

OUR BOYS AND GIRLS.

AN EASTER STORY.

Catholic Messenger

It was the second Sunday in Advent. In the Episcopal Church in N— was gathered a select body of worshippers. For this particular congregation prided itself on the number of its members but on their quality, and none but those would bear the insignia of "first class" would presume to enter there. And yet among them were a few earnest souls who, though born and reared in error, felt within them a craving for the things of God, which they sought to satisfy with the dry husks of the Protestant service.

The hymn and the preliminary prayers being ended, the minister rose and read the Gospel for the day with a display of eloquent powers well calculated to tickle the ears of his audience, though that unction which might have moved their hearts was wanting. But there was one heart there which drank in the beautiful Gospel narrative as a flower drinks in the dew. It was the heart of a child—a beautiful, dark-eyed boy—richly dressed, who sat beside a sweet faced lady, his widowed mother.

At the concluding words of the Gospel: "And the poor have the Gospel preached to them," little John Layton drew a long breath as if awaking from a dream, and involuntarily he scanned the richly dressed congregation, reclining luxuriously in the soft cushions of pews.

After a long and puzzled survey of the worshippers (?), little John whispered in his astonished mother's ear, "Mamma, this can't be Christ's Church, for there are no poor here to have the Gospel preached to them."

Mrs. Layton hushed the child and settled herself to listen to the sermon, but under the rapid flow of the preacher's eloquence ran the child's words like a disturbing undercurrent. How true is it that out of the mouths of babes come words of wisdom! Children possess reasoning powers of which their elders little dream, and because they are unbiased by the world's prejudices they usually arrive at correct conclusions. From that day forth little John's faith in the Episcopal Church was dead.

Months passed and Easter came—Easter such as we love to dream of when bird and blossom and singing brook all seem chanting gladdest Alleluias. Little John Layton had again attended church with his mother, finding nothing interesting in the services, during the intervals between the choir music the child had amused himself with noting the gay spring costumes which made the church seem like a fairy flower garden.

On the way home John and his mother passed a Catholic church just as the congregation was coming out. Here too, was a goodly display of rich attire, but the far greater number were plainly and some even poorly dressed. As one who has suddenly found something for which he has long sought, little John caught his mother's arm crying excitedly: "Mamma, mamma mamma, this must be the true church; for see! the poor have the Gospel preached to them."

The boy's words sent a strange thrill through the mother's heart. They were the words of Scripture, uttered centuries ago, and before her eyes were things which verified it. It was the hand of a child which held the lamp, but its light, the light of God's grace, shone full and bright, pointing out to Mrs. Layton's straying feet the true path.

Yielding to John's entreaty, Mrs. Layton entered the church by a side door, the front entrance being thronged by those who were passing out. The aroma of the incense, mingled with the perfume of the lilies and other exquisite flowers which adorned the altar still aglow with myriads of lights, made the place seem like a vision of heaven.

"Oh, mamma! how beautiful!" cried the child, clasping his hands together in the intensity of his wondering delight.

The sound of the voice, so unusual in these sacred precincts, drew the attention of Father Conrad, who was just entering the sanctuary for the purpose of making his thanksgiving. He noticed the lady and the child, but thinking they were mere idle sightseers gave them no further thought till, on turning to leave the church after having finished his devotion, he saw them still kneeling there, for Mrs. Layton had lingered, longing to seek advice from the minister of God, yet unwilling to approach him without some pretext for so doing.

Father Conrad must have read this desire in her eyes, for he approached her and asked kindly: "Madame, are you waiting to speak to me?"

"Not exactly, sir," Mrs. Layton replied. "But oh! if I might," she added earnestly.

"Follow me, madame," whispered Father Conrad, and he led the way to the sacristy.

The result of the conversation which followed was that Mrs. Layton and little John went daily thereafter to receive instruction in the doctrines of the Catholic faith, and before Advent came again they were admitted to membership with the poor of Jesus Christ. Many and bitter were the taunts Mrs. Layton had to endure from her family and friends, but she met every attack with cheerful gaiety, flavored occasionally with little spice of witty sarcasm. In her search after truth Mrs. Layton had passed successively from one to another of the various sects which claim to possess the true faith. This had given rise to much raillery in the family circle.

