OLIC CHURCH. BY A PROTESTANT THEOLOGIAN.

CCXXII.

We will go on to consider fresh points of ignorance in "Romanism and the Republic," which, as having been ratified by Christian, is virtually an authoritative document of the

Baptists.
Page 78 Lansing gives, as a part of Page 78 Laurus, the episcopal oath: "Heretics, some the episcopal oath: "Heretics, some matics, and rebels to our said Lord"—matics, and rebels to our said Lord"—the Pope—"I will, to my utmost, persecuted oppose." Christian also

ente and oppose." Christian also
gives this on his own account.

Neither of these men seems to know
that since 1818 this clause forms no
part of the consecration service of
Bishops in the British Empire or in the

will it be said that although, for the nt, English, Irish and American Bishops are exempted from giving this promise (though Lansing and Christian ignorantly or craftily suppress the fact), yet all other Roman Catholic Bishops throughout the world have to

This is true, so far as I know. What is the inference? I have already dis-cussed this matter, but will briefly re-

France, Belgium, Austria Prussia, capitulate. France, Belgium, Austria Prussia,
Italy, Spain, Brazil, Argentina, and
most other states, secure freedom of
religion to Protestants. In all these
states (Catholic, except Prussia,) the
Bishops are named by the government
or with its concurrence, and instituted
by the Pope. No Bishop can be nominated unless the government is satisfied
of his lovalty to the constitution, or of his loyalty to the constitution, or confirmed, unless the Pope is satisfied of his loyalty to the Church. Yet all these governments are perfectly content that this clause shall remain in the episcopal oath. Why? Evidently because they see nothing in it at variance

with religious toleration. Let me give an instance. All Belgian bishops, by permission of the Pope and command of the King, are obliged to swear the allegiance to the Constitution, which establishes equality. Moreover, they have always kept their oath. they have always kept their oath.

Never, from any quarter, have I seen
complaints of intolerance in Belgiam.

The present government is strongly
Catholic, and therefore strongly influenced by the bishops. Yet it takes
care that no children of dissentients.

Protestants, Jews, or unbelievers, shall
be taught the Catholic catechism unless. e taught the Catholic catechism unles their parents desire. Evidently neither the bishops, nor the King, nor the Pope interpret persequor as obliging them to

persecute. Nor does it. Persequor means simply "to follow up." This may be done by persecution, by pastoral watch done by persecution, by pastoral watch fulness, by preaching, by writing, or by friendly conference. All these various means are equally included in persequor. Which shall be used depends upon the temper of the man, the country of the age. The oath was formulated in a time when persecution was the common method of dealing with here tics, and keeps a tincture of the earlier harshness of expression, yet not as to bind modern bishop to the sever

er interpretation. This point was decided by Rome four hundred years ago. When the Inquisi-tion arrested Talavera, archbishop of Granada, on the charge of unfaithful ness to his episcopal oath, because he would not persecute heretics in diocese, although he followed them np and opposed them diligently by friendly argument and the circulation of Christian treatises, the Holy See reversed the sentence, declaring that he

versed the sentence, declaring that he had fulfilled all requirements.
So also, two hundred years ago, when Pope Innocent XI. protested against the cruelties of Lewis XIV. towards the Huguenots, and solicited the interven-tion of the Catholic King of England with his cousin in their favor, none of the too numerous opponents of this holy Pontiff complained that he had for-gotten his episcopal or papal oath. Furthermore, when Fenelon would

not tolerate persecution in his diocese, of either Jansenists or Protestants though strongly oppugnant to both, neither Lewis XIV., who hated him, nor Bossuet, who hated him more, nor the younger Bossuet, who hated him most, laid any charge against him of episcopal laxity. He "followed up" heresy most diligently, but he followed it up most Christianly, and, in this point, neither Rome nor Versailles nor Meaux had any fault to find.

These instances prove conclusively that between the severer and the mild er sense of persequor and impugno it is everywhere held lawful to choose the

Indeed, this appears much earlier. In the times of Innocent III. and Gregory IX., France, Spain, Italy, Southern Germany, acted on the severe Innocent III. sense of persequour; Ireland, England, Scaudinavia, on the milder. No one of these three countries appears to hav received the ligorous canons of 1215. If there were any heretics burnt, these There was, indeed at cases were rare. There was, indeed at least one case in Ireland, but the perse cuting bishop was forthwith deposed.

