THE TRUTH ABOUT THE CATHO-LIC CHURCH.

ST A PROTESTANT THEOLOGIAN. CCCLXIII.

On page 46 of " Medieval Europe Professor Emerton, speaking of the son of Charles Martel and father of Charlemagne, says: "Pippin, the majordomus, wished to become king; the Pope, in return for the help he needed in Italy, gave his sanction to this assrpation."

Who is the Pope in question? I Protestant church historian, Neander, Protestant church historian, Nametri,
anys that he was a lover of justice and
truth, and seems to have put these
above any supposed interests of the
Papacy. It may fairly be assumed then Papacy. It may fairly be assumed ther that if Zachary sanctioned the assump-tion of the Frankish crown by the Carlovingians, it was because he judged the Merovingian line to be thoroughly outworn, as indeed we know that it was, and judged therefore that the succession of Pepin was not a usurpation. St. Boniface also, although deeply devoted to the Holy See, was not a man that would have consented, even at the Pope's instance, to sanction an unjust seizure of the crown. Yet he heartily accepted and carried out St. Zuchary's commission to crown and anoint Pepin, action which was cordially ratified by the Frankish nation, and which, as we know, had most illustrious results.

St. Zachary, therefore, as I said St. Zachary, therefore, as I said twenty three years ago, in the Bibliotheea Sacra, is fairly entitled to the high praise of being one of those few men who know when the time is come for an unworthy fiction to yield to a worthy fact, and who have thereby changed, profoundly and happily, the course of subsequent history.

Professor Emerton, however, uses the ord "usurpation" only casually and word "usurpation" only casually and formally, and would probably not care to be held responsible either for censure or praise of the transfer. It is a much e serious matter when the great church historian Dr. Carl Hase takes
Pope Zachary to task as for an unwarranted and injurious interference in
the sacred Teutonic law of succession. This talk sounds more like one of Sir Robert Filmer's absurdities than like Hase's usually sound and temperate judgment. However, he is here not writing history, but a Protestantische Polemik, which explains his temporary mental obscuration.

Indeed, "usurpation" is a term of which history is much less profuse than it used to be. Freeman with good reason ridicules Froude for talking about the "usurpation" of Stephen, and Hume for speaking of the "usurpation" of John. Indeed, Green will not allow that the assumption of will not allow that the assumption of the crown by the House of Lancaste was a usurpation, and Hallam hardly allows it. The eminent historian Bishop Creighton also praises Innocent VIII. as having essentially helped to settle public peace in England by his vindication of Henry VII. against the charge of usurpation. Richard III. was undoubtedly a usurper, for he claimed the crown on unproved pre tences, seized it by violence, and main-tained it by fratricide.

We must remember that the great Alfred himself was not the next heir by birth, but was placed on the throne because the public necessity evidently required this. Kings are for nations, not nations for kings, as the illustrious Fenelon long afterwards astonished the serv.le court of Lewis XIV. by declaring. Hereditary succession is a usual presumption, but not an iron rule to which a kingdom is to be sacrificed.

The great jurist and martyr, the note when he declared that, although he must esteem the young Elizabeth illegitimate, he would support her title if Parliament should require him. This should require him.
the illustrious martyr, after being bitterly persecuted by the Stuarts (although Las Casas had long before proclaimed it in the name of before proclaimed it in the name of successfully her days and years. Catholic theology) was finally ratified in 1701, and is the ground on which all the world, the Pope included, now owns Edward VII., although so far from being of Charles I., or even of his sister Elizabeth, as the rightful king of

The blackguard ignoramus Lansing reproaches Rome with having imposed "the Divine right of Kings" as a yoke on the neck of the nations, something which Rome has never dreamed She teaches the Divine right of Kings, precisely as she does that of Senates of Presidents, to claim loyal obedience against all fantastic and wanton attempts to overthrow the settled government of a land. Undoubtedly Rome has urged particular-ly the rights of Monarchies, simply because this has been the common polity. This fact, as Leo XIII. ex to the French royalists, may palliate, but does not justify. refractoriness against the Republic. Of course he means a real republic, and not a despotism under the name of

