protection, raising them by special form of blessing, as are holy water, blessed palms, and the like to the number of her sac-

To convey an idea of the power of To convey an idea of the power of such blessing, we need but adduce the words ordained by the Church to impart it. After mentioning the three fundamental mysteries of the Rosary, the form of benediction goes on: "We implore Thy boundless clemency, that Impiore Thy boundless elemency, that Thou bless and sanctify this token of the Rosary, dedicated by Thy faithful Church to the praise and honor of the Mother of Thy Son, and that Thou pour into it so great a power of the Holy Ghost, that whoever shall have worn it and reverently kept it in his house, and devoutly prayed on it to Thee, meditating its divine mysteries according to the ordinances of the Rosary Confraternity may abound in salutary and persevering devotion, (and

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may be a sharer and participant in all the graces, privileges and indulgences which have been granted to the same society by the Holy Apostolic See) and may always and everywhere in this may always and everywhere in this world be free from every visible and invisible enemy; and at his decease, may he deserve to be presented to Thee, with a plenitude of good works, by the most blessed Virgin Mary herself, the Mother of God."

Conceived in this sense the Resary.

Conceived in this sense, the Rosary in its effects, is like the great chain of in its effects, is like the great cash of the Apocalypse, which St. John saw an angel descending with, to bind the drag-on of hell. (Apoc. 20, 1, etc.) And it is easy to understand, too, why the devout faithful always carry the Rosary about with them, and even wear it on their neck at night, that death may not surprise them without this bond,

that unites them to so tender a mother.
"The Rosary is of course the great devotion of the people, of that numer-ous class of society that is dependant for sustenance on its daily manual labor; but these very people are espec-ially near to the heart of the Catholic Church. Their needs are known to her She understands their necessities. She recognizes what courage, strength, joy, trust, but also what patience, resignation, humility, obedience, and there-fore what consolation, encouragement, and quickening they need to keep them safe on their wearisome earthly way, with a steadfast eye on their home everlasting. These people, the poor and lowly, their little ones homeless and alone—these she makes the special object of her maternal care, quite after the words of the Apostle: wise according to the flesh, not many mighty, not many noble, but the foolish things of the world hath God chosen that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong. And the base things of the world, and the things that are contemptible hath God chosen, and the things that are not, that He might bring to naught the things that are. that no flesh should glory in His sight. (I Cor. 26-20.)

"As the true bride of Christ, the Catholic Church unceasingly sends forth the love-cry of her royal Lord: 'Come to Me, all you that labor and are burdened, and I will refresh you. Take up your yoke upon you, and learn from Me, for I am meek and humble of heart and you shall find rest to your souls. For My yoke is sweet and My burden light.' (Matt. II, 28-30.) Nor does she simply repeat this sweet invi-tation. She really refreshes the bur-dened, she helps them to take Christ's yoke upon themselves, she pours rest into their heart and especially in so far as she instructs her children and daily leads them to make Christ's life a living presence to themselves, and in this devout exercise, to 'cast their care upon Him, for He hath care of them.' I Peter, 5, 7.)

"Thus have milliards of the faithful, sinking themselves into the Saviour's life through the prayers of the holy Rosary, and casting their burden upon Christ, found consolation, relief and refreshment, and there are yet millions who joy in the same every day of their life. Who would reject an exercise in which such a blessing rests and in which there is the ever new offering of the life of Jesus, even to the most en-lightened, as an inexhaustible subject of thought and adoration!

What is Economy.

There is an idea prevalent that economy and saving are allied terms, but the idea is false. Economy and saving may be, but are not necessarily one Sometimes economy is spending and spending with a liberal hand. Economy is the wise use of the material one has. To save a dollar and waste one's nervous energy to the point of exhaus-tion is the grossest extravagance. This is one of the lessons which is hardest in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against the adversary. this way if she will. The essential things are those which abide and which one has in himself, beyond all changes of fortune and of time. Whatever improves these, adds to them, enriches them, is something worth gaining, and to obtain it is wise economy. Whatever weakens it or lessens it is false economy. It matters little in the economy. It matters little in the course of a life whether one has a ruffle more or less or not; it matters much whether in seeking for that adornment whether in seeking for that adornment one has grown so weary that cross words have come. Every strain of that kind, if it comes as the result of trying to save, has cost more than it saved. is a wise economy, whatever it costs, which saves one's nature whole and sweet, one's brain clear and keen, one's body responsive to one's will and one's entire being in perfect tune with the Infinite. This is the only economy and to put one's self in this condition is the expenditure of time, strength, will and money.