A harsher period, in England, followed two centuries later, on the accession of the House of Lancaster, but this was quitaindependent of the Powerth. quite independent of the Fourth Lateran and of the Roman See.

Therefore, so far as persequor and impugno are concerned, there is no reason why an American Bishop might not take the full oath today. This clause is only omitted out of regard to the invincible stupidity of Anglo-Saxon Protestants. You can not get it out of their heads that the Latin terms of the must have the same sense that they have when transferred into Eng-

Peresquor is not the only instance of this. For example, in Eng-lish, venial means "trifling." There-fore, peccatum veniale must mean "a trifling sin." For instance, this Lansing, somewhere (I don't remember just now whether in his book or not) tell us now whether in his book or not) tell us that Catholic theology declares that to steal half a dollar is "a triffing sin," a sin of no consequence. Tell him their children.

that a venial sin may be a sin punished in the flames of Purgatory until the Day of Judgment, and you make no impression on his shallow and malevol-

You might as well be lecturing in an asylum for the feeble-minded. Not that he is so near mental imbecility but that he could understand this if he ald, but he won't. I argued the matter with him years ago, in the Morning Star, but although I laid down the truth as clearly as I do now, I the truth as clearly as 1 do now, 1 could excort from him nothing but a snarl. He is the true type of his evil kind, which is diffused abroad wherever the Euglish tongue is spoken, and is spreading its senseless calumnies among the Latin Catholics. Therefore it is that I deal so constantly with him for that I deal so constantly with him; for in dealing with him I am dealing with thousands.

So also in English indulgence means disposition to let people do as they ike. Therefore indulgentia must needs mean: "Permission to commit a sin." Only yesterday I was reading in a pub-lication of the American Tract Society hat sin must have been easy when it was lubricated beforehand by an that sin must indulgence," or healed afterwards by a penance. Tell these people that in the later Latin indulgentia means "the remission of a penalty," and that in the language of the Shurch it nowhere has any other sense, that no indulg-ence has ever been issued, plenary or partial, except in this form contrite and absolved," and what good do you do? This is the genuine and invariable sense, it is true, but it does not suit their purpose, and therefore they will none of it. "Even their mind and conscience is defiled."

So it is with persequor. In English it can only mean the application of dis-agreeable cheeks, properly of civil penalties. Therefore we are made to penalties. Therefore we are made to suppose that it must mean this in the orginal, which is often used in this sense, but which includes also, as we see, other senses utterly alien to it. Yet I have actually been argued with out of Webster's Dictionary as to the meaning of this Latin word!

Page 80 Lansing spreads himself, in the old familiar style, about the time when there were two infallible Popes infallibly cursing or killing one another. How-ever, this is rather an intended falsehood than an example of ignorance, al-though, as I have said, all these men's lies are mitigated by ignorance, and all their ignorance is rendered criminal by lies. Even Lansing, though at the nadir of ignorance, ignorance, special and general alike, is of course aware that Roman Catholics do not believe it possible there should be two authentic Popes at once. True, there may be two or three claimants of the Papacy although there has now been no dis oute for four hundred years), but how the Catholic Church responsible for attempts at usurpation? The Church, in the ruder ages, long suffered under these, but is she not to have the honor of the fact that now for some twelve generations this disintegrating

trouble has been overcome? We will next say something about the two or three infallible Popes infallibly cursing one another.

CHARLES C. STARBUCK. Andover, Mass.

WAITING TILL THE CHILD IS OLD ENOUGH TO CHOOSE FOR ITSELF.

The following question and admirable answer thereto are reproduced from the "Question Box" in the Living Church," a leading Protestant Episcopal organ:

"I have been trying to induce a friend of mine to have her child, who comes to Sunday school, baptized; but she wants to wait till the child is "old enough to choose for herself.' can I say to answer her objection?"

urging their children to form any definite church relations while young. We commonly meet people who say, Oh, I don't want to urge my children On, I don't want to urge my children to join any church—whatever that particular phrase may mean. They think the child ought to be allowed to grow up uninfluenced, and then by and by for himself when he comes to years of discretion.

