

CHIATS WITH YOUNG MEN.

A buoyant word—a brief smile—a nod of glad recognition—all these little things that do not interfere with attention to duty, are of large importance in making the world's bulk of good cheer.

The Better Catholic is Needed in Our Day.

I know of no period in our history when the influence of the "better Catholic" was more needed than to-day. We need him in politics, in business, in social life, in public administration.

Take No Chances.

No, do not hypnotize yourself by the expectation of making easy money in a dirty occupation. Do not deceive yourself, either by thinking that you can cheat a bad business or make it respectable.

Vegetarianism Attacked and Defended.

The vegetarians have recently been stirred up by Professor Ferdinand Henpe, a German investigator. A vegetarian diet, the professor asserts, does not give the requisite strength for hard work, nor is it capable of furnishing a well-balanced bill of fare.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY.

By LOUISA EMILY DOBBERE. The Annunciation. DOROTHY.

"Yes, And I felt mad with you," said Dorothy frankly.

"I guessed something was up, Dorothy, but I didn't know what it was. It wouldn't have mattered, to me at least, if it had been me."

"Why not?" asked Dorothy quickly, detecting, she fancied, a slight to her beloved in the cool tones of Bess.

"Why, Dorothy, you know I'm bound to be a nun."

"No, I never knew it," said Dorothy. "I always assumed that you did, and that you didn't like to talk about it to me," said Bess, "and I didn't want to speak about it myself."

"But if you are going to be a nun, why do you go about to parties and travel like this?"

"Ah, that's just father's wish. He thought I was too young anyway to go right into the convent without having seen more of the world, and he wanted to father's real good, and not any against my going. And I'm glad I came," said Bess. "Italy's so lovely."

"Are you? Doesn't it make it harder to give it all up—liberty and amusement, and all that kind of things—and," she added, with a faint colour coming into her cheeks, "human love and all that means for a minute."

"Bess was silent for a minute. "Yes, parts of it are trying, and there's a there's a lot that's kind of hard, but still I intend to try my vocation. I cannot hold back, for when the thought first came to me it was just like an announcement, as if it was too great an honor for me. It seemed quite impossible that such a life should be possible for me, for though the world is elegant, and there's a there's a little of Christ seems to go, well, to be a Bride of Christ seems too great, too wonderful anyway!"

Bess's beautiful face was lighted with a look which Dorothy had never seen on it before.

"And when do you go?"

"This May, if all goes well," said Bess. "I am not worthy, I know, but still must go to God call me."

Dorothy's engagement was soon known in the English and American societies of Florence, and congratulations poured in on every side. Mr. Fuller had not returned by the end of March, and as Mrs. Fuller was better, they began to think of moving on.

Oae glorious day, when all Florence, the flower of cities and city of flowers, was radiant with the glory of early spring, Dorothy's heart answered to it all, for never had she ever experienced such happiness. It had taken up encephalic her thoughts that it was so much of her hope that she went to anything devotional, and she went back to her old way of saying her beads quickly, and with little thought on the mysteries attached to them.

She had been arranging flowers in vases for the drawing-room when a note was brought to her. In a moment she recognized the familiar handwriting of Mr. Stevens, and opened it hurriedly. Mr. Stevens, and opened it hurriedly, wondering why he was writing when he had an appointment to drive out with

the rocks. Your conscience is your compass, given you when you were launched upon life's high seas. It is the only guide that is sure to take you safely into the harbor of true success.

What if a mariner should refuse to steer by the pointing of his compass, saying that it is all nonsense that the needle should always point north, and should pull it around so that it would point in some other direction, fasten it there, and then sail by it? He would never reach port in safety.—O. S. Marden in Success.

Thoughts by the Way.

One may be insupportable even with virtue, talent and good conduct. Manners, which one neglects sometimes as little things not worthy of notice, are just those very things from which men often decide our character, whether it be good or bad; a slight attention to keep them gentle and polite prevents an unfavorable judgment. Almost anything is sufficient to cause people to consider us proud, uncivil, scornful, and disobliging, and still less will cause us to be esteemed quite the reverse.—La Bruyere.

A little pause to be kind will not only help those who need it most, but will also strengthen the spirit for renewed effort.

"I tread the stage," said a character in recent fiction, "as a fine gentleman. It is the part for which I was cast, and I play it well with proper mien and gait. I was not asked if I would like the part, but seeing that I must play it, and that there is that within me which cries out against slovenliness, I play it as an artist should." On the mimic stage we all admire an actor who enters into the spirit of his part, who brings all his art and enthusiasm to the portrayal of the character he represents. We admire still more the man who throws his whole soul into the fine art of living.

