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ERTHS.

rtment of Crown Lands and Forests Branch] Foronto, June 2nd, 1897. given that under authorouncil, Timber Berthsloned in the NIPISSING, RAINY RIVER DISne Townships of RATHAVIS, the North half of 
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D 4, D 5, D 6, on MANIcertain small scattered certain small scattered ict of RAINY RIVER, wilk by Public Auction, at the wn Lands, Toronto, at the ok p. m., on WEDNES-EENTH day of AUGUST

g conditions and terms of tion as to Areas, Lots and ised in each Berth, will be iteation personally or by thment of Crown Lands of the Crown Land E. J. M. GIBSON, nisssoner of Crown Lands,

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70, and is now open for the copie who have heretofore e and inconvenience of long ps to the seaside, and other forts, are gradually awaken to they have near their own retitiest spots on the Contin n obtain all the advantages genorely climate, bathing he fraser House is situated height of 150 feet, and comhecut view of the beautiful me it on every side.

Inling-room of "The Fraser" in the property of the property of the country of th

acity for 200 guests. The pro-erected an addition to the increase the accommodation e bar room has been removed and a barber shop and other leep provided. een provided. and Detroit River Railway ort daily, connecting at Lou-omas, running east, west and tant points.
WM. FRASER, Propietor,

FIVE MINUTE'S SERMOR. The Ninth Sunday After Pentecest.

. THE USE OF TEMPTATIONS.

"God is faithful, w.o. will not suffer you the tempted above that which you are able. (I. Cor. X. 12.)

There are Christians, dear brethren, who talk as if God were anything but faithful—Christians who look upon the trials and difficulties and temptation of this life as so many traps set by Almighty God to ensuare them. So i would seem, at least, from the excuse they offer for committing sin: "I was dreadfully tempted and could not re To talk and act in this wise is to do a great injustice to a faithful and loving God, and comes either from an imperfect knowledge of the nature of the temptation, or an ignorance of

God's providence in regard to it. Know, then, that we must be tempted, and this from the very nature of our existence. We are made up of body and soul-at present two conflict ing elements. There was a time when the soul, being the superior, had the right to command, and the body obeyed; but original sin destroyed that happy union of authority and submis-sion, and the result has been a pitched battle ever since-the body with its passions striving for the mastery over

the soul and its faculties. Now, brethren, in this conflict the soul has to contend with many ene mies. We have a battle-ground with in us-our own evil inclinations and inordinate desires — a source of con-tention ever present, which we will carry with us throughout life, and for every action, every impulse, a battle has to be fought and a victory or defeat has to be scored.

And, again, we have our enemies from without. The devil, who is always on the alert, ready to pounce upon us in our unguarded moments— who employs the world and the fiesh in order the better to accomplish his ends

this is our great enemy from with-

All this is not very encouraging, this perpetual struggle with flesh and blood, with powers and principalities. But we must never forget that we are not alone in this conflict; that we have God with us, a God. who is faith ful and will not suffer us to be tempted beyond what we can bear. We must also remember that temptation, of whatever kind, is never permitted save for our good, as a source of merit, the raw material out of which our glory comes. Our moral powers need exercise. This is a principle in the divine economy. The use of a limb strengthens it, while an arm tied up loses its power. So it is with the soul -without temptations and trials i would lose most of its spiritual vigor Things upon which much depends are worth nothing until tried, and an eternity of happiness or woe depends on the trials to which the soul is ex-

Let us understand, then, the true nature of these temptations. A temp tation may be said to be an allurement of the soul towards evil under the guise of something good, or the allure-ment of the soul to a forbidden good. It is this very appearance of a good to obtained that makes the temptation dangerous and sin at all possible. For no man is base enough or fool enough to commit a sin simply and solely be-cause he wants to offend God. For example: a man commits a theft, cer-tainly not for the mere pleasure there is in robbery—no, but because he discovers that there is to accrue to him some present good from his theft. It is, therefore, the apparent good in the temptation that makes it at all palat