"We are told that Coleridge met a man of this stamp one day. This is the story of the encounter: 'I showed him story of the encounter: 'I showed him my garden,' he says, 'and told him that it was my botanical garden. "How so?" said he, "it is covered with weeds." "Oh," said I, "that is because it has not yet come to its age of choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

"It is just as absurd for a parent to believe that the child can be un-influenced spiritually. If we are not trying to grow the right fruit in their souls, something will surely spring up, and probably it will be the most nox-

ious weed. "The truth is, people who are so willing that their children should grow willing that their enflidren should grow up free to 'choose a church' for themselves, are generally people who on their own part have very little belief in the particular religious system to which they have attached themselves. If a man really believes his own de If a man really believes his own de-nomination is the very best religious organization in the world—and he ought to believe that, or look for the one that is—he will be anxious for every one else to be just what he is, most he will be anxious that his own child-ren and his dearest friends be of like faith. When men or women, therefore, talk as your friend does about waiting till the children are old enough to choose for themselves, try in some way to make them probe their own religious beliefs, to see what they believe and why they believe it, and just how far why they believe it, and just how far their religious professions amount to anything. If you can get them to deepen their own spiritual life, you will find them growing a little more anxious about the eternal welfare of

FIVE-MINUTES SERMON.

First Sunday After the Epiphany.

HOME LIFE. And He went down with them and came to Nezareth: and was subject to them." (St. Luke ii. 51)

The Gospel of to-day brings before us the home life of the Holy Family at Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very peaceful home. And from it we may learn how to regulate our homes, and make them the abodes of virtue and

The only real comfort to be had in this world is to be sought in that sanc-tuary of domestic life which we call e, and the happiness of every true home, and the happiness of every true home, be it a palace or a hovel, is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated with it. There is no life so bleak as that which has no home recollections to rest upon.

home recollections to rest upon. Now, the home life at Nazareth answered to all the conditions that constitute the true home. There was perfect love and narmony, there was per-fect peace and trust, and, although the roof was lowly, and the labor incessant, and the means pinched, there was sweet contentment and repose. Poor as it was, the little vine-clad cottage at Nazareth was the only spot on earth in which leans and Mary could take feet love and harmony, there was perin which Jesus and Mary could take comfort. Every other place and pros-pect had the shadow of a great sorrow hanging over it. No doubt Nazareth " Even their had its shadow too, but it was distant, and peace reigned there for years un-

And if our Blessed Saviour Himself, Who came into the world to suffer, found some comfort in His earthly home, surely we may look for it also. Love is the first condition of domestic happiness; there must be mutual love and trust between the inmates of every home that is worthy of the name. this love must manifest itself in kindly, cheerful and upseifish devotion to the common interests and comforts. When love is lost, and ill-temper and ill-will take the place of cheerfulness and the vill to serve, when there is bickering and barking and quarreling, there is no longer a Christian home, but only a den of snarling animals, without the common instinct of mutual harmony. And where there is drunkenness, a blows, and blasphemy, there is a den of demons who pollute the domestic sanc-tuary with the breath of hell itself, and hideous mockery of its happi-

ness and peace. It is amazing how some people will poison the sweetest waters of life by continually giving way to their mean, nasty tempers, and sacrifice the purest of existence rather than practise a little self-control. And nothing short of the direct influence of the evil one unt for the fact that so many infatuated creatures will utterly blight their homes and make their lives ac-cursed for the pitiful consolations of the beer-jug and the demijohn.

