ET A PROTESTANT THEOLOGIAN.

CCXIX.

As I have said, the Southern Baptists, by issuing Christian's work from their Book Concern, make themselves responsible for it, not, of course, for every detail, but for all its essential points. And as Christian, in turn, prenounces Lansing "a reliable authority," and repeatedly makes use of him, Lansing in thus virtually adopted by the Baptists of the South as a writer to whom their people may have recourse to know the full truth concerning the Catholic

We have therefore begun to cat-We have therefore begun to catalogue, not the full proofs of Lansing's
illiterateness, impudence, malignity, as
profound as it possible in so shallow a
nature (for then we should have to
transcribe the whole book) but of his
transcribe the whole book but of his utter ignorance of the subject through out. This ignorance, being so multi-plied and manifest, and often so astounding, redounds in full force upon Christian, and through him upon his whole denomination. We will therewhole denomination. We will there-fore go on with our catalogue. Page fifty-eight, we are told that Cle-

ment XIV. was poisoned by the Jesuits. This, however, is rather slander than ignorance, since the learned Dollinger, a hater of the Jesuits, tells us that Clement was not poisoned at all, although he owns that he died of fright, lest he might be poisoned. Even Gioberti, who maintains the truth of the poisoning, does not put it upon the Jesuits them-selves, but upon fanatical lay adherents, their denunciations of the excited by their denunciations of the Pope. This leaves a heavy weight of blame resting on the Roman Jesuits, who ought to have bowed in reverent the appearance of the population of the popula silence to the apostolic decree, (al-though of course they had a right of temperate self-defence) but it relieves them, even on Gioborti's showing, of the guilt of murder. Nobody calls Roscoe Conkling the murderer of James Garfield, although his intemperate language against the President stirred up waiting wickedness of Guiteau's

nature to the assassination. If Lansing were a Christian, as set forth in I Corinthians, 13, he would most favorable verdict of learned authority, unless he himself had made ent research. To be sure, the notion of personal research, applied to these vulgar controversialists would be matter for a jest-book. Mr. Lansing, therefore, is not a Christian n St. Paul's sense, although the indes eribable shabbiness of his intellectual make-up, and the less than scautiness of his intellectual furniture, indefinately mitigate his personal criminality. Christian has a much stronger nature, and

therefore is a much wickeder man.

To come how to the ignorance, which is so incredible, that for very shame I have lingered before producing it. Lansing tells us that no doubt the Jesuits themselves poisoned the Pope, and that we see this by the fact that Bellarmine, a prominent member, declared that Ganganelli would not live a year. Here then we have the appalling spectacle of the great Jesuit Cardinal rising from the tomb in which he had lain for a hundred and fifty years, in order to help his brethren in the crime of pontificide! Beliarmine died in 1621, and Clement XIV. in 1774. The Cardinal was buried eightylour years before the Pope was born

Ought I not to be ashamed to deal with these people at all, these Lansings, and John Christians, and such rubbish An eminent Protestant clergyman of Hartford rebukes me (privately) for firing at such "small game." I own that I often blush over my contemptible quarry. Yet unhappily quantity may sometimes mount up to such proportions as to compel us to handle it as if it it as if it The overwhelming m were quality. The overwhelming mass of that Protestant controversy which alone is much read—after making the largest possible deduction for just animadversion-is of this strange and as most of those who read are just in telligent enough to drink in the mischief, but not versed enough in the matter to know the utter worthlessness of their supposed authorities, we must do the best we can, by line upon line, to show them what wretched charlatans and imposters these Christians and Lausingand Vernons are. Here I have just received a letter from the Government, assuring me that Christian's army statistics are unquestionably spurious, that the Government knows nothing, and can know nothing, of the number of Irish Catholics, any more than of Southern Baptists, that enlister desert. Yet this man tells us, as from public authority, that in the Rebelliou 72 per cent. of the Irish Catholies deserted!

However, as the Government has solicited of me the loan of Christian's book and is now examining it, I will say nothing more about this until the Commissioner of Pensions has made his final report. It has been suggested that such a falsification of the public records may mean a possible penitentiary for the man Christian, but I can no for the man Christian, but I can not believe that the Government would think this trampery book worth it-powder and shot. The devil is in the thing, to be sure, but then the United States does not claim immediate jurisdiction over Beelzebub.

