THE TRUTH ABOUT THE CATH-OLIC CHURCH.

ST A PROTESTANT THEOLOGIAN.

CCXVIII.

The action of the Methodist minis ters in Baltimore on occasion of the Pope's sacerdotal jubilee, to which I have referred in my last paper, betrays the same confusion of mind concerning the real status of the Pope, as lmost all Americans are involved, and I presume almost all Englishmen. I fancy that the continentals understand the matter better.

This cloudiness of view appears in a late remarks of the Boston Herald. It says that if Mr. Taft, and his colleagues, were not very careful, they might find themselves dealing with the Pope as a political entity, and that this would doubtless irritate Italy.

Now, it is true, the Taft Commission has not dealt with the Pope as a political entity. It has treated with him simply as having the deciding voice in the disposal of certain estates, to which United States wishes to acquire title. However, even if our negotiations had been invested with full diplomatic character, and carried on through a formally accredited ambasof equal rank and rights with sador, of equal rank and rights with Mr. Meyer, our accredited ambassador to King Victor, we should not only have been wholly within our international right, but instead of irritating Italy, should have followed out precisely that policy for which Italy has made express provision. We should have treated with Leo precisely as Italy regards him, with Leo precisely as long readers sover-namely, as being an independent sover-eign of the highest rank, but a sover-eign without territory. Of course the eign without territory. Of course the question whether he has territory or territorial sovereignty in the Philip-

One would think that the Herald had never heard of the Italian law of the Papal Guarantees. This expressly con-firms the Pope's independent sovereignty; refuses to regard him as owing any duty of allegiance to the King, or as being liable to impeachment before the King's courts; gives the Vatica and Castel Gandolfo extra-territorial sanctity; acknowledges the Pope's un-restricted right of sending and receive estricted right of sending and receiving envoys of every grade, who enjoy within the kingdom the same rank and immunities as those accredited to the King; and allows to him, as an independent Italian monarch, the gratuitous use of the post-office and the telegraph.

e then how thoroughly and unreservedly Italy acknowledges the Pope as "a political entity." And what she as "a political entity." And what she does, she holds all Christendom free to does, she holds all Christendom free to do, as indeed the most of Christendom does. At present his Holiness has ac-credited to him, from Austri Hungary, Spain, France Portugal, Ambassadors; from Prussia, Bavaria, Belgium, Brazil, Bollivia, Chili, Calonnia, Dominica Bolivia, Chili, Colombia, Dominica, Bolivia, Chini, Colombia, Bolinica, Ecuador, Hayti, Niaragua, Peru, Monaco, Envoys Extraordinary and Minister Plenipotentiary; from Russia,

a Minister Resident.

Thus we see that the Pope has extended diplomatic appointments, the rank and inviolability of which Italy solemnly guarantees. How amusing then to hear it said that "by treating the Pope as a political entity we should irritate Italy!" And how disgusting was the action of those Methodist ministers of Baltimore, who, in their eager malevolence, never stopped to ascertain the Pope's real national and "One night, ab international rank, but, in utter disregard of Italian law, insolently rebuked President Cleveland as having shown honor to a rebellious subject of a king abhorred the very thought of elaiming authority over the august old man, and who viewed with entire complacency the tributes of reverence poured in upon him from the King's own allies, and from all the world. Indeed, the royal family of Italy, it is said, respectful large to the large transfer in the description of the large transfer in the la quested leave to join in the demonstra-

That small proportion of Methodist ministers, therefore, which is so given to rebuking, not to say insulting, Presidents, will do well, before resuming this activity, to go through a course of International Law. Then perhaps they will be able to venture on an occasional dmonition without making egregious fools of themselves.