Ill-temper and dissipation are the great enemies of domestic happiness, but they are not the only ones. Slovenly house-keeping, want of order and cleanliness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheer-full and comfort by keeping it neat and clean. And I have no hesitation in saying that a large part of the misery we meet with in the homes of the poor comes from dirt. You will often find in the same tenement-houses, and even on the same floors, apartments that present an immeasurably different appearance. Some will be bright, clean, and cosy; others squalid and filthy, the very picture of minery and despair. It may be appeared to the square of the s some exaggeration to say that "Cleanbut certainly thorns. what it is not far removed it is not far removed from it. For where you find order and neatness in a "Most of us have many times run home you are sure to find some elevatary states a nun: Indeed she day that are such to find some elevatary to find some elevatar nothing except ignorance or vice. Women who keep their houses in a perpetual state of disorder and dirt are enough to drive their husbands to the saloons to become drunkards, and their children to the streets to become pro-fligates. What comfort can a man take fligates. in his home when it is always in filth and confusion? What inducement can can children find to remain in-doors when their home is squalid and cheer-

When will the people come to understand that the poorest home may be made bright and cheerful, and the abode of love and peace? When will abode of love and peace? When will the men and women of this generation awaken to the fact that the real com-fort and happiness of life must be sought at home and must be their own creation?

Joan of Arc.

Msgr. Touchet, Bishop of Orleans, France, the champion in France of the memory of Joan of Arc the Maid of Orleans, and the special advocate of her canonization, expresses strong indignation at certain statements going through the press of America to the effect that the Vatican had decided against the project of her canonization, and spoke disparagingly of the deeds of the heroine and even of her moral character. Such statements, the Bishop says, are utterly false. Not only has there been no word uttered by the Vatican authorities detracting in the smallest degree from the traditional merit and glory of Joan, but the cause of her canonization is progressing most encouragingly, and is now in promising condition than at any pre-

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the torgue with it occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

Address or consult Dr. McTaggart. 75 Yonge street, Toropto.

Only A Few More Years. BY FATHER RYAN.

Only a few more years! Weary years! Only a few more tears! Bitter tears!

Only a few more tears! Bitter tears!

And then—and then—like other men,
I coase to wander, cease to weep,
Dim shadows o er my way shall creep;
And out of they and into the hight
I go and eath shall yell my face,
The feet of the years shall fast efface
My very name, and every trace
I leave o eatts; for the stern years tread.
Tread out the names of the g ne and dead!
And then—sh ! then—like other men
I close my eyes and go to eleep
Only a few, one hour, shall weep;
The grave is dark and deep!

But God is sweet.

My mother told me so.
When I knelt at her feet
Long—so long—sec;
She clasped my hand in hers.
Ah me! that memory stirs
My soul's profounded deep—
No wonder that I weep.

She clasped my hands and smiled, An! then I was a child—
I knew not harm—
My mother a arm
Was flung around me; and I felt
That when I knelt
To listen to my mother's prayer,
God was with me there.

Yea! God is sweet! She told me so; She never told me wrong; And through my years of woe Her whisp resoft, and sad, and low, And sweet as angels song, Have floated like a dream.

SUNDAY SCHOOL REMINIS-CENCES.

The following well-written and interesting letter appeared in a rece number of the Sacred Heart Review While I am a decided advocate of emory work in Sunday school, I also feel keenly the great need of giving time to other things, and a clearly marked portion of time. Surely it would seem advisable to devote at least one full quarter of an hour to telling the children about our Blessed Lord and His Mother, and the saints, teaching them practices of their relig-ion, and to let this interesting and more colloquial and attractive part of the session be the first part of the hour, when some children are so prone to come in late. They would try harder not to miss such an opening of Sunday school. Then the session might close with a five or ten minutes

review of these topics. I well remember a Boston Sunday school, where a young teacher — all honor to the Sisters whose High school scholar she was!—not only could interest her class on Sunday, but induce it to meet her in the week, and make with her the Way of the Cross. Yet, in the same Sunday school where in the same Sunday school, where teachers who found it more entertain-ing to chat with each other in the aisles, than to spend the all too brief time they had in bringing the souls in their charge into communication with eternal truths.

