

THE HERO OF TODAY.

ELEMENTS OF CHARACTER WHICH RAISE MAN TO THE FORE.

A Man is Often Judged by the Man He Admires, as It is a Nation by the Kind of Men She Honors—Courage is Not the Only Quality Requisite in a Hero.

It is a truth which has not yet come to be fully realized that much of the character of an individual depends upon his ideas of heroism. What he admires and honors is a good test of what he is, or rather what he longs to be, and his heroes will always have a strong attractive force, which will draw him as far as possible into their sphere. In all the various types of the hero one quality remains forever prominent—courage. The cannibal who has distinguished himself by the number of his murders, the robber chieftain who had held thousands at bay, the Indian with his belt adorned with scalps, the duelist who holds his life cheaper than his fancied honor, have all in times past been regarded as heroes, and whatever estimate they now receive no one denies their courage.

Equally so, the martyr who goes cheerfully to the stake; the man who braves obloquy and contempt for truth as he holds it; he who risks his life to save another, or devotes it unreservedly to the good of mankind; one who can bear and endure, and another who can dare and do; all are, in turn, heroes to those who appreciate them, and all are distinguished by the same element—courage. Whatever be the virtue or the vice, whatever the cause engaged in, whatever the motives which govern the life—no one has ever been made a hero, even in thought, unless in some way he has shown strength and bravery. Cowardice and weakness, pusillanimity and fear, are opposed in their very essence to all heroism, and no merits, however great, can form a connecting link between them.

The mistake, however, which has long been made, and which we are only beginning to correct, is that courage alone can make a hero. To some extent we have given up this notion. Our present heroes are no longer cannibals or robbers or duelists, however courageous such men may have been. We have come to admit that something else must be united to bravery to create heroism. And what is that something else? Is it not some noble purpose outside of self and its interests. The glad and willing sacrifice for something higher than pleasure or interest, comfort or ease, united to the courage which scorns all mean temptations and persists in the truth and right, as far as it is seen, spite of all obstacles—that is the true heroism which we are vaguely seeking and beginning to appreciate.

The prizefighter may be bold and intrepid in giving and receiving blows; but, except to a few like himself, he has ceased to be a hero, for his purposes are low and selfish. The suicide may have the courage to throw away his life, but he has not that heroic courage which lives on, enduring, hoping and working, in spite of all the adverse circumstances of his lot. The great conquerors of the world who have plunged their nations into cruel wars for the sake of their own glory and aggrandizement were pre-eminently the heroes of a past age, but we are gradually learning that the true hero of his country is the man who seeks her best welfare, who defends her rights and consults her interests, and who for this great purpose is ready to take praise or blame, to govern or to forbear, to live or to die. Our own Washington and Lincoln were men of this stamp, and we are justly proud to have them head the list of our country's heroes.

Not, however, only in public life and under the gaze of the multitude do we find the true hero. In the home and in the schoolroom, in the office and the workshop, in the crowded street and open field, he may be discovered by those who can appreciate what heroism really is. Whoever has a high and worthy purpose at heart, whether of truth or duty or love, and also has the strength and courage to work, to sacrifice and to suffer, if need be, for its sake, is worthy of the name.

One quietly denies himself pleasure or comfort or ease for the aged parent or the feeble child. Another gives up cherished pleasures because they would interfere with the claims of a dependent family. One who has the displeasure of friends and sooner than forsake his principles; another employs all his power in defense of the weak and against the oppressor. Our hero must be strong and brave, but he must also be magnanimous and unselfish, not counting the cost, in his great desire to further his noble purpose.

Such men and women are always among us, but in the retirement of private life they are inevitably known but to a few. Those few, however, should esteem it their privilege and duty to honor such true heroism, and to extend its influence. Especially should the young be taught to recognize and revere it. It should be an important part of the education of every child to form within him a true and worthy conception of heroism, and to enable him to recognize it wherever it exists.

Too often his only idea of it is found in the sensational romance, or in the examples around him of men who, for praise or glory or gain, will do daring deeds and manifest a physical bravery often at a fearful cost to their fellow-men. Let us give him a real ideal and afford him a higher example.—Philadelphia Ledger.

Boy—I seen a card on y'r winder wid "Boy Wanted" writ on it. Got one yet? Merchant—I have not found one to suit me. Have you had any experience in our business? Boy—No, not much, but I s'pose you'll be around yourself some o' th' time.—Good News.