Early Copy of the Lord's Prayer.

A modest but interesting addition has recently been made to the early documents of the history of Christian ity. This time it comes, not from Egypt, but from Greece. Nor is it a manuscript, but an unassuming fragment of a clay sherd, found at Megara, and now in the Nation Museum at Athens. What remains (about a third of the whole area) is some 5 1-2 by 4 3-4 inches in size, and contains part of the Greek text of the Lord's Prayer, from the words, "Give us this day our daily bread" onward. The Doxology is absent at the end. After the words "from the evil one" followed a short "from the evil one" followed a short phrase, the beginning of which is broken away, but which ended "O Lord," probably "Help," or "Save, O Lord." The whole is closed by the Christian monogram. Dr. Knopf, who publishes the fragment in the "Mittheilungen" of the Garman Archaeological Institute. the German Archeological Institute, notes that the text was scratched on the wet clay, before it was baked; hence the sherd must have been made actually for the purpose of receiving the inscription; we have not to do with a mere graffito. From the style of the lettering, combined with the form of the crux monogrammatica, and the

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absence of the Doxology, he concludes that the text belongs to the fourth century, A. D.

An Instrument of Evil.

Beware of the constantly wagging tongue. It is an instrument of evil, more dangerous than the tooth of the serpent and more deadly than the guns of war. Be careful of the one that brings you a tale, for it must carry one however, in back in its place. Keep your own that it may not harm either yourself or others.

The sins of the tongue to-day are

more manifold than those of any other member of the body. An untruth uttered against your neighbor may ruin a reputation forever. A vulgar oath may fix upon some youth through life the habit of profaning God's name. Words of anger and unkindness have often driven the wayward to the crim-

son couches of debauchery.

The sins of the tongue, who can re count them? From its crimes none are count them? From its crimes none are free. There is not a life, no matter how pure, that has not left its poi-soned arrows. The highest are always the marks for its shameful calumned. while the priesthood and the sisterhood are favorite targets. Nor is God Him-solf forgotten.—Church Progress.

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The Well Dressed You may have an ide dressed girl is the one most on her clothing, a need consider herself we

has to plan and scrimp continually. This is a taste and skilful finger complish what money fail The girl who does not years is not well-dresse n her teens to wear gov laborately as her moth elaborately as her moth-pensive material, prov-error, either the moth Form simple tastes, gli will never be in doub shall dress; you own goo Some girls may have

than others, but there is any girl should excel A girl has herse shoes are a rusty color tractive black. It is n but lack of energy, that girl's shoe is minus son After all, it makes le a girl is dressed than s lieves. To have a m and thoughts lovely an do more to add to the a girl than can the m Clothe yourselves with fulness and loving tho and, so your dress be you need have little an

appearance.—Girl's C How Cowslip S In the Highlands of kindly custom to give as well as other anima had three to care for, The red cow dun was Bell, and the

The cows knew their children, and would
"One day," the bo
not with them, but I holiday and gone up hill. I climbed unt that I got dazed, ar apon the rocks, and down and snapped m not move. "I was very lor

seemed to me that I along among the br now night would come know where I was. for the anguish of m use to call, for the sight save the crow the sky. My heart for I was but a lad, to me for bread. never see home again After a while I sp grazing on a slip of rift and the hills. way below, but I kne I shouted as loud

Cowslip! When she left off grazing and "I called again as she do? She just oup—till she reach cattle are rare clim
"She made a licked me with her and was as please though I were her Christian, she se moaned—so long as heard her in the va "To hear a co So they came a sea They could see her though they could found me, and it w

Once upon a tin were James, John the princes were to go out into the battle of life the

before him.
"My sons," said to enter upon a to battle of life. It well equipped and sire. My friend, has promised that his wish. What James, the elde ward. Give me wealth a conquer the univ

he turned to his what do you wan "Give me po

want to be a power and I wi

the world to my "It shall be king. Then he son. "What is "Nor power said the gentle only the gentle h the world. All turned to gold. happiest man in ried, but his you of his arch crue

up a spendthrifdied—in misery the wealth his f The second so Nations tremb power was une unloved, and formed a plot a As for Richa into the world.

neither rich n body in the ki day his father "Richard." wisely. Wealt And Richa

princess and after.—A Fab Stella, a b

longing to the Coney Island,