By the way, a quotation which I notice from the Evening Post implies that the Masonic and Methodist disposition to masonic and Methodist disposition to meddle, corporately, in affairs of state, extends to our Commonwealth of Massachusetts. I was not aware of this, at least as concerns the Methodists. The Post is quoted as saying that Mr. Bates is certain to receive the full vote. Bates is certain to receive the full vote of the secret societies and of the Methodsts, his father, indeed, having been Methodist pastor for forty-five years. There is nothing very distressing in this, There is nothing very distressing in this, yet is worth noting that we do not often hear of the Episcopalian, or the Presbyterian, or the Baptist vote. These denominations seem mostly content to ents of their own. When we once had a Presbyterian President, and a Cabi-Presbyterian, nobody agined that the Presbyterian Church had been scheming in the matter. She was not to blame if so much character and talent were discovered within her bounds. Methodism in this would do well to copy her Calvinistic sister. No doubt she is often blamed where there is no occasion, and therefore can not be too prompt to clear her skirts of such suspicions and imputations.

Still, as the Ave Maria as intimated, all that I have alleged against Methodism in her conflict with Catholicism does not equal what can be alleged against the Baptists, (political sehemings apart) although the less centralized organization of these makes it harder to trace this fact out. Certification of the semantic control of book, published by Christian's the Baptist Book Concern of Louisville. I have already commented on it, and now mean to remark consecutively on various parts of it. It behoves me to do this the rather, because the whole

vast denomination of the Southern Baptists, counting from a million to two million communicants, is committed to its infernal and truculent lies.

to its infernal and truculent lies.

The very title of the book is antiChristian. It runs: "America or
Rome: Which?" Now this means,
that as the Catholics confess spiritual
allegiance to Rome, so the Americans
ought to confess spiritual allegiance to
America, and that therefore the Catho-America, and that therefore the Catho lies can not be Americans. Otherwise the title is unmeaning. The Catholics, of course, say: "We own allegiance to Rome and also to America. We deny your alternative altogether. It is a very impudent one, as you are an in-tolerably impudent man. We owe re-ligious and moral allegiance to Rome, ligious and moral allegiance to Rome, temporal allegiance to the United States. As the Pope himself has declared, by his Brief approving the Swiss Pastoral of 1871, our allegiance to him is limited by our allegiance to the civil power, which has a mandate of its own from God, and jurisdiction impregnable, within its range, to any encroachments of the Church.

"You may say that you do not claim You may say that you do not claim

for the State moral supremacy, but that we, except in word, deny to it even temporal supremacy. Both your affirmations are false. It is expressly declared by a leading Baptist pastor, lately settled near Kentucky, that whatever marriages the civil authority validates, all Christians, on pain of disloyalty, are bound to receive. It is of no use to say that this means only that no use to say that this means only that they are bound to acknowledge the legal rights incident to such marriages, for nobody disputes it. 'The Church,' says Pope Benedict XIV., 'has nothing to do with these secular consequences of marriage.' A Catholic judge of Ken. A Catholic judge of Ken of marriage.' A Catholic judge of Ken-tucky or Ohio, acting on Benedict's dictum, would not hesitate to allow a not would not have concerned us, as nobody pretends that he has ever had living her right of dower, and her chilwidow whose husband's first wife is still dren their rights of inheritance. colleague means more than this, or his attack upon the Catholics fails.

"Nor can you say that it means merely that Catholics have no right in the name of the Pope, to declare that a particular couple, married accordthe name of ing to law, are living in adultery. Catholics are as respectful of the law of libel as anybody else. Nay, 'Black Cardinals,' refused to the divorce from Josephine, and there-fore the marriage with Maria Louisa, were willing to go so far as to own the Austrian lady for Empress, and to attend her drawing rooms. However, the Corsican tyrant, like you Baptist tyrants, was not content with local and social conditions. tent with legal and social compliance; like your colleague, he insisted on invading the sanctuary of conscience, and claiming from these Cardinals an acknowledgment that he was sacramentally married to the Archduchess. they could not give this, he stripped of the scarlet of their rank banished them to provincial towns of France; and gave them only a pittance for support. He might have been a Baptist of Cincinnati."

We will resume this next week. CHARLES C. STARBUCK. Andover, Mass.

TOLD BY A CONVERT.