An Invidious Fox.

If invidious runs in the blood you inherit, arouse yourself and strangle this invidious foe to your achievement before it saps your energy and ruins your life chance. Do not wait until tomorrow, but begin to-day. Compel yourself to develop the opposite quality by the constant practice of firm decision. No matter how simple the thing you are called upon to decide, be it the choice of a hat or the color or style of a garment, do not vacillate. Throw all the light possible on whatever you have in hand for decision; weigh and consider it from every point of view; call your common sense and best judgment to your aid before reaching a conclusion, and then, when you have once made your decision, let it be final. Let there be no going back, no reconsidering, and no opening the matter up for further discussion. Be firm and positive. Declare the polls closed.—O. S. Marden in Success.

them that afternoon.

Perhaps it was to say that he could not come. For some moments Dorothy stood transfixed as she read a brief note stating that, all things considered, he thought their engagement must be at an end, and he was sure that her excellent sense would lead her to see the wisdom of this decision. Then there were some formal expressions of regret, and the note closed, leaving Dorothy as much in the dark as before.

The whole world seemed suddenly to have darkened to her as she stood there, though the beautiful sunshine poured in and the flowers before her told of the bright spring-tide, nowhere so lovely as in Italy.

At that moment Mrs. Fuller, who now was able to walk, although lamely, came into the room, a telegram and a newspaper in her hand.

"Dorothy, just look here. Ain't the newspaper people fools this side, they've gone and put in here that Essias Fuller has lost all he possessed in that Chicago business. Your father thought we'd be scared, and sent a cable to say that it's his cousin Essias Fuller. The cable came first of all or I'd have been law in my mind for fear we had lost all; but now it's all right, and it's quite lovely. Are you listening, Dorothy?"

"Yes, mamma."

"Why, daughter, what makes you look like that?" said Mrs. Fuller, alarmed at the whiteness of Dorothy's face.

And Dorothy told her.

Only one conclusion could be come to, and that was the right one, namely, that Alan Stevens was not a trial had they had thought him, and that Dorothy was well quit of such a lover.

But that, of course, she could not feel at first, for her heart was torn and bleeding, and her pride humbled to the very earth. She had really thought too much of herself to imagine that the accident of wealth had anything to do with Mr. Stevens' supposed love for her, and her cheeks burnt with shame when she thought of the way in which she had been deceived and humiliated.

Humiliation, if rightly taken, is a means of acquiring humility, and in Dorothy's case it was so.

In days to come, when she was a happy wife and mother, and had quite got over that time when she drank the cup of humiliation to the very dregs, she wondered whether such a trial had not been sent her, coming as it did through no fault of her own, to show her the real value of earthly things, and the utility of setting her heart upon anything short of God.

DOMESTIC SOCIETY.

Among the various societies which have existed among men, in a philosophical point of view, the most important, the source, in fact, of all the others is domestic society. This society may be defined as that society formed through the union of man and woman. It is properly denominated "society," since it is the co-operation of two beings endowed with intelligence to obtain the same end by common means.

In its origin domestic society is to be traced back to God Himself. He wishes to propagate the human race: to bring forth multitudes of men to His own glory and their happiness; and as the means of accomplishing His design, He has instituted domestic society. This He desires to be permanent, for other consequences. If stability were lacking, the condition of the offspring would be one of neglect; they would be without food to sustain their bodies and instruction to guide their minds and hearts, and their lot generally, little better than the lowest animals. Moreover, the mother would sustain the union were not the fulfillment of her duty in this state she must depend on her partner for the necessities of life and if he would fall her, want, and even death, might be the result.

To counteract all this, God has made domestic society permanent by implanting in the breast of man a reason, man a natural law, which is strengthened and increased in the love they bear to their offspring. This love toward their children is manifested by constant care for their proper education, by nurturing them in their helplessness, and, as they become older, by attention to the forming of their character.

Thus it will be seen that the family may be termed a society, and philosophically speaking a moral person, having a certain authority and also that it has been instituted by God Himself.

Although God wills and has Himself instituted matrimony, He has not commanded that all embrace that state. He has left man free, well knowing that there would be no danger whatever of the human species becoming extinct by an overplus of individuals leading single lives, because, and as experience teaches us, the greater part of mankind enters matrimony.

