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D. EGAN, D. EGAN, THE PEACE (F CHRIST.

"And let the peace of Christ rejpice in your hearts, wherein also you are called in one body."

Did Christ breathe a spirit of peace upon the world? Did He bequeath that tranquility of soul and joy of heart that is found in perfect happiness?
True it is. That was one of the effects of His appearance among us. Not the least of the results of His mis sion to this world was to give to each soul who believes in Him and keeps His word a conscious expression of true inward content.

It is surprising how often Christ Himself referred to this fact. When He appeared to His disciples, He always had the sublime words "Peace be to you" upon His lips. There is no part of His last discourse so encouraging as when He said: "Peace I leave with you; my peace I give unto you.
Not as the world giveth, do I give unto The angels heralded forth the true significance of the coming of their King when they sang: "Glory to God in the highest, and on earth peace to men of good will." These few references will suffice, though the inspired writings are full of such passages.
They prove beyond doubt that tranquility of soul is the lot of those who are in union with their Master, that union which is formed only by living up to the teachings which He intended should govern the world. The reign of Christ is the reign of peace.

But it is not necessary to rely solely upon the inspired Word of God to show the truth of this statement. Experience, the world over, will testify to the fact that peace and happiness are the rewards of virtue; while re morse and sorrow are the penalities of vice. Virtue consists in living up to all the requirements of religion, and when these are complied with the soul is satisfied; and just in proportion as and her good friends acted as waiters they are not complied with, will this satisfaction disappear.

Everyone knows this to be true. It is no secret that sinners are the most unhappy of men, and most at war with themselves. They have no peace night or day. They must be continu fighting their own conscience. By following a life of sin they may experience a moment's natural gratification, which is destined to be the most short-lived of pleasures, and will leave nothing behind but bitterness and pain. For instance, the drunkard finds more real bitterness the day succeeding his debauch than he found pleasure in draining the contents of the glass; the thief disposes of his illgotten goods in fear and trembling ; the criminal crouches in his cellar in dread of the consequences of his misdeeds; the breaker of natural laws will be taxed until his system is broken down and his health destroyed. So it is with all offenders. They fight with themselves, because their conscience is against them; they are at war with God, because they do not listen to His word; they quarrel with nature, because they persist in doing things that nature sternly and strictly forbids.

It can be even shown that infidelity is a cause of remorse, uneasiness and discontent. A great scientist expressed the feeling of his class by wishing that there was nothing beyond mere sense perception; he would wel-come the destruction of this world and all that it contains by some rival celestial body. The infidel's mere earthly joy does not satisfy. It never can, for the soul was made for something

On the contrary, peace and happiness come with virtue. The most virtuous are those who live as Christ directed them to live; that is to say, directed them to live; that is to say, in the Ladies' Home Journal. by leading a life according to His teachings. Christ insisted upon the practice of natural and supernatural virtues, and where these are, the peace of the Saviour of mankind will find its resting-place. Do not, therefore, be led to believe that content is the lot of the irreligious. It is not, nor can it be.

It may not be to the liking of most people to obey the laws of God, because they compel them to fight against many natural inclinations; but we prefer to do many things that are not pleasing. We take medicine and undergo operations to drive away sickness and insure health; but who takes the one or submits to the other with pleasure? No one. It is the same way with the teachings of religion. We allow them to govern us, not through any special liking for them, but because we know that they alone will produce the most wholesome effects on the whole being of man.

much happiness and sweet consolation in their state? It is puzzling to most people. They undergo sacrifices and submit to privations that astonish the world. They give up many natural pleasures and gratifications; they bury pleasures and gratifications; they bury things to say. Compare your need themselves away from the world; they with that of others before you take up are taunted by jeers and criticisms. would make them very unhappy. Not workers only to add a pleasure or an elegance to your comforts would be ex-

and that sorrow which does not reproach, can dwell together and make might leave many a chance open to the severest trials easy to bear. No one can understand the great consolation of a religious life except those

tion of a religious life except those who faithfully lead it.

But it would be a mistake to imagine direct." that you who are in the world cannot f good will. Be loyal to the principles content which can hardly be explained away except by saying it is divine.

—Chicago New World.

OUR BOYS AND GIRLS.

Stretch it a Little. Trudging along the slippery street, Two childish figures with aching feet And hands benumbed by the biting cold, Were rudely jostled by young and old, Hurrying homeward at close of day, Over the city a broad highway.

