

NOTHING TO FEAR.

The Progress National, of Anbe, has the following pretty anecdote;

At Bordeaux, a commercial agent and a workman entered the same compartment of railway carriage, and were the only travelers. As the train sped on its way through the Landes, they descried a priest, at an intermediate station, who was waiting for an up train, and the 'Monsieur' turning to the man 'en blouse' shrugged his shoulders, asking: 'What is that thing good for?'

He then launched into diatribes against the clerical, which the workman still listened to unmoved. The train had resumed its speed. The man 'en blouse' stood up before his companion with the following words:

'This is a very savage country, monsieur, the stations are far apart. Suppose I were to throttle you for your own money and fling your corpse through the window. there would be an end of it.'

'But my friend' said the bourgeois, evidently 'I' at ease, 'I have nothing with me; you would gain nothing by it.'

'I beg your pardon, sir, said the athletic companion; 'before taking the train I called at the bank, you were there, monsieur, and you withdrew 30,000 francs, which now must be concealed in your wallet of yours. But shudder not, you have nothing to fear; I was educated by 'those priests.'

FAITH WITHOUT WORKS.

The theory of justification by faith alone having been invented as early as the lifetime of the Apostles by carnal men, St. James, was directed by the Holy Ghost to rebuke it as follows: "What shall it profit, my brethren, if a man say he hath faith, but had not works? Shall faith be able to save him? Faith, if it have no works, is dead in itself. For as the body without the spirit is dead so also faith without works is dead" (James 2 ch). By the pen of another Apostle, the same Holy Spirit teaches that a man may have faith strong enough to "move mountains," but "if he have not charity, he is nothing (1 Cor. 13 ch). Wherefore, let no one rest content with his possession of the true faith in idleness and neglect of the duties of Christian life.

NEVER GET ANGRY.

Some sins have a seeming compensation or apology—a present gratification of some sort—but anger has none. A boy feels no better for it. It is really a torment, and when the storm of passion has cleared away it leaves one to see that he has been a fool and has made himself a fool in the eyes of others, too. An angry boy adds nothing to the welfare of society. He may do some good but more hurt. Heated passions make a firebrand, and it is a wonder if it does not kindle flames of discord on every hand. Without much sensibility, and often bereft of reason, he speaketh like the piercing of a sword, and his tongue is an arrow shot out. He is a bad element in any community and his removal would furnish occasion for a day of thanksgiving. Since then, anger is useless, needless, disgraceful, without the least apology and found only "in the boom of tools," why should it be indulged in at all.

ARE YOU READY.

You are looking for a place and a work in the world. Are you ready for them? If you are, you may be sure they are waiting for you. Thousands of men are looking for situations, but it is astonishing how difficult it is to find the right man when there is a place to be filled. A host of men want it, but not one in a hundred is ready for it. Readiness implies something more than willingness to roll up one's sleeves. It means ability to do the thing required with skill, zeal and absolute fidelity. A merchant wants a clerk; he can fill the place twenty times over, with good, steady going, well meaning humdrums; he will be lucky if he finds in half a year a boy who will take all thought of the place off his mind, by the energy, capacity, and general intelligence he brings into it. There is an opening in a newspaper office, and the need is advertised. There is at once a host of applicants; out of them twenty five young men can be selected who will do the work set before them fairly well; but the young man who will really fill the place, and expand it—who will overflow with vitality, freshness and life—must be searched for far and wide, as with a lighted candle. These select workmen, who add to general good intentions the concentration and the mastery which go with high power, are men for whom the world is looking, and for whom there is always a place. They survive financial crises and outlive hard times because they are indispensable, if their employ-ers go to the wall, they rarely wait long enough for another opportunity. The only safe road to success runs past the door of the boy who has made up his

mind to one thing, and to do it with all his might, to focus himself in it and pour himself into it. Whatever you decide to do, qualify yourself for it by mastering every detail of it; fling yourself heart and soul into it. Are you ready.

FRIENDS.

