OUR BOYS AND GIRLS

Think of the Star Patches. When Alfred Tennyson was a boy, he once gave a very wise piece of advice to his older brother, Frederick. The latter was going out to a party and was very shy at the thought of it. The future poet, who used to spend a good deal of his time in studying astronomy, deal of his time in studying astronomy, said to him: "Fred, think of Herschel's great star patches and you will soon get over all that."

Self-forgetfulness is by far the best cure for this troublesome affliction of

shyness. The nervous person imagines that everybody in the room is looking at him or thinking about him. If he detect any lips curving into a smile he jumps to the conclusion that it is provoked by some eccentricity of his own dress or behavior. He interprets the whispers exchanged by two people in the opposite corner as having himself for their subject. The fact is that he is by no means the centre of the as-sembly. Indeed, there is no one there to whom he is so important as he is to himself. As soon as he realizes his comparative insignificance, forgets him-self, and throws himself heartily into whatever may be going on, his dis-tressing sensations will speedily van-

It is not in social intercourse only that we suffer from giving our own selves too prominent a position in the world of our ideas. Both in childhood and in adult life there are many occasions when we are tempted to think of ourselves more highly—yes, and to think of ourselves more—than we ought to think. The remedy is to look away to the great star patches; to remember how large the world is, and how very small a part of it revolves round our own selves; to cultivate a wholesome sense of our own unimportance in the presence of the vastness of the world outside. Especially will the thought of God Himself teach us due humility: for it is in the light of the perspective of eternal things that we perceive how slight, after all, is the difference between man and man.

Girle Good Manners.

Graciousness, kindness and sweet ers will cover a multitude of beauty

Exhibitions of selfishness and rudeness—they are quite the same thing—will doom the prettiest girl to wall-flowerism. The old adage that "beauty is as beauty does" is true, fearfully true. When beauty sits with her back to people, and has the sulks, forgets the rights and privileges of other folk,

beauty is decidedly horrid and ugly. Graciousness is but a matter of forethought, of being conscious of the mforts and wants of those about us. To be polite is not to be "putting on airs," as some misguided and mistaken mortals seem to believe. Many indi-viduals are unpolished because they have not been in environments that brought about culture and refinement, but there is in everybody's heart a consciousness of what is kind, gracious To be well-bred is to show respect to the fellow passengers on this jolly train of life. To push ourselves ahead of weaker ones, to go our way unmindful of the discomforts of everybody else, is to be a bore. Society will not endure such exhibitions of bad manners—called bad manners, to be sure, but selfishness it is, and nothing more

It is nice to rise when somebody Why? Because it ness. Indeed, one leaves the room. Why? Because it shows thoughtfulness. Indeed, one should not be thrown into jail because one forgets, or even does not know that such evidences of respect are expected. But—well, it costs so little to be sweet-mannered! In fact, it costs ot a cent's worth except a little time, little thought and carrying these thoughts into effect.

od manners should not be put on and off like one's Sunday frock. What is due to strangers is also due to one's own family, even the cook and the manorfall-work and the butcher's boy are entitled to a certain amount of consideration. Who cares a rap for the entitled to a certain amount of consut-eration. Who cares a rap for the girl who prattles and tattles and makes a great fuss over some other girl who has more money and better annoy and show unbearable arrogance to her kitchen maid? Her good man-ners are for display only. They are perishable. Good breeding never perishable. Good breeding never wears out. It is just as good this year as it was last, and next year it will be even better. The more you use fore-thought, consideration and human kind-ness, the broader and more beautiful will these attributes of the gentlegirl's soul grow and expand and shine forth.—Helen Follett Stevens.

The Right Road to Success.