Nobody noticed or seemed to care
For a little, ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas-jet
Which flung abroad its mellow light
From the gay shop windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks and fell
On her own thin fingers, stiff with cold,
"It's not very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the need of two
Would double the warmth and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys
In homes o'erflowing with comforts and joys
See how far you can make them reach—
Your helptul deeds and your loving speech
Your gitts of service, and gifts of gold;
Let them stretch to households manifold.

A Happy Birthday.

To day is some one's birthday, isn't ? To day always is. Supposing you had heaps of money, how would you like to spend your birthday? "O o o oh!" we can imagine we hear you exclaiming, 'would'nt I make it a happy day!"

rich young Connecticut girl recently. This child of fortune ordered a sumpucus banquet and invited her congenial friends to help her in her happy birthday plan. The feast was spent in the county poorhouse and was eaten by the paupers. The generous young girl and attended to every want of the poor, homeless old people. Small wonder if these outcasts looked upon their young benefactor as upon an angel from heaven. Was not her way an angelic way to have a happy birthday?

Growing girls do not always appreciate that it is while they are growing hat they are forming their figures for after life. Drooping the shoulders a little more every day, dropping the head as one walks, standing unevenly, so that one hip sinks more than the other - all these defects, easily corrected now, will be five times as hard in five years, and twenty five times as hard in ten years. A graceful, easy carriage and an erect, straight figure are a pleasure to beholder and possess or, and are worth striving for. An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall and see that your toes, chest and nose touch it at once: then in that attitude walk away. Keep your head up and your chest out and your shoulders and back will take care of themselves. A South ern school teacher used to instruct her girls to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness — two things to which everybody should pay heed.

The Girl and Her Vocation. "Before any girl determines upon outside training for outside work, would she not do well to weigh and measure strictly her capacity, opporin the Ladies' Home Journal.

"Are you capable, in any marked and special degree, for one particular pursuit and use? Is it right and feasible, in the apparent providential ordering, that you should take time and money to fit and equip yourself for it, and then can you reasonably expect chance and scope to do your chosen errand? Is there need of others to meet, need of your own to supply? Auswer truly. Do not resolve to be this or that because you think it a pretty thing to be, or because some one else has succeeded in it. It may have been her work, and yet not be yours. A young girl once wrote me, 'I have set my heart on being an authoress If I cannot be one my life will be a failure.' Her letter and the specimens of authorship enclosed, were themselves argument for, at least, very patient study and practice. She needed, also, to live longer and deeper before she would find a true message to deliver. I told her so, in the solicited answer. How is it that the religious find so I tell them so; for this was only one

appeal of many.

To you others, who only have a little more time than money, and would like something to busy you and help fill your portemonnaie, there are different occupation that may be your livelihood. You would think that these things To intrude into a crowded rank of workers only to add a pleasure or an did the Son of Man; but true peace, and that sorrow which does not remandment. Forbarance from this would make conscience against robbery

secure your measure of peace and happiness which Christ promised to those

The Boy that a Business Man Wants.

He isn't one of the boys that crowd He laid down, be faithful to the teachings which He intended His Church to la line and filling many of the places

always wanted but seldom found.

Yet he is not a youth of attainments so rare as to be possible only to a favored few. Many and many an honest lad could take his place did he care to do so, and understand the requirements.

That he must be honest goes without saying. Integrity, industry and perseverance are the cardinal qualities that every successful business man requires in his employes, old or young. Yet there are many boys in whom

these qualifications are plainly mani fest who are obliged to labor patiently on without advancement or hope of it. It is evident, then, that on top of this groundwork of good character other qualities must be added.

Many merchants rank first of all, practical common sense. One may be honest, and be trusted with money and nonest, and be trusted with money and valuables of the firm in which he is employed; one may be industrious, working steadily at a task, however disagreeable it may be, to which he is assigned; one may be presevering, and diligently strive to carry out the of Quixotism or fanaticism in your own wishes of his employer, and yet one may be lacking in that rarest of all qualifications - good, plain common sense. How ever low and unimportant may be the position in which he works, sooner or later there will come a time when in a matter, small or great, he will be thrown upon his own responsi-bility. When that time comes, will he be able to think accurately and clearly, deciding on the instant what is best for the interests of his employer, or How? Let us hope some such good thought would come to you as the idea which made a happy birthday for a which made a happy birthday for a bir wood and iron, needs brains to guide it? Far, far better off would he be then, had he accustomed himself to thinking out what he would do in all the cases that come up each day, were he suddenly to be called on to act

without orders. From common sense to elementary arithmetic may seem sonewhat of a comedown, but the man of business does not think so. A prominent north-

ern merchant recently said to me:
"Most of my younger employes had grammar school educations, and quite a number had a high school course, yet nine tenths of the boys and most of the girls are unable to add, multiply and divide accurately and rapidly. They know nothing of short methods; they laboriously multiply 383 instead of multiplying by 100 and dividing by 3. Even then by paper and pencil they are not sure of the result. In the simplest addition they must go over the column of figures several times to en-sure accuracy. The boy who understands thoroughly addition, subtraction, multiplication and division and simple percentage, and who knows how to apply them, has a place ready for him.