So it happens, brethren, when the devil would lead us astray he transforms himself, says the apostle, into an angel of light, and we must be on our guard to detect him. If you were to meet, for instance, some venomous snake with loathsome spots upon his scales, his eyes full of rage, his head raised to strike you, hissing and show ing his fangs, there would be no temp tation to have to do with him; you would know that you had to do with an evil reptile, and you must either kill him or escape from him at once. But if, again, you were to meet, as you may meet in the tropics, a lovely little coral snake, its mouth so small that seems impossible that it can and so gentle that children may take it up and play with it, then you might be tempted, as many a child has be fore, to fondle it, wreathe it around the neck for a necklace, till the play goes one step too far, the snake loses its temper, gives one tiny scratch upon the lip, and that scratch is certain

So it is with most of our temptations they appear pleasant at first, but their string is soon felt, and we discover to our dismay that the wages of sin i death. Take this lesson home brethren; we must needs be tempted then let us fight our battles manfully knowing that God is with us, that H is faithful, and that His grace is sufficient.

Maltine with Coca Wine feeds the Nerves.

Maltine with Coca Wine feeds the Nerves.

Mare you all run down? Are you tired in body? weary in mind? Does lassitude burden and unfit you for mental or physical labor? Does sleeplessness rob you of mental force? make your days a weariness and night a torment? In brief, is life rapidly becoming a burden to you? Thousands are living in this miserable condition while relief from this worst of mental and physical conditions may be speedily obtained by the use of Maltine with Coca Wine. It is a real tonic, for it builds up the body, gives strength and vigor to the nerves, supplies pure rich blood, restores appetite, and adds wonderfully to the digestive power of the stomach. Maltine with Coca Wine renews every fibre of the body, gives mental activity. Maltine with Coca Wine is a builder—builds nerve, builds muscle, builds bone. It gives vim and nerve. It braces, not as a stimulating agent; it braces because it cures. That is what you need. All druggists sell it.

## OUR BOYS AND GIRLS.

Minding Mother.

Minding Mother.

Boys, just listen a moment
To a word I have to say:
Manhood's gates are just before you,
Drawing nearer every day.
Bear in mind, while you are passing
O'er that intervening span,
That the boy who minds his mother
'Seldom makes a wicked mad.

There are many slips and failures
In this world we're living in;
Those who start with prospects fairest
Oft are overcome by sin,
But I'm certain that you'll notice,
If the facts you'll closely scan,
That the boy who minds his mother
Seldom makes a wicked man.

Then be guided by her counsel,
It will never lead astray;
Rest assured she has your welfare
In her thoughts both night and day,
Don't forget that she has loved you
Since the day your life began.
Ah' the boy who minds his mother
Seldom makes a wicked man.

The German Emperor's Boys. The life of the German emperor ovs is by no means one of luxury or they are allowed only about an hour and a half a day to themselves, while the remaining time, even on holidays, given to study and physical culture p to the age of nine, life for them is ne grand holiday, but after that work egins. Here is the routine followed: summer they are out of bed at 6 'clock (in winter an hour later) Breakfast is served at 7:30, and con-sists of one cup of tea and a roll; from to 9:30 they are studying, then a second breakfast of bread and water tinged with red wine, is supplied. Immediately afterward they work at their books, though the time is divided until 1:15 with some physical exercise in gymnastics and horse exercise. After dinner which is spent with the military and civic governors of the castle, they have a brief breathing time to them-selves. But this soon passes, and they are again with their tutors studying science and music until 6 o'clock. Thereupon supper is served, and at 8 o'clock all are in bed. The boys are considered very proficient in the saddle and in all other outdoor sports.

" First and Last."