One of the merchant princes of large Canadian city was asked to tell of struggles, and the recital proved to be of more than ordinary in-

was next to the eldest of five ovs. His father was a civil engineer. whose work was, for the most part, in distant places, and practically de-prived him of home life, so that the entire care of his sons was left to his

Returning from a sojourn in South America, the father found that his two eldest sons had matriculated at the university with the intention of taking a ollege course. He told his sons that they could go to college, but he urged them to also learn a trade, strengthenwhen he was in charge of the construc-tion of a railroad, he advertised, at the situations in any well-ordered business houses. Here are a few of them: same time, for a time-keeper and for an expert bridge-builder. In response to the first advertisement he had a number of applicants, including young men and old men, university graduates, society young men, clerks, school-teachers, and who made strenuous efforts to obtain the position. Some offered letters of recommendation from high dig-; others sought to bring personal influence to bear, yet the renum-eration was only \$7 per week. Only one man responded to the second ad-vertisement. He arrived with his hands in his pocket, and his hat on the back of his head.

"You want a good bridge-builder, eh? What are you offering?"

"Four dollars a day," was the an-

swer.

"Then you don't get me," and swinging around he was going out of the door when the engineer called him back, questioned him as to his experience, and, being satisfied on that point, engaged him at a salary of \$5 a day.

"There,boys," said the father, "that shows the difference between being a master of a trade and a master of

master of a trade and a master of

So profound was the impression made upon the boys by this talk that they decided to learn a trade. After much consideration, one chose that of watchmaking, the other that of manufacturing jewelry. Both of the boys were duly apprenticed for five years.

Their father advised them to fit up a workshop in their home, in which to spend their evenings. This they did,

with the result that, later on, but be-fore they had passed their apprenticeship, and while their wages were only a few dollars a week, they were earning several times that amount by extra work done at home.

During the first year of their apprenticeship, they were paid nothing. The second year each received \$1 a week. In the fifth year each was paid a salary of \$12 a week.

The watchmaking brother, by perfecting himself in his art, had made an excellent watch entirely by himself. Just after he completed his apprenticeship. the position of chief watch repairer in a leading establishment became vacant. He applied for it, but was about to be refused because of his youthfulness, when he bethought himself of his home-made watch, and produced it as an evidence of his skill. He at once secured the coveted position, at high wages, and held it for some time, carefully saving every penny he could until the way was clear for himself and his brother to be gin business on their own account.

This they did in a small way, but, as may be easily imagined, prosperity soon rewarded their industry and economy and their firm grew to be one of the most important of its kind in the

country.

As the three younger brothers grew up, they were given employment, and are now in charge of different de-partments, the detail of which they have thoroughly mastered.

Another circumstance is worth noting. As soon as the boys began to earn wages, their father required them to pay something to their mother for board. This they did regularly, until

they established homes of their own.

Looking back over their experience, and testing by it the value of their father's advice the brothers are satis-fied that it was thoroughly sound and that they were wise to follow it so implicitly.

CHATS WITH YOUNG MEN.

It is not an easy matter to gain the finitely easier than to gain the unqualified approval of oneself. Yet no man be accounted successful until he has won his own respect,—the approval of his conscience.-" Success

For Lent.

Whatever other penances young men may perform during Lent, this departmay perform during Lent, this depart-ment recommends to them to give up drinking liquor. No whisky or beer from now on until Easter! Some per-sons say: "I can take it or I can leave it alone." Let us see them leave it alone, at least for Lent.

Overcoming Obstacles.

However great the obstacles between you and your goal may be or have been, do not lay the blame of your failure

Other people have succeeded in overcoming just as great obstacles.

Remove such hindrances from the

put on way to go around. Even lead them a little distance and cheer them on.

vironment.

vironment and dominates circumstance.

It all depends upon the amount of

No Apology. "Be men," said the doctor to his class of bright-eyed students, "strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Don't be apologies for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses? 'That's his way: we always have to make allowance for that.' 'He is so quick-tempered that it often makes him unreasonable; but he's good hearted down under all.' 'You can count on him if you take him in the right mood, and so on. I charge you to be masters of your moods, your tempers, and your ways. Never let them get so strong that they shall misrepresent you to the world, that you shall be known by them rather than by anything else that may be in you. No one has a right to do business on the patience of his friends, or to pect those about him to excuse the faults and weaknesses he can remedy. What the world wants is the man who has honestly made the best of himself, and who needs no apofogy."

The Unacceptable Young Men.