On page 49 the author explains "the extreme papal view" as this. The spiritual is greater than the temporal: therefore it must control the temporal in all matters. Now I do not know how we may intepret the reasonings of Boniface VIII. in the Unam Sanctam although the final definition (which slone binds faith) is perfectly innocuous Innocent III., however, a much greater Pope, simply says, that he has a right to judge any Christian for a mortal sin, but, apart from that, no authority over the temporal administration of a domain. He says, also, that the Kings of France and England seem to be guilty of morta sin in refusing his arbitration, and that he might reasonably excommunicate them for their obstinacy. However, he excommunicated neither. Yet it might not be the worst thing imaginable if there were some authority to excommunicate refractory sovereigns now.

The fact is, that after inevitable scillations, the Catholic Church oscillations, the Catholic Church appears to have settled down (not as of faith, but practically) on the three following propositions of the Jesuits, or, which is practically very nearly the mane thing, of their eminent representations. All good and

entative, Cardinal Robert Bellarmine. (1) If the Pope should command an evident sin, mortal or venial, it would be heresy to teach that he is to be

(2) If (which is happily very little to be feared) he should attack a funda-mental right of the Individual, the Family, the Church or the Common wealth, it would be obligatory to resis him to the utmost, and even, if it could not be otherwise, by taking up arms. Professor Foster, to his credit arms. Professor Foster, to me create, brings out this point very distinctly.

(3) If the Pope, within his authority, enacts, an ordinance, not sinful, but unreasonable and burdensome, there may be a casual, but there is no certain obligation of obedience.

Navertheless, in case of reasonable doubt, the Pope should have the benefit of the doubt.

This final conclusion, after the long fluctuations of the Middle Ages, seems

very reasonable balance between berty and authority.

CHARLES C. STARBUCK. Andover, Mass.

THE CHRISTIAN MOTHER

Though man is the head of the family, its life and strength rests in woman. She is the power that counsels man in his doubting, restrains him in his impulses, and urges him in his sloth. It has been said that a man is what his wife makes him, for her in-fluence for good or evil is unquestion-ably great. It is thus the Scriptures speak: "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her." This is pre-eminently the case with the Chris tian mother. Such a woman stand out from among her sex. She is filled with a sense of her dignity and her responsibility, her mind is upon her duty and she is ever faithful in fulfill She is the glory of all her hus and and the honor of her children.

As the family is the cornerstone of society, the Christian mother, who is the bone and sinew of the Christian family, is certainly one of the largest contributors to society's wellbeing, for the Christian family is the strongest force in keeping society together. is the great conservative power, for it is the office of Christianity to build up and hold together all things that will conduce to the social wellbeing and betterment of the people.

Wherein lies the strength of the Christian mother? It is in her virtues. Her modesty captivates and commands the respect of all. Her devotion and self-sacrificing spirit teaches a lesson worthy of imitation, and her wisdom and self-poise are enlightening and reassuring to those around her. Such a one is a pillar of strength to the home and a guide and counsellor to the so ciety in which she lives. Her power for good is only limited by her envir-onment, and the fruit of her good example is visibly marked in those who make up the circle of her friends.

Whence comes this extraordinary power and what is it that contributes o make up a character so exceptional? It comes from her Christian faith. That blessed gift of God is hers and its influence is the power enlivening and strengthening her soul. It is and strengthening her soul. It is Faith that supernaturalizes her life and makes her thoughts and actions good and noble because she wishes in all she does to give homage to God, whom she hopes to go after her mortal years have come to an end.

Thus the Christian mother realizes the dignity and obligations of her state, how she is to be the handmaid of God and carry out the divine will in faithfully performing the duties of her state. To be a faithful and obedient wife and a good and self-sacrificing mother to her children is her aim, and to fulfil it her happiness. Her every endeavor is along the line of duty and her constant thought and prayer is to ever be pleasing to God and to have

Like all who wish to reach perfec tion in any career, she, too, has her models and copies them. Thus she imitates our Blessed Lady in her humility and prompt obedience. Thushe copies St. Elizabeth in her rever ence for things holy and her regard for the Divine Presence. A St. Monica is her model for resignation and hope. A St. Bridget for contemplation, even if it be necessarily only but for a few moments. A St. Teresa for fidelity to the Divine will. A Queen Blanche in her readiness to see her child lying dead at her feet rather than to know that he had committed one mortal sin.