Hearing of her conversion to Catholicism, her brother remarked, cynically: "Well, Alice, I did hope you'd get into a respectable crowd in your next change of religion, but, by George this last move is the worst yet."

"It is simply disgraceful," chimed in his cousin Rachel, who had come expressly to give Mrs. Layton a piece of her mind on the subject. She continued: "How in the world, Alice, can you tolerate those rough people with the smell of the shops upon them always. Ugh!" she said, with a little shiver of

disgust, "I can smell a mechanic through a brick wall." "Indeed!" replied Mrs. Layton, with a mischievous smile, "perhaps one can account for that. There may be a remnant of the mechanic in your system—a legacy from our ancestors—and familiar contact makes your scent keen to detect the odor in others. But let me tell you, Cousin Rachel, if you have the good luck to get to heaven, it is just such people you will find yourself clobbering there."

There was too much truth in this reply, and it silenced haughty Cousin Rachel, for she did not relish being reminded of her plebeian ancestry.

A few years later, to the still greater horror of her friends, Mrs. Layton, who was still quite young, entered a religious order, where she spent a long and useful life.

In speaking of her conversion she was wont to say: "Easter of 1865 was for me, indeed, a day of Resurrection."

John was placed at a college in the neighborhood of the convent where his mother dwelt, and later on he entered a seminary to study for the priesthood. He had almost completed the course, and was looking forward to the day of ordination, when he fell into a decline and died, as he pathetically expressed it, "In sight of the promised land."

D. S. B.

CHATS WITH YOUNG MEN.

Hints For Success and Advancement.

Two traps in which young men in business often fall are a disregard for small things, and an absolute fear of making mistakes. One of the surest keys to success lies in thoroughness. No matter how great may be the enterprise undertaken, a regard for the small things is necessary. Just as the little courtesies of every-day life make life the worth living, so the little details form the bone and sinew of a great success. A thing half or three-quarters done is worse than not done at all. Let a man be careful of the small things in business and he can generally be relied upon for the greater ones. The man who can overcome small worries is greater than the man who can override great obstacles. When a young man becomes so ambitious for large success that he overlooks the small things, he is pretty apt to encounter failure. There is nothing in business so infinitesimal that we can afford to do it in a slipshod fashion. It is no part to answer twenty letters in a morning when they are, in reality, only half answered. When we commend brevity in business letters, we do not mean brusqueness. Nothing stamps the character of a house so clearly as the letters it sends out.

The fear of making mistakes keeps many a young man down. Of course, errors in business are costly, and it is better not to make them. But, at the same time, I wouldn't give a snap of the finger for a young man who has never made mistakes. But there are mistakes and mistakes; some easily overlooked, others it is better not to blink at in any employe. A mistake of judgment is possible with us all; the best of us are not above a wrong decision. And a young man who holds back for fear of making mistakes loses the first point of success.

A young man in business nowadays with an ambition to be successful must also be careful of his social life. It is not enough that he should take care of himself during the day. To social dissipation at night can be traced the downfall of hundreds upon hundreds of young men. The idea that an employe has no control over a young man's time when at the office is a dangerous fallacy. An employe has every right to ask those into whose hands he entrusts responsibilities shall follow social habits which will not endanger his interests upon the morrow. So far as social life is concerned, young men generally run to two extremes. Either they do not go out at all, which is stagnating; or they go out too much, which is deadly. Only here and there is found one who knows the happy medium. A certain amount of social diversion is essential to everybody, boy, man, girl or woman. And particularly so to a young man with a career to make. To come into contact with the social side of people's broadening; it is educative. To know people," says a writer, "you must see them at play." Social life can be made a study at the same time that it is made a pleasure. To know the wants of people, to learn their softer side, you must come into contact with their social nature. No young man can afford to deny himself certain pleasures, or a reasonable amount of contact with people in the outer world. It is his advantage that people should know he exists; what his aims and aspirations are. It is well for a young man to keep himself honorably in the eyes of the public. His evening occupations should be as widely different from those which occupy him during the day as possible. The mind needs a change of thought as well as does the body a change of garment. "All work and no play makes Jack a dull boy" contains a vast amount of truth.