A trade magazine gives a list of the boys who are the first to lose their

The exquisite young man who parts his hair in the middle and is shocked

The luxurious youth who has twentydollar-a-week tastes and habits, and a

ten-dollar-a-week salary.

The young man who hasn't sense to do anything unless he is enough

brush and comb and other toilet requs-

brush and comb and other toilet requsites, and the young man who is so wrapper up in the use of these that he has thought for little else.

The young man who wears flashy jewelry, exhales an odor of musk, wears wide stripes, daring cravats, violent checks, and is generally "horsey."

Tae Effect of Building and Loan Associations on Society. ciations on Society.

The following article of Right Rev. Bishop O'Donaghue of Indianapolis, will be read with interest by many of our

What I have to say on this subject is

already pretty well known. The liter-ature published by enterprising build-ing associations is elaborate and shows good work done by these institutions. My province, however, is to show what effect these associations have on society; whether they make a com-munity better from a moral standpoint; whether men who subscribe for stock and pay their dues become better citizens, become more economical, care for their families better, or is the contrary the result.

I shall commence by stating the gen eral proposition that the influence of building associations on a community is in many ways beneficial in a marked degree, for the following reasons: First—All men, whether in business or not, are likely to be involved in

debt. The building association method makes the payment of a debt or obligation not only possible, but oftentimes easy. The payment of a man's honest debts is the evidence of his integrity as a citizen, and his worth as a neighbor in the community in which he lives. The man who would pay his debts and cannot do it with earnest effort is discouraged, gives up the fight, loses ambition, and often becomes a useless or mischievous member of society. Now, in my judgment, the building association method furnishes the debtor with the best means of paying what he owes and of saving his reputation in the community where he lives. The man who does not meet his obligations is soon rated below par. Nothing on this earth or beyond it can make a dishonest man honest. No bailding association can do the impossible. I am not now referring to that small class who do not care to do right. They are found everywhere, but as I think, not in large numbers. But give the man who is willing to pay his debts a chance to do it, and he is made a better man.

Another beneficial effect of the building association on society is this: It gives the man who commands no capital but his daily wages an opportunity to furnish himself with a home that he can his own. This is the best way to make a good citizen. When he becomes a property owner, however small his holding may be, he at the same time becomes interested in public affairs, pays taxes and takes an interest in what going on in the county and state where he lives. The home is the foundation, the ground-work on which a healthy community is built. Without the home there is only a moving, roaming population. The man who owns a farm or a house will give more attenhis family may live and call their own.

I have tried to obtain statistics to show obtain any figures that would be confor one hundred and sixty-nine families, and one hundred and well says:
ten of these were purchases made through the means and inducements which different and the same of the offered by this association. Now you

it teaches people economy, and furnishes them with a means to save their earnings. The worst bank a wage-worker can deposit his money in is his pocket. The laborer is poor during the week; he is rich on pay day; but the fool and his money are soon parted. The savings bank had its day; it had also its victims. It is about gone from this part of the country and the very name has become opprobrious. meant loss of hard-earned dollars. have seen this problem worked out in this city, and other gentlemen here have seen the same thing in their cities and towns. The laborer who can lay aside a little each week for an emergency need not now go to the shaky savings bank but to his local building association, where he knows his money is not only safe but will bring him a good percentage of profit. He is in this way encouraged to save his surplus earnings, and becomes a better

> This fact. I think, will be admitted, that it is the hard worker who spends his money in extravagance of drink on Saturday night, where Saturday after-noon is pay day. This evil used to be more common in cities than it is now. I attribute the change to the building associations. They are the best temperance societies that were organized. You may convince a man by argument that he should stop his foolish extravagance, but to reform him and improve his conduct the best way is to show him a practical and safe way of saving his money. This the building association does, and makes him a better man.

Carrying Our Cross.

The cross strikes the wounds and likewise heals them. St. Helena cured the sick by the touch of the true cross of Christ after the other two crosses had been applied without any result. Likewise, the cross which we receive

WHY JESUITS ARE HATED.