Children grasp things with more readiness than we always think. I know that in my own class there was little whispering or disorder; and in the week-time I had a whole set of young girls who came to church to learn more about the treasures of our holy faith. One day, I had told them the story of St. Catherine, and how our Lord appeared to her in vision, and offered for her choice a crown of roses and a crown of thorns. There I paused, and asked them which they would choose, if He so appeared to them. One choose, if He so appeared to them. One gay, bright child replied at once with frankness that she would choose the roses. Another said more guardedly that she did not know. The answer of the third fairly startled me in the unexpected depth and beauty of the thought. "What would you do, S?" I asked. Slowly and gravely this answer came:

"If I thought our Lord would have to take the crown of thorns again, if did not, I would choose the crown of

You will say: "Of course she became Indeed she did not. She remember her loving thought of Him.
One day—about the time of St.

One day—about the time of St. Agnes' feast—I was telling them of the martyrdom of that child-saint of twelve years. "Suppose." I said, "that people to day put up a big pile of wood near the soldiers' monument on the Common and placed you on top of it, and all the people stood around; and they said that if you did not deny your faith, they would set the pile on fire. What would you do?" Oh, the serious What would you do?" Oh, the serious faces! That made them think what martyrdom might be. Presently cur pastor came down the aisle, and found out what the class was doing. He asked them I remember, if they could asked them, I remember, if they could be saints like St. Agnes; and explained how that was possible, by doing their daily duties for the love of God. And then he told them he would say Mass for them on St. Agnes' Day.

How the dim, sweet memories come back to me through the by-gone years! My girls are women now. And one dear child who graduates this year, how well I remember, when some one asked her, once when she was not quite as good as usual, what would I say if I were there to see her? how trustfully the little six-year-old maiden answered:
"She would say I had not reached the

rage of region!" (the age of reason.)
Oh, it pays to speak to their hearts! Only this week, a young lady spoke to me in the city. "You will not remem-ber, me," she said, "but I used to be in that class you had for us girls in M.'s house. You taught us so many things -about little mortifications-Lord," and the tears were in her eyes as she turned away. I remember one of the girls declaring so earnestly to me: "Do what I will, I can't remember and rumble of a dozen snorting enme: "Do what I will, I can't remember to say my prayers in the morning!" To which I replied: "Write in large letters on a bit of paper: 'Say My Morning Prayers!' and pin it to your pincushion or on your mirror." I method impressive scene. There, amid the roam and rumble of a dozen snorting engines, the glare of the flames and the heavy clouds of suffocating smoke that rolled from every opening in the building, stood a dozen fire laddies and provides the same time. ner some time after. Her face beamed. 'I remember my prayers now!" she exclaimed.

Never part without loving words to think of during your absence. It may be that you will not meet again in life.

Pabatts

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

UNDOUBTEDLY THE BEST OF BEVERAGES



THE NORTH AMERICAN



"Solid as the Continent." All Fortunes

Have their foundations laid in economy. To procure and keep in force a policy of endowment assurance is a system of economy which produces excellent results.

The Compound Investment Endow-ment Policy issued by THE NORTH AMERICAN LIFE makes a splendid in vestment, as well as providing for the family. Liberal cash surrender and loan values, paid-up and extended insurance privileges are guaranteed in the policy, making it an exception ally good one.

Rate and full particulars at your age sent upon request.

Home Office, Toronto, Canada

NORTH AMERICAN LIFE

L. GOLDMAN,

JOHN L. BLAIKIE.

The Virgin's Chain." A TRUE LOVE FOR THE DEAD.

A true love for the dead is shown not by a vain and inconsolable sorrow, nor yet by the tenderness with which we cherish the memory of their stay with us on earth, but rather by the comfort we take in rendering to them the kindly offices which can benefit them, body and soul, now and for the future.

"Concerning them that are asleep," burn the great logs, the iron chain remains cool and pleasant to the touch. St. Paul bids us, "be not sor even as others who have no hope." they are only asleep. Be sorrowful, yes, but hopeful, too.

Do not, therefore, treat the bodies of the dead either as if they are all that is left of them, or yet as if they are all that is left of them, or yet as if the quicker we put them out of existence the better. Do not deck them out in corruption to which they are subject. nihilate or utterly destroy, as some think to do, the corruptible which must one day put on incorruption, the mortal which must put on immortality. The grave is the fitting receptacle for the dead, not the furnace. The cemetery, Ma. BRONCHITIS LUGG TROUBLE AND 60N dead, not the furnace. The cemetery, consecrated and properly kept as a garden of repose, signifies the place of re-freshment, light, and peace, in which we trust the spirits of the departed faithful dwell.