This state is necessary for the human race, but not for single individuals, since propagation will not cease thereby, and since single individuals can attain their ultimate end without it. But some say that all should embrace the married state. These should consider that they are unable to support themselves, let alone a family. It is a well known axiom never to marry until you are able to support a wife.

Again, some declare in condemnation of celibacy the strength and pride of our Holy Church that it is impossible to restrain one's passions. A sad for these, they have but their own assertion to rest on. Let us see their imagination only founded in sad personal experience. Man is not a beast. He has reason. He has will. If he employs these weapons he will overcome all his passions, and will be a true man. As a last resort, some will urge that virginity is injurious to the health of man. But here again is falsity. Numbers whose whole lives have been marked by strict observance of virginity, have reached a good old age. In the eyes of God vir-

ginity holds a high place of honor. His Church commends it, enjoins it on her priests and religious, and demands for it the respect of all the laity. Finally St. Paul says that virginity is preferable to marriage, from which and all else that has been said, it must certainly be admitted that marriage is binding on the human race only collectively, not individually.

The nature of domestic society is such that it excludes all multiplicity of wives or husbands, either simultaneously or successively; that is to say, no man may have more wives than one at one time, no woman more husbands than one at one time. Death alone can break the tie of union. Therefore, it follows that polygamy is against the spirit of domestic society while polyandry is against all nature, and merits the horror and detestation of all. The former is opposed to matrimony since it does not permit of mutual love so necessary for the existence of true marriage. Moreover it admits of inequality the woman giving herself wholly to the man, while he divides his affections between many women. From this inequality must flow misery to the woman for she becomes a slave instead of a companion, while from the plurality of wives must arise misunderstanding, jealousy, hatred and thus peace would be a stranger to the family circle. Polygamy is not absolutely opposed to the end of matrimony inasmuch as it effects procreation, but an account of the things above mentioned, the practice is forbidden. Some quote the example of some of the patriarchs in justification of it, but their case is quite different. God permitted them to have more than one wife for His own wise reasons, but even in some of these instances occurred similar effects to those already mentioned. For polygamy there is no defence; it results in the sink of impurity, and should not be tolerated in civilized society. It is a relic of barbarism, and now to the good of the world is fast fading away.

In regard to polyandry hardly any more need be said than what has already been uttered. It is the bane of all society, the hydra-headed serpent which gnaws away the lives of millions. It renders the bodies of its followers far below those beasts while it defiles their souls to such a degree that regeneration becomes almost impossible. In cases where offspring are begotten, their proper raising would be wanting because from the nature of the case it would be difficult to say on whom that responsibility devolved. Such is polyandry that it is absolutely abhorred by all people having even the least spark of self-respect or love of virtue and order.

As has been said, matrimony will not permit of dissolution, except by death of one of the parties to the contract, and therefore it follows that divorce is illicit. Separation is allowed. That is, the married may live apart, if there be legitimate reasons, but no new marriage can be effected on the part of either with other parties during the life of their regularly espoused. This rule suffers an exception, namely, in case where two pagans having been married, one turns from his or her false religion and joins the true faith, for which act his or her partner as in may happen quarrels, and refuses to live peaceably. Then the marriage may be nullified and new matrimony may be embraced. There is another exception, namely, when a baptized and an unbaptized are married extra confessionem. Therefore, failure in procreation, hatred between the parties, unfaithfulness on the part of one toward the other, will not dissolve the bond.

In the reception of matrimony the parties promise fidelity to one another till death; this they did of their own free will, but their assent once given, God alone can relieve them of their obligations. This we see in Scripture where the text "What God has joined together let no man put asunder." The end of matrimony, viz, creation and education of progeny, demands permanency. Peace of the family demands it; the good of society demands it. Divorce is destructive of all this, and therefore should receive the condemnation of all governments.

Domestic society having been formed prior to civil society is not subordinate to it. God instituted matrimony or domestic society and from it civil society originated. It is the duty of civil society to protect the rights of matrimony as a child would defend its mother, but by no means to interfere with it. Of course, all things should harmonize with civil society, inasmuch as they should be subject to the one end, and in this point civil society takes precedence; but with matrimony it ought not to interfere. It has no right to determine the impediments of matrimony, for this would be infringing on domestic society. It may, and should aid by preventing parties from contracting marriage who are forbidden to do so by natural law, but outside of that leave domestic society to itself. Where it does attempt to dictate impediments if they are not forbidden by matrimony itself, they are not to be regarded. Matrimony contains in itself all that is necessary, and should always be free from state interference.