Page 60 we have in speaking of the

diction over Beelzebub.

Page 60 we have, in speaking of the cocupation of Rome by the King's army: "Since then the Infallible has whined and protested, begged and threatened, but he is an Italian subject against his will, and must be, while he stays in Rome."

stays in Rome.' Venti Settembre came to Now the Now the Venti Settembre came to pass in 1870, and Lansing's book is copyrighted in 1889. In almost twenty years this man, who sets himself up as an instructor of his countrymen in Roman Catholic matters, had never learned that the Pope is not an Italian this et all; that he sends and resubject at all; that he sends and receives ambassadors of every grade, as an independent sovereign, and this with the full consent and enacted guarantee of Italy herself; and that his person and palace are inviolable before Italian

I may remark in passing that the

to the Pope, is so holy in the eyes of the Roman Methodists that they have canonized it, and dedicated one of their

churches to it. Mr. Lansing was once a Methodist minister, and if he will correspond with the brethren at Rome, perhaps they would give him some points that would keep him not indeed from making a fool of himself (as that would be wholly inconceivable) but from making quite so big a fool of him-

Page 66 " the Pope clasms the right to define his own rights and the limits of his power."

I have seen an unfriendly criticism of the Jesuit Cathrein's Moral Philosophy. Its aim is to show how far the Jesuits go in claiming the power of definition for the Church. Where Cathrein stops, it allows that the Catholics

Now, according to this, Cathrein distinguishes three classes of rights. There are rights of the Church so clear that the State has no pretext for in-fringing them. There are rights of the State so clear that the Church has no pretext for infringing them. There are mixed rights, more or less uncertain and vague. This class, alone of the three, Cathrein holds to be definable by the Church, not by her arbitrary will, but after careful deliberation, and of course, after every effort to reach an amicable understanding with the other party.

Lansing's statement, therefore, or the showing of that very school which carries Papal power to its height, is as far from truth as it is from charity and

from the presumptions of good sense.

If the Pope claims the sole right to define his own authority, which is the same as to say that his authority, is illimitable, (a statement strongly resented by Pius IX.) how is it that the Jesuits teach that if the Pope should be tempted to intrude on purely civil authority, "he must be resisted to the uttermost," and, if it could not be otherwise, even by taking up arms?

How is it if the mere act of the Pope

bliges to obedience, without regard to the nature of the act, if a Papal command is of itself a definition, that the Jesuits, in their Constitutions, expressly deny this, and that the Pope has ratified their Constitutions?

How is it that, as we find in Wilfrid Ward, the secular Catholic clergy of England, in Elizabeth's reign, wrote to the Pope: "If Your Holiness will come hither as a missionary, we will die at your feet. If you come as an invader, we will die in opposing you?" Yet this firm declaration of impregnable national loyalty brought upon them from Rome neither excommunicatio nor deposition nor suspension.

We will go on with our catalogue.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

THAT TRUE COMFORT IS TO BE SOUGHT IN GOD ALONE.

Although thou shouldst have all created goods, yet this could not make thee happy and blessed; but in God, who created all things, all thy beati-

tude and happiness consists.

Not such happiness as is seen or cried up by the foolish admirers of this world; but such as good Christians look for, and of which they Who are spiritual and clean of heart, whose conversation is in heaven, have sometimes a fore-

All human comfort is vain and short.

Let this be my consolation, to be willing to want all human comfort.

And if Thy comfort also be withdrawn, let Thy will and just appointment for my trial be to me as the great

est of comforts.

For thou wilt not be angry always; neither wilt Thou threaten forever.

THE FORERUNNER'S OFFICE.

MEDITATION ON THE MISSION OF ST. JOHN THE BAPTIST.

