

OUR BOYS AND GIRLS.

Everyday Love.

A group of little girls were telling of the love each felt for her mother, and as the testimony went on the strength of the statements grew, each child feeling obliged to surpass her mates. Finally one said positively "I love my mother so much I would die for her." The impressiveness of this declaration subdued the circle. The climax had been reached. A whole some turn was given to the situation by the quiet observation of a lady sitting near—"It seems strange to me that a little girl who loves her mother enough to die for her, doesn't love her enough to wash the dishes for her." We who are older and know better, require such homely reminders to bring us back from our theories to our conditions. The love that is to "the level of every day's most common needs" is the only genuine kind.

Sir Walter and the Dunces.

Slowboy very often astonishes his world. Goldsmith was the dullest of dull boys, and Walter Scott was the dullest of the school. A pretty story is told of the Wizard after he became the famous Sir Walter. One day he visited the old schoolhouse, the scene of his early studdities. The schoolmaster wished to exhibit the show-pupil for the benefit of the visitor. Sir Walter declared that of all things he could not abide a professional bright boy. "Let me see the dunces," said he. When the paper-capped, bashful, mortified little fellow appeared, the great author spoke to him kindly and encouragingly. He shook hands with the dunces as he left the school and said: "Here's five shillings for you for keeping my place warm."

Where Dogs Have Many Duties.

The American visitor in Amsterdam or Rotterdam must often have noticed the extent to which dogs are used as beasts of burden. At all times of the day and in all parts of the country one may see barrows and milk wagons being hauled about by large mastiffs. Sometimes, too, one may see a dog and a woman hitched together hauling the same cart, while the self-satisfied male owner of the entire property may be seen wielding a whip impartially over his harnessed wife and dog. As a rule, however, girls and young women are the drivers of these carts, though often enough these gentle creatures cruelly ill treat their poor canines, who do the hauling.

Girls, Be Orderly.

Habit is largely the result of cultivation. A girl was never careless in her dress or slovenly in her appearance because she was born so, but rather because she has cultivated the disorderly part of her nature. With a girl this counts for much more than with a boy, declares an exchange. A cravat awry may be taken as the index of genius or an unbrushed coat as the trademark and hall stamp of lofty intellect, but a soiled shirt waist or a drabbed skirt tells one story, and that is of carelessness, indolence and lazy neglect. And what is told in the personal dress of a girl is told also in her surroundings.

And the principal reason why I speak of these things is that order costs nothing. Much as it adds to life, there need not be one cent of expenditure; on the contrary, it will prove to be money-saving. The girl whose room is inviting has less inclination to leave it for the theatre or the dance. The girl whose wardrobe is properly and neatly kept will find that at the end of the year she has saved many a dollar in dresses that would have been worn out more by hanging by the binding to one hook, wrinkled and twisted, than by all the real usage they have had.

A Bright Girl.

A young woman who conducts a kindergarten in Chicago showed one day recently that she is ready to meet any emergency.

Every morning she starts out early in a big bus and calls at the houses of her patrons, collecting the little ones entrusted to her care and driving them to the scene of their studies. In the afternoon they are taken home again in the same way.

On the morning in question, through some unexplained accident, the bus got in front of a grip car, or a grip car ran into the bus. Fortunately none of the children were hurt, but one of the wheels was knocked off the bus and the twenty little children tumbled and scrambled out into the street. The bus was useless, and the schoolroom was half a mile away—too far for the little ones to walk in the cold weather. Then the teacher showed how kindergarten training makes one ready to meet every emergency. She marshaled her charges and led them into the closed car immediately behind the grip, which happened, fortunately, to be entirely empty. The party almost filled the seats on both sides of the car.

Presently the conductor entered intent on collecting fares. When he came in the kindergarten teacher handed him five cents. The conductor took the money and looked questioning at the seats crowded with small children.

"Who's going to pay for de kids?" he asked.

"My dear sir," said the kindergarten teacher, "these children are all under five years old, and I am their guardian. They ride free."

And they did.—Chicago Tribune.

How a Boy Succeeded.