A cable dispatch from Berlin dated January 28 states that Herr Spahn, in behalf of the Centrists, interpolated the Government in the Reichstag regarding the attitude the Bundesrath was likely to adopt towards the bill passed in February, 1899, rescinding the Jesuit exclusion law. The Imperial Secretary of State for the Interior gave Protestant prejudice as a reason for not allow-ing the German Jesuits the benefits of the bill passed in their favor three years ago. He said that this prejudice imposed upon the Government "the necessity for the most mature consideration." He might as well have frankly declared that the Government does not think that the Jesuits possess rights which it is bound to respect and that it feels safe in inflicting a species of in-justice upon them that it would not dare to inflict upon other German sub-

It is easy enough to trace the genesis of the prejudice to which the German Imperial Secretary for the Interior re-fers. When St. Ignatius founded the Society of Jesus in 1534 Protestantism was sweeping over Germany, threaten-ing to engulf eventually all Europe. The Sons of St. Ignatius not only stemmed the flood but forced it back. From that moment they became shin-ing marks for assaults of all kinds. The resources of vilification were exhausted in the endeavor to blacken their character. No lie was too monstrous, no misrepresentation of the motives actuating them too gross, no crime too revolting—all that malice could in-vent and credulity accept was con-scripted into the service of those who unable to meet the Jesuits in a fair fight, resorted to defamation as a

substitute for argument.

By dint of iteration the vile calumnies set affoat by the enemies of the Jesuits were accepted as self-evident truths and, finally embodied in language, became a part of the intellectual life of Protestants. We all know what the word Jesuitical suggests to the Protestant mind. It stands for all that

s cunning and unscrupulous.

Again, we know how their enemies have fastened upon the Sons of St. Ig-natius the vile calumny embodied in the axiom, "The end justifies the means. It makes no difference that the Jesuits have repudiated the immoral teaching set forth in the words we have just quoted. It was only recently that the general of the Jesuits offered a reward if any one would adduce from any book that "the end justifies the means Jesuit doctrine. The reward will also go to any one who will be able to show that in any Jesuit college or institution of learning in any country the Jesuits have taught that evil may be done that good may come from it. Do you think, reader, that this repudiation of the stock calumny against the Jesuits will have any effect? Not at all. It will be handed down to succeeding generations of Protestants, by whom it will be believed as implicitly as it was by their a fathers.

In the meantime the Sons of St. Ignation to the property than one who rents or leases it. Now the building association plan of accumulating means is beyond all question the best ever developed all question the best ever developed and the control of the Church Militant. There in vised to enable the ordinary wage-the forefront they stand receiving the worker to secure a place where he and shock of battles. As M. Henri de Ladeveze, a distinguished French scholar, points out in an article in the how many houses were built by this current issue of the Open Court means in Indiana, but I was unable to (Chicago) they are not actuated by per-(Chicago) they are not actuated by personal motives. The Constitution of the sidered reliable. I may say, however, Society of Jesus pledges its members to that one association in this city has a life of poverty. It also shuts them been the means of securing homes out from ecclesiastical and civil preferments of any sort. M. Ladeveze very "The order founded by St. Ignatius,

which differs from others in so many ways, differs also in this, that its members can not accept any dignity either civil or ecclesiastical; they can not become either Cardinals, Bishops, or even simple canons—unless the Pope forces

Williams Pink Pills, and after using eight boxes I was completely restored to health. I feel that Dr. Williams Pink Pills saved my life and so to do on pain of committing sincerely hope my expands in. The words that Dante saw mortal sin. written in black letters over the gate of hell: 'Lasciate ogni speranza, voi ch'entrate' (He leaves all hope behind who enters here) would not be out of

Even their bitterest enemies pay a tribute to the services the Jesuits have rendered to science, literature and learning of all kinds during the last three centuries. We need not go be-yond the limits of our own country to gather evidences of the great things they have accomplished as explorers and civilizers. The historian, Parkman, has told of their trials, suffering, and triumphs on American soil. The work they have done on the American continent they have duplicated other lands. They can literally apply to themselves the words Virgil puts in the mouth of Aeneas," What place on the earth does not bear traces of our