St. John was something more than a herald. He had to prepare the way for the King, to make the crooked ways straight and the rough places smooth. His office was that which is entrusted to us all in our own sphere; to try and make the way in which the followers of Christ have to tread straight and easy. What a privilege if we can by our charity and our editying life make the path of life more easy for those whose lo to tread the way of the Cross and to walk over rough or stormy paths. Is this your endeavor in your daily life, or do you place obstacles in the path of others by your bad example, want of charity and consideration, impatience,

St. John, as the Herald or Forunne of Christ, had to proclaim the coming of the King. He himself expresses this op his description of himself as the "voice" of one who cries in the desert; that is, Christ spoke through his mouth. So He speaks through the mouths of all His servants just in proportion to their evotion and singleness of purpose How poor an echo are my words of the whispers of Christ to the faithful soul! How mixed with the discordant notes of

self-will to worldliness.
St. John's estimate of himself in comparison with Him Whom he announced was that he was not worthy to stoop down and unite the latchet of His sandal. This was the duty of the lowest slaves. It meant that he was unworthy to serve Christ, even in the capacity of a slave, and by doing the work that many slaves would consider beneath them. Am I willing to undertake the humblest and most menial duties in the service of Christ? Do I consider it a privilego to do so?—New World.

The custom of "celebrating" Christas with a prolonged debauch is not as widely observed as it used to be, but there are still too many people to whom the season of Our Lord's birth is Venti Settembre, as being displeasing only an opportunity for drunkenness.

FIVE-MINUTES SERMON. Protestants.

Fifth Sunday of Advent. RETROSPECT.

Between remembering the old year and looking forward to the new year, this day should be a busy one for the Christian. It ought to be a day of conscience. Good Christians examine their consciences in some manner of other daily, and some are so vividly in God's presence that they scrutinize every act of their lives; and this is what it is to be thoroughly conscientious. Conscientiousness when cultivated is nothing less than babitual consciousness of the Divine presence. We know, to be sure, that some persons are over-particular in examination of ce, and these are called scrupulous. But most of us are not seru ulous enough. The cultivation of the conscience tends to a constant realizing of the Divine presence, and when becomes habitual the soul becomes perfect.

There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arrangement with one's self honestly adhered to. The other kind of examination is spontaneous. In this latter case the conscience won't let you pass an hour, or even a minute, without undergoing scrutiny. In the former case you examine your conscience, and in the latter your conscience examines you. I have met numbers of persons who need never examine their consciences when preparing for confession: they live habitually in the Divine presence and are ready at all moments to perform the highest spiritual duties. I think it was one of the St. Catharines who was kneading dough to make bread for the community when the bell rang for Communion; she went up and received our Lord with the dough sticking to her hands and then went back to her batch nands and then went back to her batch of bread: and she was excellently well disposed for Communion. St. Francis disposed for Communion. St. Francis Sales, from the evenness of character which he attained, must have had this gift of consciousness of the Divine

presence in a high degree.

Brethren, I wish all of you had something of this high gift. But for most of us I may truly say that the examination of conscience which will benefit us will be that made at set times; of course, at confession. But no practice will produce better results for persons of good sense than having fixed times at which we shall go over the actions of the day. And on New Year's Day, of all days in the year, we should take account of our conduct towards God and our neighbor and ourselves, and make good resolutions for the future. The fact is that on a day like this the old year rises up and demands examination. Sometimes we say, "The past is gone." But in truth there is no such good luck as that. It would be a very good thing for some of us if the past could be politely bowed out with the old year. But there it is, fixed for ever. The past year is an account book turned over to God's court to witness for or against us; let us try and get a favorable balance out of it. At any rate, let us know the truth about

Let us face about, therefore, brethren, and look back over the past twelve months, and question the seasons of the old year. How did I begin the old year and how did I behave myself last winter? Did I make my Easter duty last Spring? Did I attend Mass regularly and worship God through the sum-mer, or did I make the Lord's Day one which is inwardly received from the truth.

A devout man always carrieth about with him Jesus His Comforter, and saith to him, Be with me, O Lord Jesus in all places and at all times.

Let this be my consolation, to be willing to want all human comfort.

And if Thy comfort also be withhave answered them and many others besides, repented of our sins and make good resolutions for confession and Communion, and for a good life for the future.

BETHLEHEM.