This is the Christian mother as she has been in the case of thousands of men, and this is what every mother who rejoices in the name of tian ought to strive to be, and for this God's grace is sufficient. It was grace made these glorious Christian mothers what they were, and grace can do the same and will do the same for others if they ask for it and co operate with it. Grace gives to each state the help it needs to perfect itself. And thus the grace of patient suffering, the grace of fortitude and resignation, the grace of trustful prayer are for every woman who ask them of our good and merci-

With grace working in the soul what wenderful lives can be produced, and what an influence for the founding and preservation of the home and home virtues? Then we behold saintliness of life, for the individual is animated with the spirit of perfection; every-thing in such a soul is of God, from God and to God; all its thoughts and deeds are the promptings of His grace, and all tends to His honor and glory. What virtues are visible in the hom of a soul like that, and how happy are the members of the household wh true Christian mother reigns and keeps all its members in peace and virtue. The home of the Holy Family at Nazareth is the pattern of what every Christian home should be, and the humble, obedient and perfect spirit of our Blessed Ludy should be the ideal

great men have had good mothers. "The hand that rocks the cradle is the hand that rules the world." This is surely the case, for what the mother is the child is apt to be.

Hence the aim that every mother the last way to be a surely to be a surel

should have, namely, to be a model of virtue, so that her children may in-herit the same and be the preservers of society to succeeding ages. In our true Faith this is possible to the high est degree—as exemplified in the count-less mothers who are numbered among its saints and heroines.

Let every Christian, every Catholic mother, strive by grace to have this grand and noble spirit that they may perpetuate the virtues and fruits of Christian motherhood.—Bishop Colton in Catholic Union and Times.

FIVE-MINUTES SERMON

Eighth Sunday After Pentecost.

THE BUSINESS OF THE SOUL.

The Lord commended the unjust steward forasmech as he had done wisely. Words taken from to day's Gospel. One of the things which strikes us must forcibly in reading the instructions of our Blessed Lord as we have them in the holy Gospels is the matterof-fact, common - sense, business - like manner in which He sets before us the souls. We find no sentimentalism, no rhetoric, no fine sounding flights of eloquence which delight the imagination and please the fancy indeed, but which are too fleeting and flimsy to serve as a basis of every-day action. No; with our Lord this matter of the salvation of ness, a question of eternal profit and loss. Let me recall a few examples: "The kingdom of heaven is like a merchant seeking good pearls, who, when he had found one of great price, went his way and sold all he had and bought it." Here the way in which we are to act in order to get the kingdom of heaven is compared to the way in which the man of business acts who finds a good article — something worth his money. What does he do? Why, if it is really worth it-and the kingdom of heaven, the salvation of our souls worth it - he sells all that he has and buys it. And yet again our Lord places before us the salvation of our souls as based upon a calculation of what is the more profitable course to take in those words the realization of which has called forth the highest neroism of the greatest of the saints "If thy eye offend thee pluck it out and cast it from thee." Why? Be-cause "it is better for thee with one eye to enter the kingdom of God than, having two eyes, to be cast into the hell of fire." Here again it is a calculation of loss and gain — the loss of an eye in this world as against that of the whole body in the next. Shall I, on the principle that a bird in the hand is worth two in the bush, keep my two

eyes; or shall I, for the sake of saving the whole body, pluck out the eye, cut off the foot or hand? But of all the places where this way of looking at things and of acting is inculcated and enforced, the most striking is in the parable read in to day's Gospel. Here our Lord, in order to lead us to take a practical, hard-headed way of acting with reference to the salvation of our souls, brings before us the conduct of the unjust steward, and, strange to say actually praises it. And how did this unjust steward act? The unjust steward was a dishonest man. He had been placed in a position of trust, but had wasted his master's goods — perhaps speculated with his money, made false

them for help and assistance when he

gets into trouble, he alters their bills

not commend, of course, the dishonest; of his conduct; this we all understand

But He commends his clearness of sight

as to what was for his worldly interest, and his promptitude in taking wise and

suitable means to further that interest.

