BY A PROTESTANT THEOLOGIAN.

CCXIX.

The Rev. John T. Christian may say that he is not responsible if another Bap-tist minister uses language implying that all citizens are bound to ack edge the validity, not merely legal, but meral and religious, of all marriages whatever, if sanctioned by the State. Very well, fet him proclaim his dissent from the Casaristic opinion of his Baptist colleague, and ae shall have the benefit of it. Otherwise these average controversialists ought all to be held recontroversialists ought all to be held reponsible for one another's principles, for they are all in the same boat. I have never known one of them to express dissent from any contumelious position taken by another, except, indeed, by going beyond it.

ndeed, by going beyond it.

I have already remarked that Professor F. H. Foster's work, although in itself not without value, and, except the third chapter of the first part, tolerably accurate and fair so far as I have ye read it, has been raised into a much greater than its intrinsic importance by the fact that the Presbyterian Church In like manner this publishes it. ok of Christian, though utterly unlike Foster's, being malignant, mendacious, and voluntarily ignorant to the last degree, has been raised into an omin-ous importance and influence by the fact that the vast Southern Baptist body bas adopted it for its own.

mewhat curiously, even Lansing's book, although not set forth by any Church, has in a manner become indirectly an occlesiastical publication, through having been adopted by Christian as one of his sources. Christian pro-Christian proand repeatedly reproduces his out-rageous blunders and falsehoods, as fliciently guaranteed by his author-

have not given over Lansing yet, although I have not had much to say of him for a good while back. His ignor-ance, illiterateness, impudence, unserupulousness, and a certain genius of misrepresentation, not greater than many other men's, but peculiarly his own in character, all these things make him more thoroughly typical of the curredt anti-popish declaimer than per-haps any other man in the country. His book gives me unfailing entertainment, while Christian often causes the bair to stand up with horror, over his atrocious fabrications. Lansing is always cheerfully ready to blackguard alike a Pope, a President, or a worman who dares to head a strike. Dow a Presbyterian pastor in Pennsylvania, and has fallen under the spell of 'Christian capitalists' to a degree that can not fail to satisfy President Baer himself, whom Mr. Dooley designates as a partner with the Lord, but perhaps a little uncertain in dividing the profits. O no, we can not give over our friend Lansing for a good while

Just now, however, we are only concerned with Lansing so far as he is concerned with Christian. By guaging the ignorance of the former, we guage the ignorance of the latter, and in him the criminal ignorance of the whole Southern Baptist body.

we will therefore run over Lansing's book now, to catalogue his blunders, mothing else, remembering that in substance, through Christian, they are officially accepted and approved from

hio to the Rio Grande.

I shall not include in this catalogue anything but pure blunders, as nearly detached from mendacious slander as possible. For instance, when Lansing and Christian tell us that the Pope claims unlimited civil authority, this is not a blunder, it is a lie. When Lan-sing says that during the schism several infallible Popes were infallibly carsing each other, this again is a conscious and intended lie. When he tells that each other, the control of the contr restored them, this is an intended laise-hood, since the Vatican definition, with which he is acquianted, shows that the Church has refused to pronounce Clement infallible in his Brief of suppression, or Pius in his Bull of restoration. We will try to find We will try to find a list of simple blunders, although in a book thoroughly steeped in the spirit of malicious falsehood, it may be hard to distinguish blunders which are not also

Page 49, speaking of the Jesuits, he says that the "professed" take "a fourth vow of absolute obedience to the Pope." The same blunder as that of Dr. Lymann Abbot, in the Century Dictionary. The Jesuit Constitutions, again and again, declare that there ca never be a duty of absolute obedience to superiors. Their words are: "We we obedience to the Pope, and to all other superiors, so far as is consistent with charity." The controversy over with charity." The controversy ove Savonarola, as it is known, turns on th question whether his disobedience to Alexander VI. was compelled by char-bty, or was also prompted by self-will. In the former case, it is allowed that municate him was a sin. Car to excommunicate him was a sin. Cardinal Bellarmine, a Jesuit so high in standing that his Order has solicited his canonization, declares the doctrine of unlimited obedience to superiors a

deadly heresy.
Pages 49.50, we are told that every Jesuit professes absolute poverty, but that at the suppression in 1772 the So-olety was found worth \$200,000,000.