A visit to Bethlenem, the city where King David was born, seems, to the travelers's mind, quite essential to an understanding of the Christmas that dawned there so long ago. It is a rare pleasure when at Jerusalem, to run down to this ancient place again and again, loitering around the fields where again, lottering arched their flocks by night and beheld wonderful manifesta-tions. Their alleged descendants claim tions. Their alleged descendants claim special privileges to-day, and are con-spicuous for their boi-terousness in the Church of the Holy Sepulchre at Jeru-

salem, on the occasion of the lighting of the Holy Fire, Easter eve. The Field of Boaz and the Grotto of the Shepherds claim due attention, but the town itself absords one's interest From all that can be learned, Bethle-hem retains its ancient aspect in a re markable degree, as well with regard to the stone-built houses, as the dress and manners and customs of the people. Many are accustomed to think of Bethlehem as a little town, nestling in a secluded region, writes Dr. De Costa, in Donahoe's Magazine, whereas it is situated, like Jerusalem, on a mountainous ridge that forms the backbone of Palestine, higher above the sea than the Catskill Mountains of New York.

The little town is situated on a limes-stone hill, and stands 2,750 feet above the level of the Mediterranean, in the midst of valleys planted with trees and vines. The town extends from east to west. The population is about sixty-six hundred, of whom four thousand are Catholics, eight hundred Greek and

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seven hundred Armenian Schismatics, one hundred Mohammedans and a few

ST. PETER'S CHAIR.

STORY OF ONE OF THE OLDEST RELIG-IOUS RELICS.

Twice a year, in January and February, the people of Rome observe the feast of the Chair of St. Peter, and this year additional interests attaches to the occasion owing to a discovery recently made by Prof. Marucchi. He has shown that the first "Seat of Peter"—that is, the place where he exercised his a postolic ministry in exercised his a postolic ministry in Rome—was in the ancient Church of St. Priscilla, and not at the catacombs of St. Agnes, as hitherto believed. The question is a very interesting one for those who have studied Christian archepology, and the traditions concerning eology, and the traditions concerning St. Peter's life and work in Rome; but for the general reader it can hardly be as interesting as an account of the chair itself in which St. Peter taught and which has for ages symbolized the infallible teaching of the Roman Church and Pontiff. A tradition dating back to the earl-

iest times supported by the most illus-trious doctors of the Eastern and Western churches, tells us that St. Peter used the chair which is contained in the great bronze frame, which rises in the apse of the extremity of St. Peter's.
Ancient documents prove that the Chair of Peter used to be exposed for the veneration of the faithful in the century in which liberty was granted to the Christians of the Roman Empire. Everything goes to show that previous to that time it was kept concealed in the tomb of the Prince of the Apostles. In the succeeding centuries it was moved from one part to another of the great Basilica which Constantine erected to St. Peter on the very site of his place in its present prominent position at the end of the majestic temple, lighted from above by the aureole of the Dove, who seems to brood upon it, crowned by a host of joyous bronze angels, lightly supported by St. Am-brose, St. Augustine, St. Athanasius and St. Chrysostom, and raised above an altar dedicated to the Blessed Virgin and all the sainted Pontiffs.

For several centuries the Popes have ceased to use it on solemn feasts, principally, no doubt, because use would wear out or damage a relic too precious to be lost. But anybody who likes may see a copy of it in the Vatiean sacristy. It is made of wood, and richly decorated with ornaments in gold and ivory, executed with a perfection which enables us to date its origin to the best days of Roman art-that is, to

the age of Augustus or Claudius.
The little ivory sculptures which
adorn it represent the labors of Hercules and prove that it is of pagan origin. A glance serves to show that this chair was originally used for carrying a distinguished personage from one place to another.

St. Peter came to Rome under the reign of Claudius, and received hospitality from the Senator Pudens, whom he converted to Christianity. the house of the Roman noble were held the first meetings of the faithful, and here doubtless the Prince of the Apostles was presented with the chair from which he taught them. The chair in those days was an emblem of authority, the sedes gestatoria being eminently so and reserved for the emperor and the functionaries of the empire. great Hence the pagan ornaments which decorate the chair now held in veneration throughout the whole world.