The following narrative by the late Miss Emelyn A. J. Richards, of Mon-Miss Emelyn A. J. Richards, of Mon-trose, Pa., a convert from Presbyter-ianism, is published at the request of a friend of the deceased. We quote it from the Catholic Standard and Times

"One night, about three months after my reception into Holy Church, being in a state of keen trial and anxiety, I said the holy Rosary with special fervor and much meditation. My trouble was of a nature which comprised both spir-

near the ceiling on the opposite side of the room (only that there was no ceiling, no room there), was this wonderful light—a pure, radiant whitewonderful light—a pure, radian white-ness—and in the midst of our own beauti-ful Queen Mother! She was looking down at me so tenderly! Then she leaned down and extended her arms toward me, forming with them almost a circle, as mothers do when their ch l-dren are learning to walk, when the tottering steps have almost reached her and her arms are all ready to clasp the little traveller. Such was the attitude of the Mother of Mothers, as if should I stumble, she would take me to her heart and so save me from falling. I gazed at her in profound rest and content. I wonder I did not spring up and kneel at her feet, but it did not occur to me, nor did her apparition seem

and full of many forms, and one by one cherub faces appeared growing clearer and brighter as they approached the Blessed Virgin. Incessantly they and brighter as they approached the Blessed Virgin. Incessantly they moved, and more and more of the joyous, sparkling infant faces grew out of view from the wonderful whiteness, till all at once I saw what they were doing! Ten of them, side by side above her head,

tainly even Vernon's malevolence (I tiful garland of embodied celestial love, hear he is dead, poor man.) pales be joy and playful innocence encircling the side the absolutely awful malignancy of form of the Mother of God, while she,

vivant remained, then slowly the Queen of the Most Holy Rosary passed from my sight, the snowy clouds floated after her and her charming retinue, leaving only the coarse yellow gas light in the room and a poor exile greatly comforted and year hanny." and very happy.'

FIVE-MINUTES SERMON.

Third Sunday of Advent. SELF-INDULGENCE.

"Let your madesty be known to all men. From to day's epistle.

Similar to Mid-Lent Sunday, called "Lactare," or "Be joyfal" Sunday, this Mid-Advent Sunday is named "Gaudete," which also means "Be joyful." Lent and Advent are penitential seasons, but our boly Catholic religion. seasons, but our holy Catholic religion is one of supreme happiness, and con-stantly inspires and exhorts us to rejoice in the Lord always, to perform even our acts of humiliation and pen-ance with cheerful hearts. The apostle is careful to add: Rejoice modestly that is, in moderation, temperately Do not exceed the bounds of Christia propriety and self-restraint. Enjoy your life reasonably, but never in suc way as to end in the loss of control over your senses. It is shameful and sinful for a Christian to let his senses get the better of him.

The apostle, therefore, means to warn us against immoderation, excess, which is both irrational and irreligious, and the sign of mental and spiritual weak-The sin of excessive sensual en yment is the glaring vice of these See what numbers of otherwise days. See what numbers of otherwise faithful Catholics — to say nothing of the crowds of unbridled, licentious pagans among whom we live—who dress, eat, drink, build or live in fine residences, read books and newspapers amuse themselves in theatres, at games of strength or chance, greedily heaping up riches, and seeking their joy in life in all these things in such a way that it is plainly known to all men of sober mind and reflection that they put no restraint upon their senses. In many of these acts of life we mourn to see thousands who are as drunk as any drunkard on beer or liquor. one's senses get the upper hand of his reason then he is drunk. Look at that immoderately dressed—St. Paul would say, immoderately dressed—st. Faul would say, immodestly dressed—maid-servant, work-woman, young clerk or salaried business man. I say they and the like of them, even many rich men and women, are drunk on dress. Again there are release when were heart the say and the salar place with the salar place with the salar place. there are plenty who may be said to be drunk on houses and furniture—it is all so luxurious, so sensual. Just look so luxurious, so sensual. Just look over the news-stands, which are the saloons of the reading drunkards, and you will see plenty of evidence that we have a vast army of such inebriates. Ride in the cars. What do you see all Ride in the cars. What do you see all around you? School-boys and school-girls, children as well as old men and

ting drunk on the debasing, intoxicat-ing literary drams they have bought at the news-stand saloons.