Observe the hopeless confusion be tween the individual and the body. is true that every Jesuit takes a vow of poverty, and every Jesuit keeps it. No has ever broken it, excepby apostacy. Of course, if secularized, his vow no longer binds. On the other hand the Order does not take, and can not take, a vow of poverty. It was decided by Pope John XXII., about 1350, that even the Franciscan vow of poverty did not apply to the Order, but only to the brethren. Since then the controversy is settled.

As to what he says of the wealth of the Society in 1772, although I believe there is no particular limitation to the wealth of an order, it deserves no attention whatever. I have gone over the formulation whatever in the specific property of the principal causes of suffring in children and should be expelled from the system,

his worthless book a great deal oftener than in itself it deserves, comparing it with authentic sources, and can safely with authentic sources, and the say that he is scarcely ever right except by pure accident. We might as well take away the good name of President Cleveland because this intolerable blackguard has slandered him, as to believe anything that he says against

the Jesuits or against anybody else.

As to the particular facts in this case, I do not know them, but the presumption always is, that Lansing is falsifying by the wholesale.

Page 52, as a proof of the military organization of the Jesuits, we are told

that their head is called General. Now, first, he is not called General. He is called Superior General, and General is merely a convenient abridgment of his proper title. It has no military refwhatever, but simply indicates the three degress of authority, local superior, provincial superior and general superior. It is at least three hundred years older than the Jesuits, and is borrowed from the absolutely non-military orders of the Franciscans, Dominicans, Carmelites and Augustinians, so far as such a self-suggesting term, can said to have been berrowed at Moreover, it appears to have been in monastic use some three hundred and fifty years before into military use. Be-,a little reflection will show that its army meaning is wholly different from

its monastic significance.

It is true that a very strenuous and far-reaching obedience is exacted of the Jesuit, although Bernard Duhr easily ows that it stops a good deal short of that required of soldiers, who, unlike a Jesuit, are never allowed to plead conscience. It is also, no doubt, true that this severe obedience was largely sug-gested by Loyola's military training. Yet the organization of the Society has not the slightest resemblance to that

of an army. Curiously enough, Lansing leaves out the one actually military feature in the Jesuit body, that is, its name. This, in the original Spanish is Compania, of which Society is a rude translation.
It designates the Company of which
Christ is the Captain. And this one
reference to Christian soldiership in the order, Mr. Lansing takes no notice

Page 54, Mr. Lansing says that in Jesuit teaching the Pope's decisions, "speaking in bulls, encyclicals, and the like, are as binding as the word of

God. This seems more like an intended falsehood than a blunder. Of course Lansing knows that in Jesuit and in general Catholic teaching, almost all the Pope's edicts are disciplinary, and therefore confessedly fallible. He knows also, or ought to know, that, as doctrinal decisions, though much to be respected, are not infallible unless he s clearly defining ex cathedra only an occasional exercise of his teaching authority.

We will go on next week. CHARLES C. STARBUCK. Andover, Mass.

The Parish Pope.

The rector of Trinity parish, New York, comes nearer being a Pope than any other clergyman in America. He has more wealth than all the Friars in the Philippines. Some twenty-five or thirty ministers are in his employ. He pays his clerical help from four, six, eight to ten thousand a year, with resieight to ten thousand a year, with residence. "The power of the rector of Trinity parish," says one who knows, "is enormous. He nominates his own assistants, and controls outside positions, the Bishop of the diocese having not a syllable to say. If he calls an assistant from Ohio, to be an assistant, and the rector agrees to come, he takes his place upon the staff, neither the Bishop of Ohio nor the Bishop of New York being able to make the least resistance. "From which we see that money is a power even in the hands of an Epscopal divine. What with the rector of Trinity, J. P. Morgan & Co., etc., etc., the Bishop of New York is not so mighty a churchman as his title would indicate. Meanwhile, why so much about the wealth of the Philippine Friars, and so little about the wealth of the rector of Trinity parish?

FAITH AND UNBELIEF.