Not content with having the Mass of requiem offered for their souls, we should keep up the good old Catholic custom of the Month's Mind and Anniversary Mass, and occasionally also have the Holy Sacrifice offered for our departed. It is the one sacrifice which is for the living and the dead, and through which we hope to be united with them in a happy immortality.-League Leaf-

DEATH OF A CATHOLIC FIREMAN.

Father Smith, chaplain of the New York Fire Department, gives the fol-lowing incident as an example of a Catholic chaplain's work among the firemen:

"It was in the cold of winter huge fire consuming chemicals, Fireman Daniel O'Connell, of Engine Company 6, fell headlong from a roof to the rear yard. For a few moments it seemed as if he was doomed to be roasted alive, but several of his com-rades, at the imminent risk of their own lives, carried him unconscious through the dense and pungent smoke of the burning drugs to the street. While awaiting an ambulance, I administered restoratives, and, during a spell of consciousness, heard the dying gines, the glare of the flames and the heavy clouds of suffocating smoke that rolled from every opening in the building, stood a dozen fire laddies and policemen with bare heads, forming a semi-circle. Within this space I knelt, my ear close to the dying man's lips. Suddenly the fire department search-light, turned its height light on the light turned its bright light on the reverent group and held it there motion-less, while I gave Extreme Unction to the fireman whose eyes were fast clos-

There is a legend, and in fact a belief, in the Black mountains of which research shows no trace elsewhere. Every fireplace has hanging in it, directly over the blaze, a great kettle When a fire is started it takes but a few moments for this chain to become highly heated. On Christmas night, however, no matter how briskly burn the great logs, the iron chain re-

There is no Montonegro peasant but will tell you that this is a fact, and he knows it to be so, for he has made a test of it on many succeeding Christmas nights. The coolness of the chain is accounted for by the statement that a similar chain hung over the fire built on the floor of the stable in Bethleham and that at the birth of Christ gaudy attire, or lavish on them all the wealth of our gardens, as if to mock the port. It became cool at her touch lest corruption to which they are subject. it burn the saintly hand, and from that to not on the other hand attempt to and day to this there is no fire hot enough

SUMPTION.
INHALE CATARRHOZONE five minutes any ime and it kills a mugh or cold in the head.
INHALE CATARRHOZONE five minutes four INHALE CATARRHOZONE ten miuutes every hour and it cures Paeumonia, Consumption, Ling trouble and prevents al contactous dis-eases Complete outfl \$1,00; trial size 250, Druggists, or N. C. Polson & Co., Kingston, Oat.

Nearly all infants are more or less subject to distribute and such complaints while teething, and at this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kelbgg's Dysentery Cordist. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

THE WORLD IS FULL OF PAINS. — The aches and pains that affiliet humanity are many and constant, arising from a multitude of indistinguishable causes, but in the main owing to man's negligence in taking care of his health. Dr. Thomas Eclectric Oil was the outcome of a universal cry for some specific which would speedily relieve pain, and it has filled its mission to a remarkable degree.

Do You Want a Farm..

→OF YOUR OWN?

IT WILL PAY YOU

to investigate the chances offered in the free or cheap farm lands of

NEW ONTARIO.

Write to ...

HON. E. J. DAVIS, Commisioner of Crown Lands,

TORONTO, CANADA.

JANUARY 10, 1903

CHATS WITH YOUNG MEN.

Don't live for yourself, and do not be afraid of diminishing your own happiness by promoting that of others. He who labors wholly for the benefit of others and, as it were, forgets himself, is far happier than the man who makes himself the sole object of all his affections and exertions.

Paths Better Than Ruts.