Boys sometimes think they cannot afford to be manly and faithful to the little things. A story is told of a boy

of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York city advertised for a boy. Next day the store was filled with applicants, among them a queer looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this walt, the advertiser said: "Can't take him; places all full. Besides, he is too small."

"I know he is small," said the woman; "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But, after consideration, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered his youthful protegee busy selssoring labels. "What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed along the streets; and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied: "You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more. "Double that boy's wages; he is willing and faithful."

To day that boy is a member of the firm.

A Cow's Intelligence.

Col. I. D. McDonald of Columbia City tells the following story of animal intelligence: He had bought a lot of stock, including a cow and calf. The cow had been recommended as one of the kindest animals. Its motherly affection for its offspring had more than once attracted attention. It never deserted its calf, and anybody that tried to separate them was met with such piteous appeals from the elder that nobody but a hardened butcher could carry out a design against the younger. The cow and calf drove along very indifferently with the other cattle until a deep stream was reached. There was no bridge, and the current was very swift. When the cattle plunged in they were swept off their feet into deep water, and a good many of them disappeared for a moment.

When the cow came up her first thought was for her calf. She held her head up out of the water and looked about in all directions. She did not at first see her calf, because it had been swept several rods down stream and was struggling in the water. The mother at length observed this with dismay. Instead of making for the opposite shore, as all the other animals had done, she plunged into the stream and swam down below her calf. The current drove the young animal up against the protecting bulk of the mother. Then the mother started for the shore, the calf swimming along side of her in comparatively calm water. Some progress was made in this way; but about the middle of the stream the current, striking the calf in the forequarter, swept it behind the cow, and it floundered down stream. The mother once more went to the rescue. She had to swim clear around to the other side of her calf, and this done she had to steady herself in the stream, treading water to hold her position until the calf was once more safely against her side, and the latter then swam then safely to shore.—Indianapolis News.

CHATS WITH YOUNG MEN.

As it is better to be than to have—as manhood is more precious than money—this article by the Rev. Father Schoupe, telling as it does how to form a noble character, is worth more than would be a paper giving "tips" for the acquisition of wealth:

On the Formation of Character.

The field which each one must cultivate is his own heart, his morals, his conduct towards God and towards men. By this holy culture, by this persevering labor, we correct the most shocking faults, we acquire those beautiful virtues, replete with charms that win for their possessor the respect and love of all. What is there more precious, more desirable than a fine character? It is one of man's best qualities; it outranks science and hardly yields to virtue, with which moreover, it is closely united. The Holy Spirit signals it in these words: "A man amiable in society shall be more friendly than a brother" (Prov. xviii, 24). This man, so amiable, so attractive, is one whose fine character wins all hearts. He is loved by God and men, useful to society, happy himself and making others happy.

Rarely is a fine character a pure gift of nature or grace; usually it requires, like science, the concurrence of labor

and practice; but by means of a generous co-operation every man can form for himself a fine character. Therefore we may say that formation of character is an essential part of Christian education, and for him who aspires to perfection an object which requires all his care. That we may successfully undertake it let us try to comprehend all that relates to the interesting question: I. What we must properly understand by character; II. What is the origin of character and how we must form it.

1. What must we understand by character? A person's character is his manner of conduct, or rather it is a propensity, an habitual disposition, which impels him to conduct himself after a certain manner. Each one has his character, as each one his face. Character is a man's moral physiognomy; it is no less distinct among men than the features of the face. And just as a face may be beautiful or repulsive, so a character is susceptible of deformity or beauty; it is the difference of good or bad character. A fine character manifests itself by a manner of conduct which is not only irreproachable, but also full of that sweetness and moderation which wins the affection of every one. It results from a collection of several virtues which sustain one another and make their influence more or less felt as circumstances call them forth. These virtues are integrity, honesty, courage, moderation, and a great love for mankind.

Integrity, which renders a man incapable of doing anything contrary to his honor or conscience, must be the foundation of a fine character. Then honesty renders him incapable of deceiving any one. This honesty of which we speak is never either indiscreet, offensive, or rude; it is regulated by a delicate sentiment of fitness and enhanced by the forms of good breeding.