We are favored just now with several volumes of "Memories" of two distin-guished medern literateurs; Taine and Kegan Paul; but what a different interest they awaken in our minds. one is a self-sufficient pompous infidel; the other an humble, believing, contrite Christian. Kegan Paul says of him-

"Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cool they regret what has been done, and would return but for very shame. "I may say for myself that the happy

tears shed at the tribunal of penance that 12th of August, the fervor my First Communion, were as nothing to what I feel now. Day by day th mystery of the altar seems greater, the unseen world nearer, God more a father, ur Lady more tender, the great co pany of saints more friendly, if I dare ase the word, my guardian angel close o my side. All human relationship pecome holier, all human friends dearer because they are explained and sancti-fied by the relationships and friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can pear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted. Him, and lead those I love unto the fair land where He has brought me to dwell. It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the gospel who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unfaltering certainty, 'One thing I know, that whereas I was blind, now I see.' "—Western Watchman.

FIVE-MINUTES SERMON. Fourth Sunday of Advent.

EXPECTATION OF THE MESSIAH. Almighty God at various times, my brethren, has repeated and confirmed His promise of a Redeemer Who should come to save us from sin and its con-sequences. Many of these renewals are recorded in Holy Scripture, and as the time of our Lord's coming drew near they became more frequent and more clear. His chosen people, the Jews, were, when He came on the earth, in too had been quite clearly predicted, especially by the prophet Daniel. There was, then, no difficulty in their making an act of faith in this promise of redemption; though many of them, whose hearts were more set on prosperity in this world than salvation in the next, considered the promised Redeemer more as one who was to free them from the foreign voke under which their had been quite clearly predicted,

had got over their souls.

The Jews, then, this chosen and favored people of God, plainly had the means of the forgiveness of their sins and of the eternal salvation before our Saviour came to the earth. After He had made Himself manifest, of course the faith which before sufficed them would not answer; for it would no longer be faith in God, but just the contrary, to keep on expecting Him to fulfil a promise which He had evidently accomplished. But before our Lord's appearance the expectation was enough; any of them saved their souls

many of them saved their souls by means of it, and many more might have done so if they had chosen.

The Jews, however, were only a very small part of the people of the world. Outside of their little country there were untold millions who had never heard of the second recommendation. heard of the special promises made to them, and who could not by any possibility have heard of them. And there are many such still, who have not only never heard of the prophecies made to the Jews, but have no knowledge and no suspicion, so far as we can see, that these prophecies have been fulfilled; who know not the name of Christ, nor anything which He has done for us; and among whom even the tradition or expectation of Him has, so far as we can see, been almost or quite forgotten. In Central Africa, for instance, alone

there is an immense population whose very existence was unknown to the rest of the world until it was discovered some years ago by Mr. Stanley. These savages, sunk in ignorance and sin, have lived there, as did their fathers before them for ages, shut out by their own ferocity than all others around them. No one dared to venture inside their limits; it is not probable that even any of the Apostles of Christ penetrated into their fastnesses penetrated into their fastnesses to preach the Gespel; to tell them of the way open for the forgiveness of sin. But they are all under the ban of original sin, like the rest of us; and dense as their darkness is, they still have enough of the light of conscience to keep them above the level of the beasts; to show them at least in many things what is right and what is wrong; enough knowledge of God to make then know that some things please, while others offend Him.

Now, is there any way in which even one among such a people can be saved, before the promise of God and its fulfilment have been distinctly announced to him? Can any one of these or of others like them have been or now be brought to heaven, without having the faith declared to him, without hearing We must postpone the answer to this question.

CATHOLIC CONVERTS MEET.

ARCHBISHOP FARLEY MAKES A SPEECH TO OVER 200 OF THEM.

The Catholic Converts' League held a meeting at the Catholic Club, New York City, last Monday even-New York City, last Monday even-ing, to give its members an opportunity to meet Archbishop Farley. Over 200 were present. The Rev. Father Eaton, of Birmingham, England, and Mr. John-son Stewart spoke briefly, and Arch-bishop Farley told the members how pleased he was to contribute whatever-aid he could, because he knew how many sacrifices converts had to make. many sacrifices converts had to make.

He said that while a student at Rom he had seen one day on one of the small altars in the crypt of St. Peter's a cross and a ring and was told that they were the offerings of Bishop Ives, of this coun-try, a convert from Protestantism.

He was one of the men we ought to be thankful for," added the Arcubishop, "because he, with others, paved the way for you. Owing to such men we are re ceiving every year in the New York Diocese alone 5,000 converts. York Diocese alone 5,000 converts. Cardinal Manning once said that the reason why there were so many Celtic bishops was because the Irish Church never had the collar of royalty around ts neck. It was always independent of

the powers that be.