What our Lord wants to teach us is that we must act for our highest inter

est in the same clear sighted, deter-mined, wise, and prudent way in which

this specimen of a worldly man acted for the sordid and selfish and foolish ends of men of this world. Well. my brethren, take the

with you, and ask yourselves, each and

every one of you, how you are acting. Have you an intelligent view of the end

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entries in his books, or something else of that kind. Well, the truth came out at last, as it generally does sooner or later, and he was at his wit's end what to do. No thought of repentance enters into his head; he has got on a wrong road, and he found it, as we all find it, very hard to get out of it. And so, knowing the men with whom he has to deal, he sends for some of his master's debtor's, and, in order to make them his

and makes them less. "And the Lord commended the unjust steward because he had done wisely." Our Lord does

One furious anti-clerical deputy, M. Chabert, moved a resolution that priests should be forbidden to wear the mon," "a permanent act of prosely tism," "conscience in the street. portance, and of the means by which it is to be attained, and are you acting earnestly in order to attain that end? with laughter. But one of his friends M. Dejeante, took it very seriously and threatened that all young Republ cans, of either sex, would adopt the "Over in Jersey a lot of Baptist going into retreat," says the Catholic

> is not the clerical dress or the priest but themselves they will make ludicrous by such conduct. Moreover if, as they truly say, the cassock of the priest worn by the priest is a "living sermon," it will continue to have such

Tobacco and Liquor Habits

"Since the pastors have begun to give the pledge to the boys in their First Communion classes," says the Western Watchman, "the number of total abstainers in the city is grown very large. It costs them nothing to take the pledge now; it may cost them many an anxious day if they wait until



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THE SIN OF SLOTH

Last among the deadly sins to claim our attention is the sin of sloth. It is to be feared, also that it is a sin to which sufficient importance is not attached. And yet it may be said quite truthfully that it is the source of all wickedness. Hence it becomes understand thoroughly its nature

and consequences.

Spiritual sloth, then, is defined as a dislike for the practice of those things which pertain to God's service and to salvation, and a negligence in beginning and prosecuting them. Consequently it follows that many must be guilty of this most dangerous of vices, if we were permitted to judge the

many by their conduct.

For what other conclusion is to be drawn concerning those who fail to inform themselves of their duty? Of form themselves of their the obliga-those who fail in regard to the obligations of their particular state? those who deem themselves too wise to be instructed therein and hence refuse such instruction? Of those who neglect the obligation of prayer who pray with the lips more than with the heart, or who pray mechanically and And of those who do not devoutly? not strive to amend their advance in virtue? Are there not many in these various classes? And to whom, if not to these, does the Gospel. "The unprofitable servant cast ye out into exterior darkness And again "Every tree that yieldeth not good fruit, shall be cut down, and

shall be cast into the fire. The service of God and the salvation of his soul is man's all-important busi-ness on earth. All other matters are of secondary consideration. Indiffer-ence and neglect of this essential duty are the direct results of sloth. It is the sin of sloth which schools us to an aversion of things that are spiritual to a constant criticism of those who teach them; to a neglect of the sacra ments; to an abandonment of our faith; to infidelity and atheism and not infre quently to despair. Hence in truth may the sin of sloth be called the most dangerous of all vices, because it militates against all the virtues.

Such being the case, it becomes us to constantly be on our guard against it. This we can best do by cultivating devotion. By diligently and zealously discharging all our duties to God.
With this obligation continuously before our mind and with an eagerness and determination to meet it at all times and under all circumstances, there is little danger of our falling into this dreadful sin. Thus shall we avoid its consequences here and its punishment hereafter.—Church Progress.

A LIVING SERMON.

In a free country every man ought to be, and of course in every country really free is, allowed to wear what he pleases, so long as it is not in viola tion of decency or morality. Such freedom the infidels of the French Chamber of Deputies would not allow to the Catholic clergy if they had the power to withold it, as is shown by a proposal made by one of them during the debates recently on the Church and State Separation Bill. The incident is thus described :

cassock except during divine service He called the cassock "a living ser besought the Government to free the priest from his cassock, and let him mingle among men habited like a man. His amendment was rejected costume of priests and nuns, and make costume of priests and nuns, and make it ridiculous. "You will get drunk in ecclesisstical garments?" queried a deputy from the Right. "Certainly," rejoined M. Dejeante, "we will do anything to make the clerical dress ludicrous."

sermon, It will continue to have such an effect on the people as may render it not quite safe for the infidels to wear the livery of heaven to serve the devil in.—N. Y. Freeman's Journal.