Difficult to Distinguish. Bilkins—Is your friend an English author? Wilkins—No; he's only a dyspeptic.—New York Weekly.

Prison Warden—It's just been found out that you didn't commit that crime you've been in for all these years, and so the home secretary has pardoned you. Innocent Man—Um! I'm pardoned, am I? Prison Warden—Y-e-s, but don't go yet. I'll have to telegraph for further instructions. Innocent Man—What about? Prison Warden—Seems to me that, considerin' you hadn't any business here, you ought to pay for your board.—London Tit-Bits.

Misplacement of a Commas. A popular captain's wife was more than usually anxious over the safety of her husband, and accordingly handed a parish clerk a slip on Sunday morning bearing the words, "Captain Wilson having gone to sea, his wife desires the prayers of this congregation on his behalf." Unfortunately, by the misplacement of the comma after the "sea," the congregation were told that "Captain Wilson having gone to see his wife, desires the prayers of this congregation on his behalf."—Cornhill Magazine.

Of Course Not. The day was a warm one, and the gentleman from Kentucky was coming up from the spring at the foot of the hill with a bucket in his hand. "Ah, colonel," inquired an Ohio visitor sitting on the porch, "have you something to drink in that pail?" "Oh, no," responded the colonel, "it's water."—Detroit Free Press.

An Egyptian scythe dug up on the banks of the Nile in 1890 and said to be as old as Moses is exhibited in a London museum. The shaft of the instrument is of wood, set with a row of fine flint saws, which are securely cemented in a groove.

A New York business man says: "The keynote of the success of the business man is in making other men work for him. That is the greatest quality. It is no mean accomplishment to get men who will earn their salary."

Many animals never take exercise for their own sake. The muscular system of animals is kept in the most perfect condition, however, by their search for food. With them exercise is natural, and therefore perfect of its kind.

CANON LAW.

1. The constitutions of princes are not superior, but subordinate to ecclesiastical constitutions. 2. The laws of the emperors cannot dissolve the ecclesiastical or canon laws. 3. It is not lawful for an emperor to exact anything opposed to the apostolic rules. 4. It is not lawful for kings to usurp the things that belong to priests. 5. No custom of anyone can thwart the statutes of the popes. 6. Let no resistance be offered to the apostolic canon precepts, but let them be submissively fulfilled. 7. The yoke imposed by the holy see is to be borne, though it appear intolerable and insupportable. 8. The Pontiff can neither be loosed nor bound by the secular power.

9. That the Pontiff was called God by the pious Prince Constantine, and that as god he cannot be judged as man. 10. That as god he is far above the reach of all human law and judgment. 11. That all laws contrary to the canons and decrees of the Roman prelates are of no force. 12. That all of the ordinances of the pope are unshakably to be obeyed. 13. We ought not even to speak to one whom the pope has ex-communicated. 14. Priests are fathers and masters, even of princes. 15. The civil law is derived from man, but ecclesiastical or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all christians. 16. A heretic, holding or teaching false doctrine concerning the sacraments, is ex-communicated and degraded, and handed over to the secular court. 17. Secular princes unwilling to swear to defend the church against heretics are ex-communicated, and they are laid under an interdict. 18. The goods of heretics are to be confiscated and applied to the church. 19. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous and suspended from office. 20. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is ex-communicated. 21. Those signed with the cross for the extermination of heretics, rejoice in the privilege granted to the crusaders for the help of the holy land. 22. They are absolved from all obligations who are in anywise bound to heretics. 23. Whoever dies in battle against the unbelieving, merits the kingdom of heaven. 24. We do not esteem those homicides, to whom it may have happened in their zeal for their mother church against the ex-communicated, to kill some of them. 25. That Catholic Princes are bound, both by civil and canon law, not to receive or tolerate heretics, and much more are not to permit their rites, or other exercise of their religion, or rather, their false sect, but are most solemnly bound everywhere, to repel and expel them. 26. The following temporal punishments are to be enforced on heretics: 1st—Infamy, and the consequent disqualifications for all civil acts. 2nd—Intestability, as well active as passive (that is, they can neither make will nor inherit what is left to them by others). 3rd—Loss of paternal power over children. 4th—Loss of dowry, and other privileges granted to women. 5th—Confiscation of all goods. 6th—That vassals and slaves and others are free from all, even sworn obligations due to their lord or another. 7th—Capital corporal punishment, especially death, and perpetual imprisonment. 27. The canon law forbids all liberation of prisoners, lords or others. 28. Heretics are to be deprived of all civil and paternal rights. 29. The pope can absolve from all oaths. 30. Every bishop is ordinary judge in a cause of heresy. The reason is because the