"Here in this country we have no collars of royalty, but every man is as good as another. We have freedom to think and freedom to act and we feel in our hearts that every honest man respects us for following our convictions. That is what we should be thankful for

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession d standing and personal integrity permitted al standing and personal integral
by:
N:
Sir W. R. Meredith, Chief Justice.
Hou. G. W., Ross. Premier of Onterio.
Rev. John Potts D. D. Victoris. College.
Rev. William Caven, D. D., Kno x College.
Rev. Father Teefy, President of St. Michael's
College, Toronto.
Right Rev. A. Sweatman, Bishop of Toronto.
Thus. Coffey, CATHOLIC RECORD, Londou.

Dr. McTargart's vegetable remedies for the liquer and tobacco habits are healthful, safe, inexpensiveheme treatments. No hypoderni injections; no publicity; no loss or time from business, and a certainty of cure. Consultation or correspondence invited.

RE-VISITING IRELAND - IMPRES-SIONS PRODUCED THEREBY.

WILLIAM ELLISON. IN THE ROSARY

The genuine Celtic Irishman who re-visits his native land after an absence of twenty-five or thirty years experi-ences strange feelings when his foot again touches the sacred soil whereagain touches the sacred son wheter on he was born. His feelings under-go a variety of emotions, some touch-ing and pathetie, some sad and sorrow-ful and some pleasant and animating, possession of these prophecies, which had been made by holy men who had received them from God; and they not only knew well that the Redecmer was coming but they knew well that the Redecmer was coming, but they knew very nearly the time at which He would come; for this years of his exile and that he can gaze once more upon the familiar spot where he drew his first breath. thoughts, however, begin to steal upon him as he approaches the old home of his boyhood days and perchance finds it a wreck and ruin or may be inposses ion of a stranger. His regrets are deep-ened as he goes to the churchyard to kneel beside the tombs of his parents and kinsfolk to offer a prayer for their the foreign yoke under which their and kinsfolk to offer a prayer for their action was groaning, than from the far more grievous power which the devil more grievous power which the devil of the shortness of life and folly of worldly vanities and he realizes that worldly vanities and he realizes that the dearest ties are broken in the grave and there also all earthly ambitions end. If he pursues his search for old

schoolmates does his heart not sad-den when he finds how many of them are missing, and has thinned their ranks in the elapsed has thinned their ranks in the elapsed years? The old homestead, if yet in existence, bears hardly any resemblance to its former self, because it is bereft of mother and father and the rest from whom it derived its charm and filial fascination. Look at in all its phases a re-visit to Ireland after a lengthened separation is an important chapter in one's life, as it begets enotions which can never be felt in the land of the stranger. It is an historical fact that the true-hearted Irishman, above all other nationalities, is the most attached to his native land, because if he be of the persecuted Gaelic and Catholic race he has suffered more for his faith and fatherland, and it seems to be a decree of nature that the more one suffers for a cause the stronger grows his de-votion and attachment to it. It is said that the peasant is more attached to his hut than is the prince to his palace. With most people of other races love of country does not go to his palace. beyond a fervent or deep-rooted senti-ment, whereas in the breast of the ment, whereas in genuine Catholic Celtic Irishman an undying passion. The Highland Scotch, Germans, French and other

warm-hearted peoples are, of course, deeply attached to their native land, but not to the same enthusiastic extent as is the pure Celtic Irish type, owing largely to the sacrifices he has made for his faith and native land. The Irishman who goes back to Erin after an extended residence in the United States or in Canada beholds a transformation in the general aspect and situation of the country within the past three or four decades

He sees the population decreased about one-half of what it was in the year 1841, when it stood at about nine millions of souls, and when he reflects on the cause of this unnatural condition of affairs it grieves his heart to know that landlord exactions and tyranny is and has been the chief operating factor in the scattering of the Irish race to the various lands of their dispersion. Some deep Catholic thinkers hold that the enforced dispersion of the virtuous Irish peasants has been decreed by Providence interests of the propagation of the true faith, and the same might be said, in a degree at least, of the solid and faithful Germans who have so powerfully helped in building up Cath-

when unite beings attempt to grappie with things that come from the hands of the great Infinite Architect.