These cannot be retained under social indulgence. The dissipation of a night has its invariable influence upon the work of the morrow. I do not preach total abstinence of any habits to which human nature is prone. Every man ought to know what is good for him and what is injurious to his best interests. But an excess of anything is injurious, and a young man on the threshold of a business career cannot afford to be excessive in a single direction. He should husband his resources. He will need them all.

For no success is easily made nowadays. Appearances are tremendously deceptive in this respect. We see men making what we choose to regard and call quick success, because at a comparatively early age they acquire position or means. But one needs only to study the conditions of the business life of to-day to see how impossible it is to achieve any success except by the very hardest work. No young man need approach a business career with the idea that its achievement is easy. The histories of successful men tell us all too clearly the lessons of the patience and

efforts of years. Some men compass a successful career in less time than others. And if the methods employed are necessarily different, the requirements are precisely the same. It is a story of hard work in every case, of close application and of a patient mastery of the problem in hand. Advantages of education will come in at times and push one man ahead of another. But a practical business knowledge is apt to be a greater possession.

I know there are thousands of young men who feel themselves incompetent for a business career because of a lack of early education. And here might come in—if I choose to discuss the subject, which I do not—the oft-mooted question of the exact value of a college education to the young man in business. Far able pen than mine have treated of this; it is certainly not for me to enter into here. But I will say this: a young man need not feel that the lack of a college education will stand in any respect whatever in the way of his success in the business world. (No college on earth ever made a business man.) The knowledge acquired in college has fitted thousands of men for professional success, but it has also unfitted other thousands for a practical business career. A college training is never wasted, although I have seen again and again 85,000 educations spent on 8500 men. Where a young man can bring a college education to the requirements of a practical business knowledge, it is an advantage. But before our American colleges become an absolute factor in the business capacities of men, their methods of study and learning will have to be radically changed. I have had associated with me both kinds of young men, collegiate and non-collegiate, and I must confess that the ones who had a better knowledge of the practical part of life have been those who never saw the inside of a college and whose feet never stood upon a campus.

The influential and able men occupying the most important commercial positions in New York to-day are self-made. No one who has come to them from contact with that great school of all the business world, far be it from me to depreciate the value of a college education. I believe in its advantages too freely. But no young man need feel hampered because of the lack of it. If business qualities are in him they will come to the surface. It is not the college education; it is the young man. Without its possession as great and honorable success have been made as with it. Men are not accepted in the business world upon their collegiate diplomas, nor on the knowledge these imply.—New Century.

THE RESURRECTION.

The Great Turning Point in History.

The Resurrection of Christ was the beginning of a new life, and the opening of a new era for the world. We commonly reckon our years from the birth of Christ. But when the angels at Bethlehem sang the first Gloria in Excelsis and announced the new reign of peace they thus joyfully proclaimed the opening of the earthly career of Him Whose stay on earth ended with the Ascension, but of which the culminating point was the Resurrection.

Taking the life of the Redeemer in its entirety the Resurrection is its climax and meridian—for it was there that His Divinity was most manifest. It is there, too, that faith finds its fulcrum and feels solid ground, a fact which inspired St. Paul to say, "If Christ be not risen again, then is our preaching vain and your faith is also vain." (I Cor. xv.)

The Resurrection was the turning point in human history. Before then the tendency in all nations was constantly and everywhere downwards. The temporary glory of the times of Solomon, of Cyrus, of Pericles and Augustus shone indeed with dazzling splendor, but only for a time; and, viewed from our day, helps to emphasize by contrast the hopeless gloom and ruin that followed.

After four thousand years the condition of the world was indeed deplorable. There was no peace, but ever-recurring wars; there was no liberty, but slavery everywhere; there was no purity, but general corruption. With the risen sun of the first Easter Morn there began a new and better day for man. The throwing aside of the great stone of the Sepulchre was but the least part of that triumphant act of divine power by which the gates of death were thrown open forevermore, and the arch-enemy of mankind, the author of sin and the prince of evil, was finally and forever vanquished. Then began the moral and spiritual uplifting of humanity through the preaching by the Apostles of the risen Christ. Jesus rises from the dead, and immediately a new vital force fills the world like that which in springtime swells the buds on the trees and brings back the verdure to the fields.