Elizabeth Stuart Phelps, in her pub lished reminiscences, gives an account of her "first and last" deliberate falsehood. "Once," says the author of Gates Ajar, once I told a lie (I was seven years old), and my father was a broken-hearted man. He told me then that liars went to hell. I do not re member to have heard any such personal application of the doctrine of eternal punishment before or since, and the fact made a life-long impression, to which I largely owe a personal preference for veracity. Yet, to analyze the scene strictly, I must say that it was not fear of torment which so moved me; it was the sight of that broken face. For my father wept nly when death visited the household did I ever see him cry again — and I stood melted and miserable before his anguish and his love. The devil and all his angels could not have punished me into the noble shame of that mo-

And yet what is the anguish of an earthly father compared to the grief we cause our Father in heaven when we sully our souls with falsehood? devil is the only lover of lies and of liars.

your shoes a moment more than is necessary. It takes just about a minboot than it does in a lop sided affair, with half the buttons off.

Every girl should learn to make her habit of overlooking your things, and you will like it wonderfully. You will have the independent feeling that you matters. The relief thus given to as old and worn as she is, you will know how much "every little helps."

How Social Success is Won. "I think," writes Ruth Ashmore, addressing a reply to a girl correspond-ent who asks how to become a social success, in the Ladies' Home Journal, that you will be a social suc cess, for you are pretty to talk with, and pleasant, too, to look upon, but you must remember every day and every hour of your life that social success is only obtained by continued thought of the value of little things. The little pleasures are really great ones, the little courtesies are keenly appreciated, and the little politenesse are those that will make you not only a lovable girl, but a lady. I think to be a social success you must be that. Reformers are prone to say that the finest name that can be given to you or to me is woman. Perhaps that is true. But it seems to me that you should also wish to be called a lady. You are a woman by birth, and a lady because of your tact and good manners. There is many a woman truth-ful and honest, but so lacking in tact that she cannot possibly be called a womanly.

Habitual Silence.

Webster defines judgment as "a sentence, an opinion." The judgment of those who are not appointed judges is too often a careless opinion that becomes an irrevocable sentence. The ?udges of our law courts are men selected for their wisdom and knowledge. They must be rigorously impartial, keenly penetrating, gravely deliberative. They must know the shadings of good and evil, the proportions of cause and effect. So far as it is humanly possible, the judgment of a judge must be flawless. He is called upon to sentence his fellow creatures, to punish the guilty and clear the inthe natural order of things, teaches most forcibly the true lesson, that no one with the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the natural order of things, teaches most forcibly the true lesson, that no one who is uniformly respectful and considerate to age was ever known to be uncivil to a friend or an inferior. the lawyers-must not affect his de | And is not here the practical applies

judges are heedless of justice Who are the illegal judges? hearts, opens all doors, smoothes all roads to success and admits him to all Those who rashly judge their neigh bors; those whose hasty, irresponsible the fortunes which the world reserve opinions are sentences of suffering and to its favorites. for their fellow-creatures judging makes us little-minded," says Father Faber. And the little-minded,

A contemporary writer says: "It is a good rule to say little until headway; while you are battling with you have thoroughly made up your mind and then not to hesitate in are on the right road, and the difficulty your statements. The temptation of the average man is to express some opinion at once, but if that is changed is lost. Let others do the wrangling. Your opinion will have all the more influence if you come out strong with it at the close of the discussion, when not only are the others considerably in doubt as to what they do want, but you have also had the advantage of hear-

ing many sides of the case. Since it is in youth that habits good or bad are formed, we advise our boys and girls to cultivate the gift of habitual silence, sternly repressing the evil impulses of hasty, unconsidered speech -Catholic Standard and Times.