The traveller intent on "doing" the whole of Ireland before he returns plicism in America during the past fifty The re-visiting tourist to Ireland of the present day naturally keeps his eyes open and he takes observant notes changed conditions in Ireland come back to America and hold up his | Catholics." lly, socially, religiously and head in society unless he were able to | London Specially. of the changed conditions in Teradus politically, socially, religiously and peducationally, and has reason to be gratified at the improved status of the Irish people generally. While he cannot rejoice at the emancipation of the nation from the yoke of England, he can at least note with satisfaction the altered relations between the heretofore altered relations between the heretofore employment tenant farmers and the subservient tenant farmers and the aristocratic landlords. Through the remedial measures passed by Mr. Gladstone in the British Parliament, and later by the Salisbury administration, the passing of the County Council's law the Irish people have gained an install-ment of home rule, and, trivial though it be, it has relieved the dependant ten ant farmers of some of their galling load of oppression at the hands of the lordly task-masters who control the lands of Ireland with despotic sway although alien owners have no legitimate claim to the natural soil of Ireland. This revolution in the situation between landlord and tenant is largely the result of the parliamentary efforts of the Land League originated by Michael Davitt and so persistently pressed forward by the late Mr. Parnell and his mons, and later by John Dillon, John Redmond, William O'Brien and the active associated Irish Nationalist members who now stand together on the floor of the English Parliament as a band of brothers in fighting for Iraland. olleagues in the British House of Co band of brothers in fighting for Ireland's

antional rights.

The Irishman who was born and bred in the "land of saints and scholars" can never forget the home of his another exercise in what foreign counestors no matter in what foreign counry his lot may be cast, and as it is said distance lends enchantment" the farther the exile may be separated from his native heath the closer will his affections cling to it and the longer his enforced absence continues, the more ardent becomes his desire to tread his native mountains and to breathe the air of his ancestral district, and as all attraction is increased by the power of the attracting body, it has been remarked that persons returning to Ireland after a protracted sojourn in the Canadian Dominion or in America have to the traveller who may have crossed shed tears of joy on getting his first the Rocky Mountains, the Selkirks, the glimpse of their native hills as the celebrated White Mountains in New

Labatts

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

UNDOUBTEDLY THE BEST OF BEVERAGES

Manhood Struggle



Causeway, a renowned structure of his-toric note, he is impatient to investi-

purely the product of nature's own fashioning, although scientists and

philosophers have been confounded by the architectural intricacies of the

famous structure, and the most learned

of them could not make out how unaided

nature could plan and devise an erec-

tion of such surpassing form and beauty

Erudite men of great scientific attain-

ments have discussed the problem of the "Giants's Causeway" again and again and have retired from its solution

mystified and baffled; and so it always

is when finite beings attempt to grappie

regret. To attempt to set before the readers of the Rosary Magazine a minute description of the surpassing

beauties of the wondrous Lakes of Kil-

larney would be at least to me a futile

quire a man whose inmost heart and

nature were enamoured of the spots of

countifully scattered over the earth to delight man's heart and soul, and the

description as regards the attractions

of the Lakes of Killarney, to be at all

adequate should be written by a Bulwer

Lytton or a Charles Dickens.

If you happen to strike Killarney on

shine vivifies the Lakes and their sur

roundings the impression is simply in-

describable and you may say to your-self little wonder that Ireland prides

herself in the possession of this incom

parable place of natural beauty and de

light, and the longer you study the fairy-like scenery before you the deeper

becomes your fascination of the enchant-ed spot and it requires an effort of the

you hurry on through the different favored places that claim tourists'

attention and see the sights of Dublin, Belfast, Cork and the other centres of

life and business you gain a better idea

it fills a large space in historic impor-

tance and gives reason to all true-hearted Irishmen to be proud of their

race, creed and country. No doubt to an inhabitant of America or of the wide

Dominion of Canada, who has explored

the Shannon, the Liffey and Suir seem but insignificant streams, as Ireland's

loftiest mountains seem but as mole hills

while the country is sm

of what sort of a country Erin is, and

will to tear yourself away from it.

a suitable day when the glorious

scenic beauty which Providence

task.

To do the subject justice it would

and unique proportions.

gate its marvellous formation, which

By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual payments a man can make his family cartain of a much larger amount in the future.