Why, then, the prejudice to which the German Imperial Secretary of the Interior referred to as an excuse for denying the German Jesuits the rights which are theirs under the law? M. Ladeveze gives the following answer to this question: "Shall we consider the Jesuits as

private persons? There are very amongst them, as everybody admits, who give any serious cause for complaint; no other body has ever counted so few unworthy members. It is always their spirit that is attacked. But I have already said that their spirit is the spirit of Catholicism, whose best representatives they are. Let their opponents reproach them with being Catholicism. Catholics, if reproach them they must; but let those of us, who are conscious of the injustice of such a reproach, recognize the good in them; as to the rest, let us remember that they are human, and therefore, subject to the faults and failings we all share, but The remarkable youth who invariably knows what a customer wants better than he does himself.

The young man who is ignorant of the use of soap and water and hair-



indulgence at their disposal when it comes to dealing with themselves."

SURPRISE

Yes, that is the secret of the hatred manifested towards the Sons of St. Ig-natius. They are Catholics who have sacrificed everything which men hold dear in the service of the Catholic Church. St. Francis Xavier, turning his back on worldly honors, leaving family and home and going to the uttermost ends of the earth to carry the glad tidings of the Gospel, is a high type of the Jesuit. He, too, was hated in his day by the Dutch Protestant traders in Japan. They could not say anything derogotory to the man, but they iden-tified him with the Church of which he was so brilliant a soldier and, there fore, could have no love for him. Neither can the enemies of the Catholic Church in our days have any love for the Jesuits .- New York Freeman's

NERVOUS TROUBLES.

Makes Life a Source of Constant Misery.

THE SUFFERER IS CONSTANTLY TIRED AND DEPRESSED, WILL STARTLE AT THE SLIGHLEST NOISE, AND IS EASILY

IRRITATED. There is no torture more acute and intolerable than nervousness. A nervous person is in a state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise; is oppressed by a feeling that something awful is going to happen; is shaky, depressed, and, although in a constantly exhausted state, is unable

to sit or lie still. If you are nervous or worried, or suffer from a combination of langor and constant irritation, you need a nerve food and nerve tonic, and Dr. William's Pink Pills are absolutely the best thing in the world for you. You will find after taking them that your feelings of distress and worry are being rapidly replaced by strength, confidence and a feeling that you are on the road to full and complete health and strength. Get rid of your nervousness in the only ssible way-by building up strong,

Miss Ina Doucet, Bathurst, N. B., says: "Words fail me to adequately express what I owe to Dr. Williams' Pink Pills. I was attacked by la grippe, the after effects of which took the form of nervous exhaustion. The least noise would startle me and I would tremble for some time. I used several medicines, but they did not belp me, and as time went on I was growing worse and was so nervous that I was afraid to remain alone in a room. I slept badly at a start that would compel me to scream. The trouble told on me to such an extent that my friends feared for my recovery. At this time my aunt us me to try Dr. Williams' Pink Pills, mmitting sincerely hope my experience will bene-

These pills never fail to restore health and strength in cases like the above. They make new, rich blood with every dose, strengthen the nerves and thus Place on the doors of the houses of the Area of the Society of Jesus as applied to ambifor rheumatism, sciatica, partial paralysis, St. Vitus dance, indigestion, kidney and liver troubles, and the ailments that make the lives of so many women a source of constant misery. Bright eyes, rosy cheeks, and an elastic step is certain to follow a fair use of this medicine. Be sure that the full name "Dr. Williams' Pink Pills for Pale People," is on every box you buy. All others are imitations. If you do not find these pills at your dealers, they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

BE SURE that your blood is rich and pure. The best blood purifier, enricher and visalizer is Hood's Sarsaparilla. Be sure to Get Hood's. A Sure Cure for Headache. Fallhous headache, to which women are more subject han men, becomes so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant and distressing effort to free the stomach from blie which have been me unduly secreted there. Parmelee's V. etable Phils are a speedy alterative, and in neutralizing the effects of the intruding blie relieves the pressure on the nerves which cause the headache. Try them.

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Perry Davis', 25c, and 50c.

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The former will find in Parmelee's Vegetable
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they are surprisingly cheap considering their
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excellence.

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