Friends are those who love, esteem respect, and assist us in a manner disinterested at all times, and under every circumstance. A sincere friend is a straight-forward man—always the same constant and faithful. If by some imprudent act of the beloved, he be offended, he readily forgives, showing by his manner and words of admonition, that he seeks the reformation of his esteemed associate rather than his downfall or his punishment. When he who speaks, it is as crystal that flows from the heart; and consequently, his advice never fails to accomplish good. Like a sun in the social heavens he sheds consoling rays of joy wheresoever he goes banishing cares, expelling doubts, removing sadness encouraging the unfortunate, and reflecting confidence and pleasure, everywhere throughout the path of life. He is unquestionably a gentleman of the highest order, possessed of innate virtue, knowledge, and common sense; for, without the latter, a man would not prove a worthy friend, but a hopeless idiot, and without the former, he would be ignorant, and no prudent person of sound judgment would expect to find zeal and sincere friendship existing in gross ignorance and dense stupidity.

A PORTRAIT OF THE POPE.

Under the title of "Souvenirs d'un Journaliste Francais a Rome" H. des Hours whose intimate relations with the Vatican are well known, has just written an interesting book on the ins and outs of the Vatican "prison." Here is his sketch of the Pope himself: "Leo XIII. blesses his audiences with a graceful and kindly gesture. He has a merry mouth. His smile does not possess that sardonic Voltairian expression found in so many of his photographs. On the contrary, it is rather gentle and paternal. His eyes are very black and brilliant. His features, ascetic and and strongly marked, have become benevolent and engaging. He must have had great difficulty to accommodate his countenance, such as nature made it, to the august role of Holy Fatherhood. Perhaps the soul of a Pope modifies the exterior lineaments in the long run. Like St. Francis de Sales, who was born dogmatic and choleric, but who became, by continual self-subjection an angel of sweetness, Leo XIII., on being made Pope, must have overcome, or at least subdued, a violent character. His Holiness is still vigorous, in spite of his leanness and senile trembling. His hair is white, and arranged with curls over his temples. His cassock seems to envelop only the shadow of a body, just enough humanity to hold a soul. He speaks very slowly, particularly when he speaks in French. In Italian he improvises with rapidity, but in French he has to call on his memory, which is excellent. This slowness gives a singular relief to the utterances of Pope Leo. The action proceeds rather that accompanies the word. With his arms extended he seems, to invite the whole universe to come and receive his thoughts. The oratorical action of his Holiness is, in reality, a curious study. I cannot be called classic, but he gives to his speech an academic breadth and impassioned vivacity not to be found in the printed text. Nobody reading his allocutions would ever imagine the effect they produced on delivery. Unlike Pius IX., who allowed himself to be carried away by his fiery eloquence and who always altered his discourses before they were printed, Leo XIII. has little to correct; his speeches are meditated, weighed, and learned beforehand. I remember being at St. Peter's when he addressed several thousand Italians pilgrims. I was so far off too hear what he said. His gesticulation was excessively violent. The next day I expected to read a terrible philippic; it was a honeyed homily, almost an idyl,

THE ENGLISH DEMOCRATS.

The march of English Democracy is still onward, and its triumphs are multiplying in consequence. On Friday of last week the House of Lords acknowledged its supremacy by giving a majority of fourteen votes in the measure ordering the opening of the museums of Sunday, notwithstanding the strenuous opposition of the lawn sleeves to the passage of such an act. On the same day only a narrow margin of six votes saved the ministry from being deprived of the power of making war without the previous consent of the people's representatives in Parliament, and the decision of the Queen to pay out of her private purse the expenses of Battenberg's wedding, instead of asking Parliament for a grant, may also

be put down to the credit of the growing Democratic spirit. It begins to look as if the day of royal privileges and titled prerogatives were drawing to an end in England.

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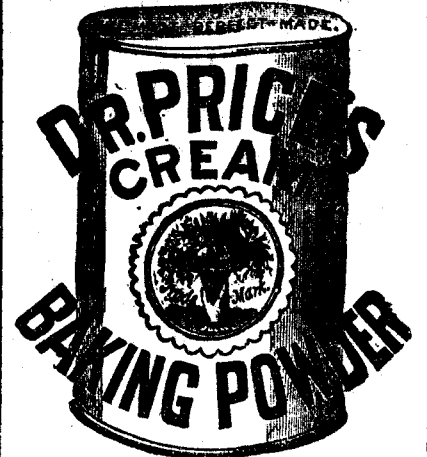
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W. HIMS WORTH, secretary.
Inland Revenue Department,
Ottawa, Feb 24th, 1886.

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