A Seven Per Cent. Guaranteed In-

come Bond Policy in the

North American Life

would, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of the bond.

And whenever his death occurred, the full amount of the bond would be payable to his beneficiary.

This form of policy, as well as protecting the family, makes a wise provision for old age.

vision for old age. Full particulars and rate, at your

age, upon request.

Home Office, Toronto, Canada

NORTH AMERICAN LIFE

Secretary.

JOHN L. BLAIKIE.

WM. McCABE.

steamer draws near to the bold head- Hampshire and other huge elevations lands of the northwestern coast. The visitor after satiating himself among his kinsfolk and friends and recalling memories and scenes of his boyhood days naturally longs to see all that is fact that he was born in that sacred facts and most historical in the country large. fact that he was born in that sacred island set in the Western ocean, poetifairest and most historical in the country and following his natural impulse he cally called the "first flower earth and first gem of the sea," the hallowed land of "saints and scholars," plans and executes an extended tour from Fair Head in Antrim to Mizzen Head in Cork, and as he proceeds on his that has given to the United States many of her brighest churchmen, judges, journey he investigates, searches for incidents of historic value and makes lawyers, political leaders and mercantile and ablest thinkers and writers. numerous entries in his note book. If he travels by the Allan line of steamers The visitors to Ireland who makes an and lands at Londonderry he takes time to see the "Maiden City" on the banks of the river Foyle, and he gathers from its ancient records many stirring in-cidents of the past, but being in the neighborhood of the far-famed Giant's

observant survey of his native land under its present conditions despite its lack of Home Rule, which, of course, is one of its aspirations in the future, will conclude that Ireland has advanced socially and materially within the past twenty years. The Bishops and priests, no doubt, regret the exodus of the flower of the population, but they know that a greater Ireland is growing up in America, and that the new and power ful element across the Atlantic is not indifferent to the needs of their own native land, and that in the day o with the foreign ruler and oppressor Ireland's Celtic children will be prepared to assist the struggling motherland to gain her legitimate rights and freedom.

Sometimes it is not well to discuss things too fully to the general company of a "public conveyance," but to adopt the time-honored advice of the conduct-or, and "behave as such." Not long ago, someone was heard in a bus to say loudly. "No, they did not like Ireland; to America passes on rejoicing from place to place and, of course, he has writ in red letters in his note book "Special visit to Killarney," as no pretentious tourist visiting Ireland could come back to America and hold up his

Love of Children in Porto Rica.

Of the love for children which charactarizes the Porto Ricans, Samuel McCune Lindsay, Ph. D., United States Commissioner of Education in Porto Rico, writes in the Sunday School

There is a universal admiration for children on the part of all classes, and an outward manifestation of affection on the part of adults for a child everywhere, and of children for each other as well. I have never seen, on the part of a brother or sister but a few years older, more devoted care of a little baby just able to toddle about, than I have seen Parents are proud of large families and speak unhesitatingly and with pride of the expected arrival of a child. No children come to Porto Rica who are

not wanted."
The same holds good of all Catholic countries—"poor, ben'ghted, God-forsaken places, as they are so often described by non-Catholic writers. What a repreach to certain classes in New England is the sentence: "No children come to Porto Rica who are not wanted. -Sacred Heart Review.

"Tis Well to Know a Good Thing, said Mrs, Surface to Mrs. Know well, when they met in the street." Why, where bave you been for a work book?" "On, just down to the store for a booth of Dr. Thomas' Eelectric Oil." and Mrs. Surface whon thes puns, walked on But she reme nb red, and when she controved a weak back there was another customer for Eelectric Oil.

Freted a weak back there was another customer for Estectic Oil.

FOR THE OVERWORKED.—What are the causes of despondency sad melancholy? A disorder diver is one cause and a prime one. A disorder diver is one cause and a prime of the nervous system. This brings the whole body into subjection and the victim feels sick at over. Parm less Vegetable Pilis are a win febourier of the victim self-six over. Parm less Vegetable Pilis are a win febourier of the victim self-six over. Parm less Vegetable Pilis are a win febourier of the victim feels sick at over. Parm less Vegetable Pilis are a recon zet removed in this state and relief Somerning Moner Than A PURGATIVE.—To put get is the only affect of many pilis now on the market. Particles's Vegetable Pilis are more than a pure other pilis weaken it. They cleaned the blood by regulating the liver and kidneys, and they simulate where other pill compounds depress. Nothing of an injurious nature, used for merely purgative powers, enters into their compositions.