Here, then, is something in which not only the boy seeking work but the one who is already in a position may greatly improve himself. Let him study addition, up column, down columns at a time; learn a small number of the simplest rules for multiplication and division, and practice percentage until he can do any ordinary example, mentally. His reward will

come through his employer.

Few boys or young men lack a taste or talent in some line. The boy that is wanted seeks to find out what his talent is, and cultivates it for the beneit of his employer, at every opportun-

It may be that he is artistic in his tastes, and, seizing every chance to assist the window dresser, he pays nanner as possible.

He may have a special knack in the arrangement of advertisements. Then he seeks every opportunity to assist in

that department.

Perhaps he finds he has a special talent in card writing and business let tering, and, at odds moments he practices at different alphabets until he can do creditable work. Then, at once, he is in demand, for there are many signs and cards to be prepared, and few you live. have taken the pains to do the work well. This, alone, adds \$100 to his salary.

And in all these things, and many others, he strives to do his best, not with the sole view of promotion, but because he believes in always doing the duty of the moment well.

This boy has other qualities on which there is no space to dwell. He is neat, he is courteous, he is prompt. He does what lies before him because it is right, and sooner or later the employer who has had his eyes on him for some time, will call him up into the higher

Source of True Philosophy.

Speaking of scholastic philosophy as taught in Catholic seminaries, the late Prof. Huxley said: "That philosophy is by no means dead and buried, as many suppose. On the contrary, numbers of men, of no mean learning and accomplishment, and sometimes o rare power and subtlety of thought, hold by it as the best theory of things which has yet been stated. And, what is more remarkable, men who speak the language of modern philosophy nevertheless think the thought of the Yes, the best theory of schoolmen. things is that of St. Thomas Aquinas and Suarez, that of the Catholic He isn't one of the boys that crowd Church, and modern philosophy who a merchant's office when a vacancy is have not studied the Summa, do not know how much they are indebted for the best of their conclusions to the prinpromulgate, and your reward will be within the same store; but he is the ciples, premises and syllogisms of one before whom even the "No Catholic thinkers in the foolishly de-Vacancy "sign in the outer office will disappear. He is the boy that is



CHATS WITH YOUNG MEN,

Aim at something great; aim at things which are difficult, and there your own life. Fear not the reproach of Quixotism or fanaticism in your own assigned; one may be present the of Quixonsm or landification and diligently strive to carry out the life; but after you have well weighed what you undertake, and are convinced that you are right, go forward, even at the risk of being torn to pieces by the very men through whose changed hearts your purpose will one day be accomplished. Fight on with all your strength, against whatever odds, and with however small a band of supporters. - John Stuart Mill.

The Greatest Generals. The ages at which the greatest commanders made their reputations are these: Alexander the Great, between twenty-one and thirty-three; Hannibal, between twenty-six and forty five; Julius Casar, between forty two and fifty five: Frederick the Great. between twenty-six and fifty-one; Gustavus Adolphus between thirtysix and thirty eight; Napoleon, between twenty-seven and forty-six.

Noble Dreams, Trivial Acts. Rudyard Kipling's monkey song in his "Jungle Book" is worth reading over twice. Here is a verse of it and for the application look around you. There are plenty of monkey cousins who are happy in what they " meant to do.

"Here we sit in a branchy row,
Thinking of beautiful things we know;
Dreaming of deeds that we meant to do,
All complete in a minute or two;
Something noble and grand and good
Won by merely wishing we could.
Now we're going to—never mind,
Brother, thy tail hangs down behind!"

Late Beginning. Sir Walter Scott began to write his celebrated novels at forty. Milton began "Paradise Lost" at fifty. Mrs. Henry Wood was forty-five when "East Lynne" appeared. Cromwell was forty-one when he commenced his public career. The year of the Hegira was the fifty third of Mohammed, and Marlborough reached his independent command at the same age. In spiritual examples Abraham was seventy-five when called out of Charaan, and Pharaoh as the champion of Israel.

Men Who Win.