To honesty we must add courage and noble independence which controls all vain timidity, which tramples under foot all that savors of the baseness of human respect. It is a noble sentiment which raises man above all weakness and makes him incapable of blushing for anything save a fault against honor or virtue.

In action this noble courage becomes energy. It deliberates with prudence before every undertaking, but once the enterprise has been prudently conceived and wisely planned it pursues its execution with an indomitable strength and a perseverance which cannot fail to achieve success. To this kind of energy a perfect character joins an imperturbable calm. In vain it is resisted, outraged, attacked by bitter words; so far from being carried away by anger, it does not even appear moved, and its moderation is a contrast to the violence of its enemies. To passion it opposes only reason, and at need an unalterable patience. Hence that evenness of temper, that amiable gentleness towards everybody, that affability which wins all hearts.

Finally, that which completes a fine character is love for his fellow-men. Nothing is nobler than a heart animated by this love, this universal benevolence; it loves all the world, even its enemies; it is compassionate of the afflictions of men and despises no one; even the most revolting vices excite in it more grief than indignation or contempt. Hence its respect and kindness to all, rich and poor, without exception; hence that benevolence, that generosity which is carried to abnegation, to forgetfulness and sacrifice itself; hence that consideration, that complacency which refuses nothing, which lends itself to all the desires of others, ever yielding, stopping only at the altar, as St. Francis of Sales says—that is, when God and conscience interfere; hence that friendly condescension which bends and accommodates itself to all, weeping with those who weep, rejoicing with those who rejoice.

Such is the beautiful collection of virtues which constitute a fine character and give it so many charms. But we understand that in this collection of virtues, there must be some which predominate, which determine the character and give it an individual tone. Thus there are calm and moderate characters, gentle and conciliating characters, compassionate and generous characters, constant and energetic characters. When a character is distinguished by firmness and by that noble independence which knows no fear when there is question of a duty to be performed, it is a character par excellence, and those who are endowed with it are called men of character.

Need we say that the noble character we have just been tracing is the counterpart of an evil character? The latter results from a collection of vicious qualities, or at least from some vice predominating and corrupting the virtues which may exist with it. Sometimes it is anger which one allows to govern him, or pride and ambition, or indolence and sloth, which degenerate into impurity; or, again, avarice, cupidity, and interest. Hence we distinguish choleric and violent characters, vain and ambitious characters, effeminate and sensual characters, avaricious and interested characters, false and deceitful characters, and we may say there are as many evil characters as there are predominating vices. The foundation of every evil character is selfishness. Study one, see the principle through which he acts; it is not conscience, nor duty, nor a true love for his fellow men but love of himself, of his own interest or of his passion which, without his knowledge perhaps, exercises an imperious influence over him. Not that his conduct is always evil, or that he is not at times capable of a good action, but these good moments are fleeting, like the good hu-

mor upon which they depend or the interest which is at stake.

The faults we have just indicated must be avoided with the greatest care. The least of them mar the beauty of fine character and weaken its charms.

II. Origin and formation of character. How does a good character originate? Is it given us by nature? Is it the work of grace, or must we acquire it by our own efforts?

Now, we may say that nature and grace powerfully concur in its formation, but in reality it is we ourselves who must form it by our personal co-operation. To thoroughly understand the necessity of this co-operation on our part, observe that we distinguish natural character and acquired character.

We understand by natural character each one's natural propensity, which we call his good or bad nature. Every man is born with a germ of virtue and vice—a germ which develops into good or evil according as we cultivate it or neglect its cultivation. Our character, then, as nature gives it to us, is properly neither good or bad; at the same time we say a nature is good when it is, like good ground, easily cultivated, and a nature is bad when it resists cultivation. Never, however, is this moral soil so bad that it may not be softened and improved by earnest labor joined to the assistance of divine grace.

We call an acquired character that which each one forms to himself by co-operating or failing to co-operate with grace. To acquire a truly good character we must be convinced that labor is as indispensable for this end as the cultivation of the earth is for the obtaining of the harvest. To possess a bad character, on the contrary, it is sufficient to neglect one's self, to yield to one's propensities; faults not corrected will grow like weeds in neglected ground.