Look at the great placards of amusement saloons posted all over the fences; or rather, don't look at them if you have enough Christian sense of deceney left in you to make you blush! Think of the enormous crowds in those packed theatres, night after night, drunken as fools over the beastly, immodest shows, which their eyes and ears are drinking in. Look at the horse-racing, the stock-broking, money-gambling; at the prize-fighting and much of the popular games of strength. If you want to look, and looking grieve over, the sight of a lot of people drunk with delirious excess of sense excitement, as unchristian, as wholly a pagan sight as ever

women, the poor and the rich, all get-

tian, as wholly a pagan sight as ever was looked upon, go and look at them.

Brethren, it is high time that we Catholies, who have the example of Christ to set before the world, should christ to set before the world, should christ to set before the world, should christ to set before the world. Christian

If there is one thought that should burst out in the mind of a Christian like the revelation of a roseate dawn it is the thought of being faithful back there in the shadow-in the least as the least as well as in the greatest. It is the sphere of many, not to labor upon the heights, but in the valleys. Like St. Barnabas we are called to walk in the shadow of some greater St. Paul, to minister obscurely or by indirection. Yet Christ needs all such, and will note

each act of faithful service.

John Ruskin thought that a house must be well built in the dark corners as well as in the open spaces. more the Christian must be true in every private service, that the Temple of the Lord may be true throughout If the great ship that plows the deep denominations seem mostly content to the denomination of the denomination seem mostly content to the denomination of the denomi mighty bridge needs not only strong girders and cables, but also the silent strength of invisible bands of steel gripping the rock of ages; if the noble cathedral needs not only priests and sacristans and acolytes, but also some humble guides, who like the monk of the story, shall be willing to pass

LORD RIPON CONVERTED BY THE DEVOTION TO THE SOULS IN PURGATORY.

Lord Ripon's conversion to the Cathclic Church was owing to the Cath-olic Church was owing to the devotion towards the souls in Purgatory. His brother in-law, Sir Vijner, was taken prisoner in one of his excursions

by brigands, who carried him off, and refused to give him up without a ransom. Some of them pretended that the money had arrived too late, whilst others said that the prisoner of the prisone oner had acted too proudly and daringly with the brigands. However this may be, the unfortunate gentleman was cut to pieces. The news of this tragic death plunged the Marquis and Marchioness of Ripon into the greatest grief. They sought relief in their sor-row, and looked for it in their religion; out as the Protestant Church was ger ally closed, and Lord Ripon wished, during the lonely hours of the evening, to give vent to the feelings of his hear which was crushed with sorrow, he went several times to the Catholic church. It was there he saw practiced devotion to the souls in Purgatory. This consoling dogma revealed to him some of the sublimity and grandeur of the Catholic religion, and so captivated him mind that he acknowledged himself conquered by divine grace, and wished conquered by divine grace, and wished to enter the Catholic Church. Without delay he went to the Oratorian Fathers, was instructed in the True Faith, and renouncing his former errors was received into the Church.

The Freemasons were indignant be cause they lost in him a protector and a powerful guide. Lord Ripon after-wards rendered the greatest services to the Catholic Church by his influence and his immense riches.

FEAST OF THE EXPECTATION.

NOVEMBER 18.

The Church, with her exquisite sense of the interior and spiritual delights of holy things, gives us, next week, a little feast of Our Lady, which bears the name of her Expectation. It pre cedes Christmas by just seven days, and reminds us of the joy which our dear Lord's mother felt in the anticipation of His birth, when she would be allowed to see His face and to hold Him in her arms. It reminds us also of the way in which she ardently made prepar-ation to receive Him, in holiness, love and thankfulness, as the handmaid as well as the mother of the Lord.