Modern scientists, disregarding faith and the spiritual side of man's nature, have had recourse to the theory of evolution to explain the advance of human progress. Ignoring the Resurrection and the divine agency in human affairs they have confounded the moral and the physical worlds and have failed to properly distinguish things which are totally distinct in themselves, and which should always be kept separate in philosophical reasoning.

The theory of evolution, while it may serve its purpose in unravelling the story of the material universe, utterly fails when it attempts to explain man's moral and intellectual history. Here it encounters the inevitable missing link. It is as if one were to take apart the mechanism of a clock to find the name and character of its maker. In dealing with man's moral and spiritual nature and in trying to evolve the course of its development and progress, we must look to spiritual and supernatural causes and agencies, and among these no single fact occupies a more prominent or important place than the Resurrection.

The Resurrection of Christ is the sublime type of man's corporal and spiritual resurrection. But it is more than a mere passive exemplar. Like every work of God it has power to accomplish what it signifies. As the sac-

raments which are of divine institution have power to produce the grace which they signify, so the Resurrection, besides furnishing a model for all to imitate in the moral and spiritual life, has moreover imparted to the body of man the privilege and power of one day rising from the grave, and has secured for the soul of man the spiritual grace and strength to triumph over sin and to carry on, by the divine aid, the work of its own moral regeneration.

The history of the world since the time of Christ shows that since the Resurrection, the individual, the family and the nation have each taken on a new character and meaning. The powers and influences of civilization to-day rest in the hands of the Christian nations of the world. In every Christian nation the family is the unit of strength and life.

When the family and the home life are no longer held sacred then the social conditions are tending towards barbarism or I have already reached that degenerate stage. The stability of our family life depends on the recognition by each of its members of the respect due to the other members, and of the sacred character of their mutual relations. Father, mother and child—the earthly trinity—when bound together in one by a holy and enduring love, form the unit of the social fabric, and on the solidity and permanence of their union depends the stability of society. All this again rests for its stay and support on the nature and character of the individual, and it is from the Resurrection that the individual man receives his charter of honor and nobility.

In the glory and triumph of the Resurrection man is disclosed as a superior being, with an immortal destiny, created for a noble purpose and capable of sharing in the glorious prerogatives of the God-man. He is not a mere unit in the mass of mankind, not merely a single member of a vast throng passing in endless procession ignorantly and helplessly across the stage of life. He has a personal dignity and importance that no temporal condition of circumstances can obliterate or obscure. No matter how poor or humble, no matter how feeble or unfortunate, he is equally the child of the common Father of all, and will succeed one day to the same common heavenly inheritance.

In the propagation of Christianity this was an important factor in bringing a pagan world from the darkness and despair of its errors to the light and joy of Christian truth. The inspiration of the Resurrection gave success to the preaching of the Apostles and strength to the suffering martyrs.

It was the hope of a glorious Resurrection that the beginning of the Church peopled the desert with monasteries with inmates who by their studies and labor rescued literature and learning from threatened destruction, and by their holy lives brought back a corrupt world to virtue and morality.

We cannot imagine such results taking place without the Resurrection. Take away the Risen Saviour and you not only close the tomb forever to every ray of light, but you rob the heart of man of all its hopes and all its ambitions, and you drive back the world to pagan darkness and despair.

But with Christ risen from the dead all humanity rallies as from a death struggle. The heart, whose pulsations had all but ceased, feels a new lease of life; the blood thrills through the veins once more; the color returns; the limbs regain their strength; the dying patient walks erect. When Christ arose from the tomb humanity rose to a new life. The Apostles felt its effects first. They spread themselves abroad and imparted the same life to their disciples everywhere. These disciples in their turn passed it on and on until the entire world was renovated and reformed.

The day of the Resurrection, the first of the week, has been made the Sabbath of the new law. It is a greater day than the first Sabbath, because it marks the completion of a grander creation, a greater work on the part of God and a greater benefit resulting to mankind. Christ, the Sun of Justice, rising from the tomb, has banished the dark shades of the night of sin and ushered in the new day of heavenly grace and spiritual light.