From the purely archæological point
of view it is interesting to find a chair

made of wood which has been preserved

The early Christians entertained the practically intact for over eighteen centuries. Even the veneration due to precious relics can hardly be regarded The early Christians entertained the highest respect for the chairs of the Apostles, which were carefully preserved by them. In the second century Tertulian wrote wrote: "Go through the Apostolic churches in which the as an adequate explanation of the phenomenon in the case of the Chair of St. All the chairs of the other Apostles have perished either by the hands or by the negligence of men, while that of the Roman Pontiff has epistles are read aloud." been preserved in a providential way. the Little town where christ was
BORN.

A visit to Bethlehem, the city where

A visit to Bethlehem, the city where

Of the Great Constantine put himself at the head of barbarian kings to destroy the head of barbarian kings to destroy the Imperial city, and then bade adieu forever to the Eternal City, carrying with him an immense quantity of booty, ranging from precious Greek statues to the bronze tiles of the Pantheon. In the eleventh century the Emperor, Henry IV., had just ravanged the part of the ci y known as the Leonine Borough, which contained the Basilica of St. Peter, when the army of Robert Peter, when the army of Robert Guiscard, which came to expel him wrought even greater havor. The sack of Rome by the Lutheran hosts under the constable of Bourban destroyed as immense number of religious

treasures which had escaped preceding invaders. During these disastrous illaged, her sacred relics scattered to the winds, her columns of granite lying broken in the dust—and yet the fragile seat in which St. Peter taught the intallible truths of the Catholic Church has come down to us through all the ages to represent Catholic truth. who examined the chair Torrigi, who examined the chair carefully in 1637, and who measured it

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To Prevent is Better than to Repent, exactly in 1001, and who measured it exactly on all sides, has left us the following description of it: "The front of the chair is four palms broad and three and a half high. three and a half high; its sides are a little more than two and a half in breadth; its height, including the back, is six palms. It is of wood with small columns and little arches; the columns are one palm and two inches high, and the arches two palms and a half; on the front part of the chair are chiselled eighteen subjects in ivory, executed with rare perfection, and mingled with little ornaments very delicately worked.

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UNDOUBTEDLY THE BEST OF BEVERAGES

Manhood Struggle



Baptistry of St. Peter's. Previous to

this it had been in the Chapel of Relies

in the old sacristy; and there are docu-

ments to show that Pope Adrian I. in

the eighth century, had it placed in the

chapel dedicated to his patron St.

Adrian. In the early centuries the
Pope always sat in the Chair of Peter
during the solemn services celebrated
on the Feast of the Chair in January

and February. Peter Manulius, in the thirteenth century, relates having read

in an earlier author how the Chair of

Peter had been respected during a fire in the Basilica. From chronicles be-longing to the eighth and ninth cen-

turies we learn that a newly elected Pope was first conducted to the Ponti-

tifical throne, and that on the following Sunday he proceeded to the Vatican

Basilica, robed in the Papal mantle and

assinca, robed in the rapat mantle and accompanied by sacred chants, and that there he took his place on "the Apostolic and Most Holy Chair of Peter." In still earlier times the neophytes, robed in their white baptismal robes, used to assemble before the chair to venerate it and the Prince of

chair to venerate it and the Prince of

the Apostles. In short, we have authentic documents referring to the chair,

dating from the fourth century down to

our own time.

It would be a mistake to suppose that

a chair as an emblem of authority is confined to the chair of St. Peter. From the very beginning of Christian-

ity the Bishops occupied special seats as a mark of honor and a token of

authority. At their death their chairs were sometimes placed in their tombs.

very chairs of the Apostles preside in

their place, and where their authentic

Eusebius tells us that in his time the

Chair of St. James the Less was still to

be seen in Jerusalem, and had been preserved by the Christians through

all the disasters which overwhelmed

the Holy City. We also know that the Church of Alexandria preserved for long ages the chair of its first Bishop, St. Mark. The Church of Rome naturates

ally was very anxious to retain intact the Chair of the Prince of the Apostles, and in the catacombs they had a safe

hiding place during the ages of perse-cution for this and other precious re-

The last discovery in our high civili-

'Tis a Dutch proberb that "paint

costs nothing," such are its preserving qualities in damp climates. Well, sunshine costs less, yet is finer pigment. And so of cheerfulness or a good temper; the more it is spent, the more it remains.