When He Who is Beauty Himself, and when the who is beauty Hauser, and who has all wealth, all power, all wisdom in His keeping and at His beek and call, came down to earth, it is to be noted that none of these things won Him to choose His abode among them. He was content with a manager in a stable for His cradle, His daily task as a carpenter, no spot to lay His head as ssioner, and a criminal's hard deathbed on a cross of shame. All this His Church tells us, but tells us also that He chose one other thing—holiness, spotless holiness, in His mother. The world to a decrease the choice of the choic world to a degree grants this. All generations have called her blessed; she is the Virgin, whether infidel or Christian lips name her, the Blessed Virgin who as inspired artists' souls from St. Luke's day to our own. Why should they not understand what the Immaculate Conception means? For it means this, that holiness comes nearest of all things else to the heart of God: of Him Wh loves sinners and came to save men because He yearns to make them holy and to Whom one sin in His vast universe is more horrible by far than all the malformations, cataclysms, physical

order of my meditation, nor much of my emotions, simply the fact of my trouble and my devout recitation of the beads and the heavenly sequel.

"I lay down to rest at about midnight. The room was quite light from the street lamp in front of the house, but the instant my head touched the pillow I became aware of another light in the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room. I raised my eyes. Up near the ceiling on the opposite side of the room (roll of the roll of the roll of the room (roll of the roll of t in etiquette, a defect in grammar, a mispronunciation or lack of some special sort of education, would

cause more stir in certain polite circles than many a mortal sin. In such case remarks he would give out, and it is little to be wondered at that the doctrine of the Immaculate Conception is misapprehended and unvalued, even as the existence of God is ignored, banished and His hatred of sin from convivial or, even, from a large part of cultured thought. Yet Father Faber writes of it as in one sense "the most glorious definition of the Catholic faith, . . . the irresistible and spontaneous outburst of doctrine and devotion, too hot to be pent longer with-

in her mighty heart. The Catholic Church has caught from the Heart of her King the contagion of His love for holiness, and partakes of His supreme delight in the sight of it. positions in the world, done great deeds of heroic sanctity, and worn the saint's bright aureole while the world applauded. Yet His mother, blesse above all women, and nearest forever to Jesus, was a silent, lowly, thoughtful woman, whose glory is that she was the immaculate mother of Jesus, that she

then a space, and one each side; then a space, and ten more below, both sides alike; then a space, then one proposed to the most sacred things; so also does and ten more eithen one more between two spaces, closing the lovely chaplet beneath her feet. Then the usual chain below, ending I think, with the crosst that is not clear to me now, but the five five decades were completed in the living rosary of holy innocences! It hung like a wondrously beautiful garland of embodied celestial love, joy and playful innocence encircling the form of the Mother of God, while she, our dearest, most entrancingly lovely, most ineffably sweet and beautiful Mother, still bent down, with outstretched arms towarde poor, weak, little, insignificant me! Think of it!

"Por some minutes the lovely tableau"

"Por some minutes the lovely tableau"

"The still bent down, with outstretched arms towarde poor, weak, little, insignificant me! Think of it!

"Por some minutes the lovely tableau"

"Think of the story, shall be willing to pass also does the kingdom for its enrichment, for its enrichment, of the most sacred things; so also does the kingdom for its enrichment, for its enrichment, of the most sacred things; so also does the kingdom for its enrichment, of its enrichment, of the most sacred things; so also does the kingdom for its enrichment, of its enrichment, of its enrichment, of the most sacred things; so also does the firm as Queen of Heaven. She keide Him as Quee

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L. GOLDMAN,

JOHN L. BLAIKIE.

mas—we would experience with more blissful reality in our own souls the unspeakable joy which our Lady felt in her blissful expectation of the first Christmas and the coming of the Infant Jesus.—Sacred Heart Review.

RIGHTS AND OBLIGATI) NS.

WITNESSES TO THE FAITH-THE DUTY OF ALL CATHOLICS.