Therefore, as the Psalmist foretold, "The voice of rejoicing and salvation is in the tabernacles of the just. The right hand of the Lord hath wrought strength. I shall not die but live, and shall declare the works of the Lord. The stone which the builders rejected the same is become the head of the corner. This is the Lord's doing, and it is wonderful in our eyes. This is the day which the Lord hath made: let us be glad and rejoice therein." (Ps. 117.)

—Rev. Wm. P. McQuaid in Donahoe's Magazine.

THE EASTER DUTY.

If any man has not made his Easter duty this morning, or before to-day, he ought to think seriously on the frightful state of his soul. The decree of the Lateran Council which prescribed the Easter duty says of him who refuses to obey its law: "Let him, while living, be driven from the Church, and dying let him be deprived of Christian burial." If this punishment meant simply a temporal exclusion from the society of the faithful which at present it does not mean; or if it meant no more than refusal of Christian burial, though that would be hard enough for the sinner, and especially so for his friends, if it meant only what it says, it might be tolerable, to a sinner at least.

But really it implies more terrible things than it expresses. For the authority which put forth that decree is the same as that to which Christ said, "Whosoever you shall bind on earth it shall be bound in heaven."

This is he excluded from the Church in heaven who is justly excluded from the Church on earth.

This grievous sin of not hearing the Church does not take away the obligation of performing the Easter duty until Easter comes round again, as too many think. The obligation hangs over the man who refuses to fulfil it until that which results is done. As Moses said to the people of Israel in giving them the law of God, so might it be

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said to the sinner who scorns this most important obligation: "If thou wilt not hear the voice of the Lord thy God, to keep and do all His commandments and ceremonies, all these things shall come upon thee and overtake thee. Cursed shalt thou be in the city and cursed in the field. Cursed shalt thou be coming in and cursed going out. The Lord shall send upon thee famine and hunger and a rebuke upon all the works which thou shalt do; until he consume and destroy thee quickly, for the most wicked inventions, by which thou hast forsaken Me."

Be assured, dear brethren, that if these temporal curses do not come upon him who has neglected his Easter duty he has already brought upon himself the worst of spiritual curses, the death of his soul by his mortal sin. And as has been said, the obligation is ever present to multiply evils upon the head of him who scorns it, just as every blessing becomes a curse to him that abuses it. For every time the sinner resolves to fulfill the ever present obligation, and then breaks that resolution, by putting off without reason the fulfillment of it, he commits a new mortal sin. And thus the curse increases and multiplies.

Would that all might be impressed with the importance of this duty, and the gravity of the sin of neglecting it! Even if we did not have the explicit decree of the Church to bind us we could not help interring the obligation, from the strong words of Christ: "Unless you eat of the flesh of the Son of Man, and drink His blood, you shall not have life in you."

Nothing could impress upon us more forcibly the obligation of Holy Communion than these words of our Blessed Saviour. For, which of us desires the everlasting death of his soul? And if we cannot live, except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpetual Youth is provided for our souls? "Drink ye all of this."

How marvelous is God's goodness and mercy to us, poor sinners! And how base is the ingratitude of that man who requires a law to force him to partake of God's infinite mercies! God grant that such ingratitude may keep none of us from the bounty of our all-merciful Benefactor!

"He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up at the last day." —Paulist.

CAREFUL MOTHERS

Should ALWAYS be Prepared to Promote by Treating the Minor Ailments of their Little Ones.

No mother can hope that her children will escape all the minor ailments that afflict little one, and she should be prepared to treat these ills instantly when the emergency arises. At the same time mothers cannot be too careful what they give their little ones in the way of medicine. Doctors have long practiced against the use of the so-called "soothing" preparations and they are still used with alarming frequency by mothers. These preparations invariably contain opiates which drug and stupefy the little one into temporary quiet or sleep. For all the minor ills of little ones there is no medicine acts so speedily as Baby's Own Tablets and they are sold under a guarantee to contain no opiate or other harmful drug. Thousands of mothers now use no other medicine for their little ones, and all who have tested it speak of its prompt and safe action in the warmest terms. Mrs. Geo. B. Kilgore, Wellwood, Ont., says: "I have used Baby's Own Tablets in my house for some time and I can sincerely say that they are the best medicine I have ever used for my little ones. They act promptly and the results are always beneficial. I think mothers should keep these Tablets constantly in the house."

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