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remains.

zation is that intellectual men are in their prime at seventy.—J. P. Newman,

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serious attack of sickness and save money
which would go to the doctor. In all irregularities of the digestive organs they are an
invaluable corrective and by cleansing the
blood they clear the skin of imperfections.

There is danger in neglecting a cold. Many
who kave died of consumption dated their
troubles from exposure, followed by a cold
which settled on their lungs, and in a short
time they were beyond the skill of the besphysician. Hat they used Bickie's Anti-Consumptive Syrup, before it was too late, their
lives would have been spared. This medicine
has no equal for curing coughs, colds and
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But of the new year, who can tell Or who can stem the tide? Will we meet them will we greek On the other side? Then farewell to the old year; Our hope is in the new; The all-seeing eye of the God on Will guide us safely through. CHATS WITH YOUN Drawing on Physical l

DECEMBER 27 1902

The Republic.
THE OLD YEAR AND THE

All hall the new year, happy mor Many blessings may it bring! Good things untold may it unfold To worthy sons of men.

The old year now has passed awa Passed time's unbending wall: Like the gentle giram of the rippli It can never be recalled.

Away before the new year rolls, As waves on an unknown soa; No one doth know how the winds Or whither the shoals may be,

All the joys of the old year,

All its grief and wee.
All now is c'er forevermore;
All of this we know.

But of the new year, who can tell What it hath hidden 'neath its Or who can peep thro' the misty of Till the new year is the old?

Friends have left us here in sorro

As the old year rolled away; They were near, to us were dear; New they sleep beneath the clay

BY J. S LYNCH

No level-headed business think he could draw every capital out of his business or out ruining himself finance thousands of young men thi draw every bit of energy, ings of vitality, out of the banks, and still succeed!

If a youth is not careful ical and mental capital, if conserve his energy by avthe start, everything that him of the heritage of a so a sound body, or his creat not all the ambition nor a power he can command w rom failure.-Success.

The Perpetual Faile If you lack character, genuine honesty and square college education, your sup tages only emphasize or ex real failure, for no man h ceeded, no matter how man dollars he may have accum has lost his character in e has left his manhood if his integrity has escaped headed methods, his shi dealings, in his underhand his life is a failure. It doe what position he has read much money he has mad miserable failure if he l pearl of his life.

The Way to Succe Merchants, we were inf interesting statistical arti-the reviews some months men who in America at ment form the class tha fortunes.

The author of the artic for his test of success the of a man's name in the dictionary, "Who's Who He admitted that the ed annual selected the name basis than that of mere moneymaking, and he did readers to take his result ing more than they really ing the basis for what it v

eductions were highly su Merchants, it develope the last among all the o reach prominence, which age is "success." Of all whose names were found Who" the very great i well past middle life, a chants who got into its still young were too few t

ccess in mercantile on the other hand, the men above fifty years of found there was greater ber from any other occumerchants it comes sloomes, and usually,

knows, it stays.]

Now, other things bein per- will buy goods wher the best value for the leas value and price being e venience and every other shoppers will buy where t Merchants are al it is their policy to make of salesmen somewhat v the trade which each o bring in through for other outside associationed not be told the modern days of tolerance setts, the old barriers are one by one, like the wal the sound of the ram's holics are entering plea noticed among the inhabitrue to-day and, God wi more true every year The spirit is not to be the who goes about with a c der, looking for a fight parish pastors who come every week with rejoici for the proud manner in lies have conquered the won the regard of their

said the other day: "controversy. All we do when we are attacked." be the spirit in busines and every other relation not be ignored, however as the parish is a social n institution most mixed" unions are will be a compactness a lic body; and he wor sighted merchant who advantage of this fac The openings are by

with the right sort of a as the employers would tile life offers richer ch men to-day than at a

Take almost any one gone beyond the capa mind to keep tabs of ments, and the propr man in charge of ea make him responsible.