Right Rev. Bishop McQuaid. Take from St. Paul's Epistle to the Ephesians this lesson; that your souls must be protected by the shield of justice, that your whole body and soul must have on the armor of God, which Your own faith must be that lively nature and character that no one can accuse you of being part dead or indifferent; because there is no one of you now listening to me but has

one of you now listening to the one of you now listening to the a mission before him.

You look too much to the mission of your pastor. He is the minister of the word of God; he is teacher; he is a priest at that holy altar, and you look up to him. Too many point to these virgin sisters of Christ that care for your shildren, and say, "Let them do the shildren, and say, "Let them do the children, and say, "I they are set aside children, and say, "Let them do the work. That is all they are set aside for; we will practice holy religion and try to save each one his own soul." Oh, The priest has his solemn respons ibilities, and so have these sisters, and there is not one of you that, in his way, and according to his opportunity, can-not do something for the cause of

duty; and your duty, I say, and your obligations before God; and if St. Paul remarks he would give out, and the powerful illustrations would go right home to you, and his thundering arm would come down upon those wicked crimes that are now deposing humanity in America. And he would tell you what your obligations were toward your children; and he would rekindle everyone a sense of duty toward them-selves, their children, toward the toward the Church and toward society.

Men generally put a greater value upon the favors they bestow than upon those they receive.

Hearts That are Diseased

will never be cured by the faise, unnatural simulation of liquor. First increase your vitality, build up the system, strengthen and purify, build up the system, strengthen and purify, build up the system, strengthen and purify the blood—then the heart will respond and grow strong.

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Hollo way's Corn Cure is the medicine to re-

in Communion, or of ministering to Him in the person of His poor and soulsick and homeless little ones at Christmas—we would experience with more with the community of the comm

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CHATS WITH Y

DECEMBER 13

We have careful though And smiles for the sor But oft for our own the Trough we love our oh! inp with the curve Ah! brow with the structure of the country of the country of the country of the curve of

Success in the prac depends upon temper upon talent; for d industry, and perseve amental. -Bishop Sp Discipline

Train yourself to Patient, continued thought and speech, of obtaining a correct and a good vocable and speech that will Refrain fr power. inclined to make hal remarks. Indulge i keeping quiet and the are talking. Choose rid of the unfit work large a part of you yourself when you word. Discipline i what it costs. Unselfishness the B

Many a successfu in vain for the nam over-indulged son, la despised office elerk, or an overwork stenographer. No one will live memory, or find a roll, who has not les selfishly gras

almighty dollar,

the narrow sphere and ambitions. Achievement is while reputed fail honest endeavor, p cumstances, daily Golden Rule, scatt love and kindness and aspiration to b

the elect. Fame, wealth, honors,—these have real success. The that ever lived v and so poor that H lay His head.—Su Maxims The president of Commerce which he has tes

business experience commends as tendi Have a definite Master all detail Always know n pected to know. Remember that made to be overco

Treat failures further effort. Listen well, a cide promptly.

Preserve by al Tact and Of all the gifts to grace at heart

in manner are th

brusque, shy, coindifference, a s brutal appearance ize and would an actions of half the It is worth wh gracefully and certain propriet never makes a the feeling of a l a mother cherical child. In time natural and or

others happy with

Dignity is a rather than of a be assumed. thinks that digr occasion, even t one's uniform "Dignity" is, "worth," or "v dignity has a worthy in him worthy of him is Dignity is not and unassuming in lowly service self-assertion. always self-cor and, therefore Wordsworth say

"True dignity abi Who, in the she Can still respect In lowliness of h There is a charm that s in one who has dignity or of a

An lu

If you would and prolong neighbor's fau der vou have temptations. and give litt which provok liarities of of member the you fond of heard by accid possible, all t life; they wi remember the disagreeable with a clean s write upon it, only those th lovable. Do ons, who ma by not obeying charity?

happy. When a enters the s his scholastic that will in tion is more

wanted. Or