If a man is driving along a country road, he may need to keep the wheels of his wagon out of the ruts. If he does not, he is likely to wrench his wheels or to have them drag heavily all the time. But if a man is walking a a country road, he is glad to know that he is in the righ path and then be moves on confidently. There is all the differhe is in the right. There is all the disconnection confidently. There is all the disconnection in the world between a "rut" and ence in the world between a "rut" and a "nath." This is as true in study a "nath." and daily conduct and in every phase of human life, as in country and traveling.
A "rut" is a track that has been too much traveled and that has been too exclusively used, to the neglect of the road on either side of it. A " path" is course which can be safely followed on oot without the neglect of the main thoroughfare. Sometimes we see signs on a country road," "Don't rut the ountry road," "Don't rut the or "Keep in the path." It is well for us to bear in mind the lessons of such signs in our daily life course.

The Real Trouble. For ill temper and unhappiness the blame is usually ascribed to the inci-dents of life. Some word is said which suddenly sets our passions aflame, or an accident occurs which upsets the peace ful balance of our minds for the large part of a day; and we lay the fault on the person whom we think is to be blamed. But if we would carefully consider, the fault would usually be found in ourselves. Have you not no found in ourseives, Have you not no tieed that what may cause irritation a one time will be endured with per fect equanimity at another? Why not then look for the fault where it usually lies—in yourself. It may be a fit of indigestion, or too little sleep, or no enough rest has brought your temper t to the brink where the least jolt tips i over. If you were further away from the brink the jolt would have had n

The Value of Poise. Rigidness destroys grace. In er eavoring to stand up straight and ac quire a good bearing some me assume a stiffness that is detrimental natural harmony of motion. In exhor natural narmony of motion. In exhoring their sons to stand straight fathers will say, "Hold yourse erect," but no one can hold one's se properly erect without being taught correctly to do so. It does not mea throwing the shoulders have and again. throwing the shoulders back and carring the head high, with the chin thru

out. It means such a complete contr of the body that a perfect erectness acquired without any apparent effor Some men are too indolent to both themselves about taking a corre posture while sitting, walking or stan-ing. Consequently, they soon lo-their youthful suppleness, for unlethe muscles of the body are we trained, they will show the effect advancing years upon them. Cultivate Control. Impulsive people are these who peess an abundance of feeling. The make many blunders, but they gen ally act upon the same swift imput to rectify them, thereby proving th

hearts are in the right place, after even though their heads are not. man who says or does a thing on impulse of the moment may sometin strike it right and shine more brillia ly than the man of careful study observation. Rarely, however, d this happen unless there be associa with an impulsive nature a keen in lect. As a rule, impulsive peo should endeavor to control themselv Such a course is much safer to pur than to act according to one's feeling It is very true we cannot admire e taciturn people, who deem it their d to conceal their hearts to such a gree that we are forced to doubt t prosession of these pulsating org However, the truly charming never lets his impulses control words or actions without first know whether they will gracefully fit i not. As I have said before, the ch of all charms is common sense, when we go contrary to it, we mar

beauty of our characters. Luxury Does Not Bring Achieveme The history of our country is a re-of the successes of poor boys seemed to be hopelessly shut off books, culture and education, ex that of the most meagre kind almost every opportunity for me development. The youthful Line Franklins, Hamiltons, Garfields, Gra and Clays—those who become p nents, lawyers, statesmen, sold orators, merchants, educators, jou ists, inventors—giants in every dement of life—how they stand out the pages of history, those poor in an inspiration for all time to those are born to fight their way up to

own loaf! The youth who is reared in a lo as home, who, from the moment of birth, is waited on by an army of ants, pampered and indulged by fond parents, and deprived of ever centive to develop himself mental physically, although commonly reg as one to be envied, is more to be than the poorest, most humbly bor or girl in the land. Unless he is g with an unusual mind, he is in d of becoming a degenerate, a paras creature who lives on the la others, whose powers ultimately at from disuse.—O. S. Marden, in Su-

Nothing Gained by Drunkenne Most people are intelligent of the know their own interests. it does not take much hard thinking convince an honest minded and in gent man that drunkenness curse, and that moderate dr often leads up to it. Drunkennes not make a man respectable to-da does not recommend him for a re ible position. It does not entitle the confidence of his friends. The road company does not want a druin the signal-house or on the locon. The steamship company does not the beautiful the steamship company does not the local than the beautiful the local three beautiful the local three beautiful three local three loc