## CHATS WITH YOUNG MEN.

The following is a synopsis of Judge Daly's address to the graduating class John's college, Fordham, N. Y. It contains so many points of interest to our young men that we gladly reproduce it here for their benefit :-

How to Win Success. eager for is success in life. If one were to stand up here and announce that he could impart the secret of success he would be heard with breathless attention, and if what he said turned out to be true, he would be the most popular speaker these walls ever list-ened to. But no one will ever venture, except in the most general way, to prescribe the means of success, though any one may hazard certain suggestions; and I have a thought which I would like to impart to you at According to Holy Scripture a thief is better than a liar, "although both shall inherit destruction." A lying tongue is hateful to the God of Truth, and the ing to have been thrilled by the ing to have been thrilled by the observation of the writer that of the Learn to Work.

the other solemn injunctions were laid upon us to be disregarded at our peril, mother to darn your stockings; attend but the observance of this one must be we meet with strangers, friends grow a little apart as the roads branch off which each will choose, but all, all, pointing the way to success. to this simple duty yourselves. Fine have been inexpressibly dear to the darning is really an accomplishment. paternal heart of the great Law giver. Take the care of your entire wardrobe, since He held out an inducement of f possible. Don't let a button be off earthly advantage as a reward for obedience. It is the command that we honor our father and mother, that our ute to sew one ob, and oh! how much days may be long in the land. What better a foot looks in a trimly buttoned practical application has this injunction and this promise to the question of

success and failure in life? Of course your first thought will be own simple articles of clothing. Make that this mandate will bear no such the work a study. Once get in the narrow construction as confines it to our individual case or our own family circle. For of what advantage is it that you honor your parents if I and need not wait for any one's conveni- the rest of the world may treat them ence in repairing and making, but with dishonor? It is manifest, therethat you can be beforehand in all such fore, that this command is intended to secure a general reverence for age and your weary mother will be more than necessarily a respect for its experience you can estimate. When you become and teaching and all that we are accustomed to associate with the weight of years. And what is the reward held out for compliance? What in the way of material prosperity is assured by a promise attached to a mandate capable of such universal extension? surely, the dragging out of an exist-ence already fraught with the distresses of life, so that the promise to we would expect from infinite love. To quote again from the master-mind ontemplating the aged man bowed with griefs, "He loves him not that on the rack of this rough world would stretch him longer.' know, that for the fulfillment of this warded, of wishes fulfilled, of fortune,

> length of days. cess, is that it is too simple. We may were planted in our path. Despair

be told that the complex machinery of tion of our suggestion? From observ How difficult it is to be a just judge; ance of this simple and plain injun how awful is the thought of taking upon earth the place of the Just One in Heaven! Our legal judges realize the that kindness, charity and forbear that kindness, charity and forbear solemnity of their responsibility; our ance which make their happy possesso illegal judges are heedless of justice an universal favorite, which wins a

There is one virtue without which Silence makes us great hearted, and all others are unavailing, and that is udging makes us little minded," says for most of the mischief and misery of task which did not become more onerous as we went on Gentlemen, ob-stacles only prove that we are making headway; while you are battling with difficulties you may be sure that you which seems insurmountable is in variably at the threshold of success This is not only true of particular later the full force of the final opinion tasks, but of life as a whole-of life which has been so often and so profit ably depicted in allegory, that I shall venture now to use that familiar form to illustrate what I have in mind.

I picture to myself two mountains whose tops are bathed in light while their bases are wrapped in darkness. They are of equal height, reaching to the clouds, and one takes the firs beams of the rising sun and the radi ant promise of the morning, and the other is bathed in the glory of a sur that knows no setting. One I shall call the hill of youth and the other the hill of fame and fortune. On the firs you are now standing to take your lorious start in life, feeling the vigor of the new day and clothed with the brightness that poet and painter pic ture for the angels. You look with eager glances across to that other mountain with its temples and trophies and monuments of success, and you say each one in his heart. "Before my life is done I will write my name on

the imperishable roll they bear."
Your anxious monitors at your side point downwards. Between that emi-nence and your own stretches a valley the gloom of which is impenetrable, and which must be traversed to reach your destination. In it are the paths of the lives we are to lead; the paths we are to choose. Impenetrable as is the mystery of that region — for it is our future which no man can foreseevet you have no fear, for you know that, dark as it seems, once you are in its depths the radiance about you will penetrate the gloom and light you on your way. You enter upon your journey, you descend; for a little way you are in the bright rays of the morning. Then by degrees the light grows ten commandments there was only one to which a promise was attached. All we meet with strangers, friends grow