This indispensable labor is called forming the character—a work which we must examine in a practical manner. How must the formation of a character be effected?

Above all it is necessary to will and efficaciously resolve to apply one's self to the labor it involves. And why should we not have this resolution when we consider this grave fact, that without this work of formation a good character is not possible, and without a good character there is no success nor happiness in life? A man of evil character, disagreeable humor, although he may have the most brilliant talents, the finest qualities, will excite contempt, antipathy, and opposition. Follow him through life and its affairs, you will see that he irritates everybody, that he alienates the most favorably disposed minds, and consequently fails in all his enterprises, spoils all he undertakes. A conciliating and moderate man, on the contrary, a man of good character, is pleasing to God and to his fellow men, useful to himself and to others; he wins the confidence of all, he calms passions, he dexterously manages minds and conducts the most delicate affairs with success. What is more precious than such a character? Ought we not labor to acquire it by a good formation?

Now, formation of character consists in correcting one's faults, of anger, of hardness and ill temper, of pride, of sensitiveness and indolence. Four means concur in this correction: the reproofs of our parents and our superiors—reproofs which must be taken in good part and with docility, even though they be accompanied with salutary chastisement—daily examination of conscience, especially particular examen, with which we combat our predominant fault, generosity in overcoming ourselves, taking for our motto, *Vince teipsum* (Conquer thyself) piety, by which we obtain assistance from on high, without which our efforts would remain sterile.

By employing these means, whatever your faults, you will triumph over them sufficiently to form to your self a truly good character, in which you will possess a sure pledge of the happiest and most honorable life.

A WOMAN'S FACE

Plainly Indicates the Condition of Her Health.

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Almost every woman at the head of a home meets daily with innumerable little worries in her household affairs. They may be too small to notice an hour afterwards, but it is nevertheless these constant little worries that make so many women look prematurely old.

Their effect may be noticed in sick or nervous headaches, feeble appetite, a feeling of constant weariness, pains in the back and loins, or in a sallow complexion, and the coming of wrinkles, which every woman who desires comeliness dreads. To those thus afflicted Dr. Williams' Pink Pills offer a speedy and certain cure; a restoration of color to the cheeks, brightness to the eyes, a healthy appetite, and a sense of freedom from weariness.

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me, I despaired of ever regaining health. There were very few days that I did not suffer from violent headaches, and the least exertion would make my heart palpitate violently. My stomach seemed disordered, and I almost loathed the food I forced myself to eat. I was very pale, and frequently my limbs would swell so much that I feared that my trouble was developing into dropsy. I had almost constant pains in the back and loins. It was while I was in this sad condition that I read in *La Presse* of the cure of a woman whose symptoms were much like mine through the use of Dr. Williams' Pink Pills. I told my husband and he urged me to try them, and at once got me three boxes. Before I had used them all I felt better, and I got another supply of the pills. At the end of the month I was strong enough to do my household work, and before another month had passed I had entirely recovered my health. I am sorry that I did not learn of Dr. Williams' Pink Pills sooner, for I know that they would have saved me several years of sickness and misery, and I feel that I cannot too strongly urge other sick women to use them.

The condition indicated in Mrs. Potrier's case shows that the blood and nerves needed attention, and for this purpose Dr. Williams' Pink Pills are woman's best friend. They are particularly adapted to cure the ailments from which so many women suffer in silence. Through the use of these pills the blood is enriched, the nerves made strong, and the rich glow of health brought back to pale and sallow cheeks. There would be less suffering if women would give these pills a fair trial. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

EASE AND DISEASE

A Short Lesson on the Meaning of a Familiar Word.

Disease is the opposite of ease. Webster defines disease as "lack of ease, uneasiness, trouble, vexation, disquiet." It is a condition due to some derangement of the physical organism. A vast majority of the "disease" from which people suffer is due to impure blood. Disease of this kind is cured by Hood's Sarsaparilla which purifies, enriches and vitalizes the blood. Hood's Sarsaparilla cures scrofula, salt rheum, pimples and all eruptions. It tones the stomach and creates a good appetite, and it gives vigor and vitality to the whole body. It reverses the condition of things, giving health, comfort and "ease" in place of "disease."

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