It is not the men of great talents often who do the great work of the world. It is the men who have trained their working powers the best. The greatest engineer of England was a man of only medium talents; but he was a giant in working. He gave himself wholly to it when a task was to be done.
If a mountain was to be pierced and a roadway made through its heart: if an ''impracticable and impossible'' bridge was to span a chasm or valley he would special attention to the work, and even in time can offer suggestions. At all times he can arrange what goods pass through his hands, in as effective a was to span a chasm or valley he would such this span a chasm or valley he would say to the man in of persoverance? The answer regulates the interest which I take in that turned the matter over in his mind. At the end he would come out smiling with his plans all clearly laid and his hand ready to set to work and carry them out. Those who wish to be great men in the truest sense, must learn to be great workers with both brain and hand. The two must go together, or they will accomplish othing. Train the working power to its utmost capacity if you desire to make your mark in the age in which

Hold up Your Head. The most perilous hour of a person'

ife is when he is tempted to despond. The man who loses his courage loses There is no more hope for him than a dead man. But—it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world if he only keeps his courage, holds us his head, and with unconquerable will determines to be and to do what pecomes a man, all will be well. nothing outside of him that kills; it is what is within that makes or not makes.

Whenever a noble deed is wrought, Whenever is spoken a noble thought Our hearts in glad surprise To higher levels rise.

The tidal wave of deeper souls Into our inmost being rolls.
And lifts us unawares
Out of all meaner cares.

Do Your Duty at Once. Learn while you are young to b rompt. Whatever your daily duties re, do them promptly and faithfully Don't sit down and dread them, talking about them and wishing they were done. Don't have mother and father bliged to urge you and encourage you o get about your work. Things are auch harder to do after they have been put off beyond the proper time. You know that yourselves. If you look about you, you will see some persons that other people have to carry. By that we mean that they have to think for them, remind them of their duties, help them through their work, and encourage them to finish what belongs to

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Earnestness. Without earnestness there is nothing to be done in life; yet even among the people whom we call men millionaire, but he is at the same time of culture, but little earnestnesss is a spiritual wreck.
often to be found; in labors and I should say to

lishman at Rome, who told with a contented air, one evening in some company, that "to day he had despatched run—that is, at the end of forty year things with which they have the least at the air. When I become acquainted with a man, my first enquiry is: With what does he occupy himself, and how, and with what degree And I would say to the man in

A Good Character.

It is not uncommon to hear a rich man san that his years of struggle were the happiest of his life, thus proving rather conclusively that there is noth ing in wealth itself to make a man happy. The hope to attain is always an in

spiration, but actual attainment is fre quently a disappointment and some-times a positive misfortune. The climbing boy who keeps the summit in view and makes a thousand efforts to reach it, is really leading the ideal life, for every function, physical and mental, works under a health giving and pleasure-giving excitement. When a man has reached the summit he too often finds that his ideal has suddenly

anticipation of better things to come.

them to do. Those who have to keep other people's duties on their mind have a double duty to do, which, as you can readily see, is very wearing. hausted, and a man can be so ambi-tious that he loses sight of honesty and

I should say to a young man just employments, in arts, nay, even in recreation, they plant themselves, if I fortune if that is your dream, but give five when called out of Charaan, and may say so, in an attitude of self-de the proper price for it, and no more. Moses was eighty when he stood before fense; they live, as they read a heap of It never pays to exchange self-respect newspapers, only to be done with them; for anything which this world can they remind one of that young Eng. offer. Keep your soul pure, even if you are compelled to keep your bedy poor in order to do so. In the long

six churches and two galleries." They —when you shall have learned to take wish to know and learn a multitude of a large view of affairs, and when the They -when you shall have learned to take things, and not seldom exactly those glamours of youth shall have passed. you will discover that the things which concern; and they never see that money cannot buy are what you want hunger is not appeased by snapping most, and that your bank account has

fate that can befall is the necessity of earning a living, provided labor and contentment live under the same roof. It is not labor that kills, but worry. Cheerfulness can toil by day and sweet ly sleep at night, but discontent wears the body and annihilates every noble impulse. There is no disease more harmful than this, none that can make greater ravages. It is the frost that nips the tender shoots and makes a harvest impossible. It is the prairie fire that heats the soil until the very roots are killed.

Now, there are some things which you need not hope to attain; then be content without them. You must not wrench yourself in the hope of grasping what is hopelessly beyond your reach, and if you have learned that fact and give yourself to making the disappeared.

It is rather evident that the chief best of what you have or can have you are living on true Christian principles: purpose of this present life is to try to succeed wholly. The noblest man is he you have something better than the succeed wholly. The noblest man is he who has not yet done all he expects to do, and whose soul is lighted up with by your magic turn cruder metals into

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