bishop can excommunicate, and might excommunicate heretics, and inflict upon them the same penalties, and to this are bound on pain of excommunication. Besides, are the inquisitors not judicially deposited by the apostolic see. Every bishop in his diocese is thought to be, and in fact is, a natural inquisitor, literally how inquisitors are to have the same power with those already mentioned in a cause of heresy. 31. In every provincial synod, although absolutely taken, there are certain conditions tacitly understood amongst which are:—That I can not To save the right and authority of a superior; 2d—When the oath supposes the honor of the apostolic see to be injured. 32. That the council of Trent, the last and great authority of Rome, decrees and commands that the sacred canons and all general councils, also the other apostolic constitutions issued in favor of ecclesiastical persons, and against the heretics, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

CARDINAL'S OATH. I, \_\_\_\_\_, cardinal of the Holy Roman church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient unto St. Peter, the holy apostle and prince of the Holy Roman church, and our most holy lord, the pope of Rome, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the councils entrusted to me by themselves, or by messengers or letters; also that I will give them my assistance in retaining, defending and preserving the Roman papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their honor and state, and I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in the territories, churches, monasteries and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them. That I will, by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, authority of the Holy Roman bishop, our lord the pope and his here-mentioned successors; and that, at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same, our lord or his successors, or some other person by whose means it may be brought to their knowledge. That I will keep and carry out and cause others to keep and carry out the rules of the holy father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sixtus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight (omni conatu persecuturum et impugnaturum) against heretics schismatics who oppose our lord, the pope of Rome, and his before mentioned successors, and this I will do with every possible effort.

(Signature) then sent to the pope

BISHOP'S OATH. I, \_\_\_\_\_, bishop of the Detroit diocese, from henceforward will be faithful and obedient to St. Peter the Apostle and to the Holy Roman church, and to our lord, the holy pope of Rome, and to his successors, canonically entering, I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any way laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel with which they shall intrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice, I will help them to defend and keep the Roman papacy and the royalties of St. Peter against all men. I, legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the Holy Roman church of our lord, the pope, and his afore-said successors, I will endeavor to preserve, defend, increase and advance, I will not be in any council, action or treaty, in which shall be plotted against our said lord and Roman church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can, I will signify it to our said lord. The ordinance and mandates of the pope, I will observe with all my might and cause to be observed by others. "Heretics, schismatics and rebels to our said lord or his successors, I will to my utmost persecute and oppose." "Heretics, schismatics and rebels etiam domino nostro vel successoribus predictis prosequer et oppugnabo." "I will come to a council when I am called, I will visit the threshold of the apostles every three years and give an account of our lord of all my pastoral office and of the things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my diocese, I will neither sell nor other wise alienate without consulting the Roman pontiff, so help me God and these holy gospels of God."

PRIEST'S OATH.

I, \_\_\_\_\_, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and the Sacred Host of Heaven, and to you, my lord, I do declare from my heart, without mental reservation that the pope is Christ's vicar-general and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing given to his holiness by Jesus Christ he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother, the church of Rome. I do renounce and disown any allegiance as due to any Protestant king, prince or state or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable and those to be damned, who will forsake the same. I do further declare that I will help, assist and advise all or any of his holiness' agents in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or in any other kingdom or territory, I shall come to, and do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (perinde ac cadaver), but will unhesitatingly obey such and every command that I may receive from my superiors in the militia of the pope and of Jesus Christ. That I will go to any part of the world whithersoever I may be sent, to the frozen deserts of the north, the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining, and will be submissive in all things whatsoever, communicated to me. I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poison-cup, the strangulating cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the pope or superior of the brotherhood of the holy father, of the society of Jesus. In confirmation of which I hereby dedicate my life, my soul and all corporal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the pope cut off my hands and my feet, and my throat from ear to ear, with my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my soul be tortured by demons in an eternal hell forever. All of which I, \_\_\_\_\_, do swear by the blessed Trinity, and blessed sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call on all the heavenly and glorious host of heaven to witness these my real intentions to keep this, my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy convent. [He receives the wafer from the superior and writes his name with the point of his dagger, dipped in his own blood, taken from over the heart.] It is a duty you owe yourself to get the best value for your money. Economize in your footwear by purchasing where you will get a dollar's worth for a dollar. W. N. WHITNEY, 103 South 15th Street.

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