pointing the way to success. Your road is chosen, it is thronged with eager travellers, and at first all seems easy: each one is helpful; and it is not difficult to discern the road stretching before us, only there is one disappointment - it seems long, very long, and it never seems to lead up ward. When the disappointment grows keenest and the way most weary, voices are audible that call us this way and that, to follow paths that open to the right and to the left and seem to lead directly upwards by easy steps. But we hesitate to take them because though they go up they don't go the right way. The signs we follow, the guides we consult all tell us to keep that long and straight and weary road

and we resolutely follow it. But there are sudden changes in There is sudden gloom, and store. we are alone. The road is there be neath our feet, but every step is uncer tain, full of peril, and we begin to stumble. Blind and helpless, there is none to tell us if we must go halting on, but at every step we are lured to stay, to turn, to rest, to yield, to give up the struggle. Others do it. Friends suddenly emerge from the prolong it is only to increase burdens gloom ahead and turn to these lights on already hard to bear. That is not either side crying out that the game is what we would expect from infinite not worth the struggle, that they will Justice; it would, in the language of give it up. We see others cast off as dogs the burden of good habits and the greatest English poet, be "to ke p dogs the burden of good habits and the world of promise to the ear and good resolutions we have all carried break it to the hope." It is not what ever since we were furnished for our ever since we were furnished for our journey. We see them cast them off crying that burdens keep us down, that we can get on better without them: and then they dart forward with a swiftness that mocks our weary steps No, we feel, we And we never see them again.

We press on, and we press on alone. know, that for the fulfillment of this gracious promise we have the assur-ance of a life as full of happiness as it dead within us. Each step is only to will be full of years, of laudable ambitions realized, of honest industry re- What takes us on? It is that when we set out we resolved that we would fame, honor, love, friends, distinctions, never give up. We are outstripped all that we could ask for in asking for | in the race, we are hampered, but we th of days.

The only objection that can be and yet, as we speak, as if to deride lady. If, therefore, you wish to have society approve of you you must be ladylike and tactful as well as well as well as ladylike and tactful as well as

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what avail our struggles to press on our days of toil, our burdens, the heat, the thirst, the self-denial, if we must perish here and lie with the undistinguishable multitude that have come before us? For at this point indeed the ground is whitened by the bones of many who have lain down and died of despair. But Hope like a spirit whispers, Persevere! and Faith like a spirit whispers, You have come the right road, and surely the right road cannot end like this! and Reason like a spirit calls, What a time to despair!

If the way is steep it is because you are on the upward path at last! Up! seek! Look for a foothold; gain but that, for on the upward path the first step is the only one that costs! Nerved in every energy of mind and body, roused to the task, you search, you find a foothold, you cling to it with the desperate conviction that that first foothold is the beginning of success! And you are right. Soon voices from above encourage you, willing hands are stretched out to help you, strong arms bear you up, you rise as if on wings, higher, higher, until the full glory of the mountain-top shows you name already inscribed imperishably among those who have well done what they have well begun. And now you turn your gaze backward, not upon the gloom and the labyrinth you have

traversed, for all that is forgotten in victory; you turn your gaze with lov-ing solicitude back to that mountain of youth where countless throngs are again pressing on to the journey of life, and you call to them to have no fear, that with faith and hope and courage and reason — for all these makes perseverance—there is no obstacle they cannot surmount, no danger they cannot avoid, no allure ment they cannot resist, no resolve hey cannot accomplish.

May the success of which Judge Daly speaks crown our young men's life's nistory. It is his who wills it; may it ba vours.

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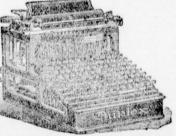
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