M The Pledge at First Communion.



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CATHOLICS IN PUBLIC LIFE.

Hon. W. J. Onahan in the Chicago Evening Journel. In those qualities and characteristics that touch the interests and affect the permanent welfare of the country, I venture to declare as my honest conviction that the Catholic population stand on the right side.

They will ever be found defenders of

the constitution and laws. They stand for order against anarchy, for the rights of property against confiscation.

They will support authority in

They will support authority in main-taining the public peace against the chemes and plottings of dreamers and onspirators.

They stand for the marriage tie and

the sanctity of the home against the scandal and abomination of divorce and the disruption of the family-to which livorce surely leads. They stand for liberty as against

iceuse, and whenever the issue shall be fairly presented I am persuaded that they will also be found on the side of temperance and temperance reforms, as against the evil and curse of the drink The Catholic citizen who loves God

and faithfully follows the teachings of the Church must love his country, and cannot be otherwise than loyal to that country's best interests.

The duty of Catholics in public life

lies in acquitting themselves faithfully of their obligations as citizens, bearing always in mind what that obligations implies and imposes. A faithful regard for the constitution, a proper vigilance for the just administration of govern-ment, national, state and municipal; a conscientious exercise of the franchise without fear or favor, so as to promote the welfare of the state and the best interests of the community, and stead-fast adherance to principles of order, honor and civic virtue. These qualities and characteristics constitute the ideal of the conduct and career of the Catholic citizen.

You cannot "run" a country with-out God. That experiment has been attempted again and again; his-tory abounds in examples and warn-ings as to the result. "God and our ountry should be our accepted motto. Under it all can unite. Catholic citizens have a special responsibility in the welfare and perpetuity of this, the best government—with all its imperfections-that the world has ever known. There is given to us here the noblest of earthly inheritances, freedom and op-

MIXED SCHOOLS.

The Catholic Bishops of Ireland have strongly protested against a new rule or decree of the Board of Commissioners of the Irish State supported pub the or "National" schools, requiring the amalgamation of boys' and girls' schools in many parts of the country, so that pupils of both sexes will (under the new provision) sit together in the same school rooms instead of in separate school rooms, as hitherto. Bishop O'Dwyer, of Limerick, in condemning the proposed change, referred to a decision of the Holy See on a similar question in the United States thirty

years ago. He said:
"This identical question from the point of view of morals of the education of boys and girls in mixed schools arose some thirty years ago from the Catholics of the United States of Amerca. The judgment of the Holy See was sought as to the lawfulness for Catho lies of frequenting the public or State schools. And the decision was that it was not lawful. Amongst the grounds of that decision we find the following grave statement in the Instruction of the Holy Office to the Bishops of the United States, November 24, 1875:
"An unloubted source of corrup-

tion (corruptela) arises from the fact that youths of both sexes assemble in the same room for instruction, and boys are required to sit along with girls on the same benches.
"That is the very thing that we

Irish Bishops object to It is no peculiar view o ours. It is ingrained in Catholics principles.'

The Bishop have intimated that they will resist and exhort their clergy and people to resist the amalgamation ject by every means in their power. It is probably that, in view of such a

A MERRY HEART GOES ALL THE DAY.—Bu' one can not have a merry heart if he has a pain in the back or a cold with a racking cough. To be merry one must be well and free from aches and pains. Dr. Thomas' Eclectric Oil will relieve all pains, muscular or otherwise, and for the speedy treatment of colds and coughs it is a splendid medicine.

a splendid medicine.

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prospect, the new rule will be canceled. The Catholic clergy are in the most districts of Ireland the managers of the "National" schools, and if they withdraw their connection and sanction the whole system would be in danger of collapse.—Beston Pilot.

They Are Coming.