From all the above it will be seen that domestic society is of the greatest importance both by its institution, object and results. It should be held in the greatest reverence and never be allowed to suffer encroachments. For on it depends the good of all society, the welfare of government, and through its proper observance for most of mankind it is the means of obtaining their ultimate end; the key to temporal and eternal happiness.—Bishop Colton in Catholic Union and Times.

God orders our lives, when we do not interfere with His Provisions. What matters, then, what happens to us, since we are in our Father's care?—Catholic Columbian.

What an impressive thing it is—the Sign of the Cross! But what a grotesque and hurried gesture some people make of it when they quickly and carelessly sign themselves with that august sign!

PROFANITY.

A Buffalo man was arrested the other day and fined \$5 for using profane language, which, it seems, is a violation of a city ordinance. Just why this particular individual was singled out is not made plain. The newspapers say he profanely abused his wife. This, of course, may have had something to do with the case. But is not profanity the same, whether used in abusing the woman whom the man has vowed to protect, or used toward any one else?

At all events, it is a vile habit, alarmingly on the increase—a sin not only against the city ordinances, but against the Creator.

Father Coppens, S. J., recently said this on the subject of swearing:

"It has become like a mother tongue to some. If you walk along the street and hear passersby speak Italian, you know they probably come from the dominions of King Humbert; if you hear others converse fluently in French, German, Polish, etc., you are reminded of the lands where those tongues have their respective homes. What is the region where profane language, cursing, swearing, blaspheming, etc., has its natural home? I know of none but hell; it is the language of the devils and those who speak it as their mother tongue appear to be the children of God's lasting foe."

All of which is sad'y too true. It is quite impossible for many men nowadays to carry on ordinary conversation without using the sacred name of our divine Lord in almost every sentence, and even little boys on the street and elsewhere use language that is appalling in its brutality.

Thank God, the Church is persistently wielding her powerful influence against the prevalence of the awful habit. Holy Name societies are being organized everywhere. Their object is to do away with the senseless and deplorable use of profanity. In many cities these organizations have annual parades in which thousands of Catholic men take part. They are inspiring objects lessons.—Catholic Union and Times.

THE SIN OF ENVY.

A common sin of the day is envy. In fact, it is common in more particulars than one. It is common not only in its frequent commission, but we fear also in common in its infrequent mention in the tribunal of penance. In fact, it is to be feared that many have come to regard it always and under all conditions as a venial sin only. Forgetful of their early instructions in Christian Doctrine they no longer regard it as one of seven deadly sins.

It is defined as the repining at another's spiritual or temporal good, for the reason that it appears to lessen the glory after which we are striving in our efforts to excel others. Hence it is a sorrow that others are better than we are; that they have more advantages than we have, and that they are above us. From this it is evident that it is a product of pride.

Perhaps it is more readily recognized by its serious and sinful results. The most common of these are detraction and slander, joy at our neighbor's adversity and aggravation of his misfortune. Envy is the first parent to sin; the devil tempted our first parents to sin; Cain to murder his brother Abel, and it was envy which caused the Jews to condemn and crucify our Lord.

Such are its results. The remedy by which we may avoid them as well as the sin itself is charity. Charity, we are told, envieth not. "By this shall all men know that you are My disciples, if you have love one for another." Where charity reigns, where this love exists, envy can not enter.—Church Progress.

SICKLY CHILDREN.

More children die during the hot weather months than at any other season of the year. Their vitality is then at its lowest ebb, and an attack of diarrhoea, cholera infantum or stomach trouble may prove fatal in a few hours. For this reason no home in which there are young children should be without a box of Baby's Own Tablets, which promptly cure all stomach and bowel troubles. If the Tablets are given to a well child they will prevent these ailments and keep the little one well and strong. Mrs. Joseph T. Pigeon, Bryson, Que., says: "My little one was attacked with colic and diarrhoea, and I found Baby's Own Tablets so satisfactory that I bought a box without them in the house." These Tablets not only cure summer troubles, but all the minor ailments that afflict infants and young children. They contain no opiate or harmful drug, and may be given with equal safety to the new born baby or well grown child. There are limitations of this medicine and mothers should see that the words "Baby's Own Tablets" and the four-leaf clover with child's head on each leaf is found on the wrapper around each box. As you value your child's life do not be persuaded to take a substitute for Baby's Own Tablets—the one medicine that makes children well and keeps them well. Sold by all druggists, or you can get them by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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