The never failing medicine, Holloway's Corn waris, etc.

The never failing medicine, Holloway's Corn cure, removes all kinds of corn, warts, etc.; even the most difficult to remove cannot with-stand this wonderful remedy.

THE GOOD SEED. BY THE REV. JOHN B. TABB

The Magi came to Bathlehem.
The house of Bread, and following the Asthey the Star I, too am led To Christ, the living House of Bread.

DECEMBER 20, 1902.

A pligrim from the hour of birth. The night-cold bosom of the earth I traversed, he wennard journeying A hidden prophecy of Spring My only guide, a lifted blade My only weapon, till the shade. The I steet to withstead me, lay Death smitten at the door of day.

O Light! O heavenly Warm hito y

The plodge and sacramen at sign Of Life, that mingling first with min-A sep-like inspiration—ran To mingle with the life of Man.

CHATS WITH YOUNG

Wealth in Spare Moments.

A'adame de Genlis, in a we "Time," tells us that the Chancellor D'Aguesseau, obs that his wife always delayed twelve minutes before she came to dinner, and reluctant to much time daily, began the c tion of a work which he pro-only while thus kept waiting. end of fifteen years, a book quarto volumes was completed, ran through three editions, a held in high repute. Madame lis profited by this example. to wait at the dinner hour in the Royal for Madame de Chartre was always fifteen or twenty late, she utilized the time by a selection of poems from o authors. It is told of a German that he could repeat the entire of Homer with scarcely an error many years, think you, did he s depositing the immortal epic brain? Years he had not to s months, or weeks, or even enfor he was a physician in the of practice; but he contrived t in his memory the twenty-four the old bard of "Scio's rocky the brief, disconnected snattime while horrying from one to another. Dr. Mason Good, brated English physician, perf similiar feat, having contrived t late the whole of Lucretius du ong walks in London to vi patients .- Success .

The Way to Success.

"Education," wrote John (the "self-made merchant" in H. Lorimer's book) to his son pont at Harvard, "is about thing lying around loose in this and it's about the only thing can have as much of as he's wi haul away." In the same "Le a Self-Made Merchant to His which contain much good sense which contain much good sens subject of success, and will a well as shake up every young reads them, the old man e "Does education pay? Does feed in pork trimmings at five pound at the hopper and draw cunning, little 'country' sat twenty cents a pound at the oth Does it pay to take a steer the running loose on the range an on eactus and petrified wood just a bunch of barb-wire a leather, and feed him till he leather, and feed him till he solid hunk of porter-house st oleo oil? You bet it pays. I that trains a boy to get the an fore the other fellow gets biting the pencil, pays."

Nothing will ever be said in hum, to discourage young a

umn to discourage young r they can earn or fairly ask thei to give them. To quote Mr. book again. "College doesn fools; it develops them. It make bright men; it develo A fool will turn out a feel, w goes to college or not, the probably turn out a different probably turn out a dimerent fool." There is a good deal edge which a man can acqui time, but which he probably a acquire unless it comes to regular course of school and Our friends who writes ab

books and great for what he Republic's Reading Circle pu week a list of authors ought to know. How now all of them. So with al knowledge in all depa nan activity. Education ulum puts it in a boy's v many studies, gaining ch will be of use to bin

The dunce is by no means hop is in distinguished company. One of the most famous history was Sir Walter Scotheight of his success he well into the schoolroom where he sent himself when aboy. He teacher to show him the du worthy was produced, and handed him a half-sovereign remark: "There—take keeping my seat warm." Prolatell, Scott's teacher, him: "Dunce he is, and will remain."

Scott's great fellow - c Robert Burns, got on ill Oliver Goldsmith was the deteachers and family till wellood; Dean Swift, author

hood; Dean Swift, author liver," was plucked at Dub sity; Richard Brinsley Sh dramatist, was set down at

incorrigible dunce."
Think of the soldiers! No "a dull scholar;" Welling a said he was only "food for Lord Clive, who conquered empire for the British cr dunce, and Ulysses S. petted by his mother under

tionate title of "Useless" Justus von Liebig's school him "Booby" Liebig, and o he said he was going to be they howled with laughter.