An honest Protestant is suspicious of Catholicity. He is starving, indeed, for the true faith. But he is like a belated traveler wandering in a forest; he sees some wild and unknown fruit, tastes a morsel, and then waits suspicifinds it does not injure him. Then he yields freely to his hunger and eats till he is satisfied. We must be patient with non-Catholics, and be willing to wait till they can assimilate those truths, whose very sweetness arouses their suspicions. The time will come when they will weary us with their demands for instruction. Father Hecker was once heard to say, "After a while we shall not have priests enough to prepare our converts for reception into the Church."—The Missionary.

Where can I get some Holloway's Corn Cu entirely cured of my corns by and I wish some more of it a. So writes Mr. J. Brown, Chi. friende. So writes Mr. J. Brown, Chesko.

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fruit, is sure to bring on the attacks. To such
persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the bemedicine in the market for all summer complaints, If a few drops are taken in water
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CHATS WITH YOUNG

It is astonishing how the work It is astonishing how the work way for a resolute soul, and stacles get out of the path otermined man who believes in There is no philosophy by which and do a thing when he thinks in the can defeat a strong man defeat a strong what can defeat a strong man lieves in himself and can not culed down, talked down, or down? Poverty can not dihim, misfortune deter him, or tarn him a hair's breadth course. Whatever comes, he eje on the goal and pushes O. S. Marcen in Success. What can defeat a strong man Not The Cleverest, But The

Mgr. Fox of Trenton, N. J course of his address to the of St. Charles' College, Ellic Md., said: "Remember that talent so much as industry a verance that win success. well known fact that the of men who have risen to th positions in Church and St been prominent not in intel in character; not the cleve, but the best. The world to the so-called great men the truly good men. In a public crisis the people lood liverance not to the most ally gifted, but to men of who are known for t esty of purpose, prudence lessness in pursuing right. who is discouraged by fa never climb high the ladde

A Million-Dollar Scrap of Tis One afternoon, several ye young clerk in a small fancy in Troy, New York, dropped lope to the floor while waitin man customer.
"Be careful, James," adme

proprietor of the shop, who bit of tissue paper represilion dollars." Both the clerk and the miled at what they conside

joke on the part of the The former retorted:— "A million dollars, Mr. Shucks! it's only a 'New "Nevertheless," replied er, "it is just as I said. I morning paper that the so manufacture and sell that b paper hereafter has been

the inventors and original one million dollars." What the man did not tel because he did not know it, markable and extremely story of how a man with a the pluck to carry out tions rose within five years to a position in the ranks lionaires of the country. T J. Pearsall, now the larges Ridgewood, New Jersey was the making and marke lar dress patterns for ter speedy culmination of rival company at a price a mill

An Idea" and Pluck.-H Success Easier Than The principles that win very simple and few in nu are easily remembered. I First, industry, but not of ond, willingness to profit ience of others: third, a ience of others: third, al with modesty; fourth size rect habits; fifth, honesty fairness. Any one of or who practices these rules

success. Success is easie Self-Confiden Be sure that your succ rise bigher than your yourself. The greatest world could not paint madonna with a model of d mird. You can not doubting yourself or thir of failure. Cling to suc Fill your mind with chee This will scatter the spe and fear and send a powe which will transform achiever. No matter ho hemmed in you may be, the power of adversity keep you down. Con your superiority to you Believe in yourself; feel to dominate your surresolve that you will be not the slave of circur Very assertion of super sumption of power,—thi your ability to succeed that claims success as birthright —will streng man and give great a the combination of fa doubt, fear, and lack undermine.—O. S. M. i

Perfection A friend called on ! who was finishing a sta afterwards he called sculptor was still at his locking at the figure have been idle since l "By no means," replication in have retouched this ed that, I have soften and brought out this given more expression more energy to this lin 'Well, well,' said

replied Angelo, but trifles make perfection tion is no trifle." The Art of I "While most arts re and application," say pleasing — requires of One of the greatest can make is that of at manner, cordiality of osity of feeling—the pleasing. It is infinimoney capital, for all sunny, pleasing pers are more than wel-

sought for everywhere Many a youth owes his first start in life to please, to be accon