

CHATS WITH YOUNG MEN.

Each of us is bound to make the small circle in which he lives better and happier; each of us is bound to see that out of that small circle the greatest good may flow.—Dean Stanley.

A Good Sign. When you go to a Catholic society of men going to Communion frequently in a body then you know that the name Catholic is in their case no misnomer. This is the simple but sure test of Catholicity.—Catholic Columbian.

Good Works Necessary to Young Men. It is not rather astonishing that the young men take such little interest in the parish affairs? Why is all the honor of parish affairs? Why is all the honor of collecting church debt and teaching Sunday school, for instance, left to the young women? We seem to forget that good works is as necessary to the young men in proof of their faith, as it is to the young women.—Catholic Columbian.

Make the Most of Opportunity. Opportunities do not come with their value stamped on them. Every one must be challenged. A day dawns, quite like other days; in it a single hour comes, quite like other hours; but in that day and in that hour the chance of a lifetime faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.

A Familiar Character. The discontented worker who pines for wealth without being willing to labor for it regards the idleness in which it would enable him to live as the acme of temporal happiness. He has no idea of money as a motive power to be applied in enterprising and healthful employment to mind and body. All that he desires is to live a feather-like life—to loaf luxuriously. People who indulge in such sensual longings do not know how much more glorious it is to bear affliction from opposing fate by main strength of will and inflexibility of purpose than to receive it as a wind-fall. There is infinitely more satisfaction in conquering a fortune with brain and muscle than to have experienced in obtaining it some trifling hand accumulated.

Cultivate the Faculty of Winning Confidence. Tactful people are good judges of human nature. They can read character quickly, almost instinctively; they know what will offend and what will please. No man in public life could rise far without this faculty. Its successful exercise may take the place of knowledge or ability in other directions. Sir Thomas Browne said, "Men have ruled well who could not, perhaps, define a commonwealth, and they who understand not the globe command a large part of it." William McKinley owed much to his never-failing courtesy and ready tact, which won him thousands of friends.—Success.

Test of a Man's Mettle. Among the men who have passed the foothills of success there are those whose efficiency is the final fruit of failure and discouragement. Continuing physical hammering has reinforced their physical endurance and lengthened the reach of their mental fibre. Their progress is a growth. A contrary class seem to find a pay streak on a sunny morning. With no apparent effort they keep pace for awhile with the toiling, panting ones. Finally the rich lode is dissipated in the thin air of a precipice, night settles down, and the lack of training tells. The progress of the second class is a rise, and the difference between "rise" and "growth" is the difference between chalk and steel.—Will Livingston Comford.

Success is Natural to Man. Activity is as natural to man as harmony to music. His whole anatomy was made for achievement. Every nerve and fiber in him, every brain cell, every function, every faculty, is fitted for high purposes and points to success as his natural goal. The Creator made man a success-machine, and failure is as abnormal to him as discord is to harmony.

God never made a man for failure. We are success-organized, success-organized, success-tuned achievement planned. The Creator never made a human being to live in poverty or wretchedness; there are all indications and proofs possible that man was made for happiness. There are ten thousand reasons for this wrapped up in his constitution, in his physiology, in his environment. Prosperity, abundance and affluence are part of man's inheritance. In this land of opportunity, it is a disgrace for a healthy man to live in abject poverty. It is a libel upon his character, a disgrace to civilization. Failure and poverty are diseases unknown to the man made in the image of the Creator.

Keep Your Memory Busy. Memory does not "fail"—except in loss of all faculties; it simply gets weak and languid for the want of use. People often say, "My memory is failing," when it is really a chance, ever, if they would give it a chance. A word, a date, a name, an incident comes up—or, rather, fails to come up—when you want it. There seems to be no possible way of remembering it. You make two or three efforts, give up, and say: "There's no use; it's gone from me."

Nonsense! It hasn't. It is there just as much as it ever was, only there are a lot of things over it; keep at work; bring your will to bear upon it; try and try and try, and after a while you can get it. And, better, you will find the exercise required in remembering it will help you next time, and that a little toil and determination put together will accomplish wonders in the whole range of faculties. Look over your memory, see where you are most deficient, and exercise it in that respect. You can do it at any odd time—while you are walking, riding, resting after a day's work, or listening perforce to a dull speaker. Don't let a few failures discourage you.

Trailers have no "go" in them. Many people are like the street cars called "trailers," which have no

motors or power-generators of their own, or, if they have, do not use them. They depend on the cars ahead of them, or, perhaps, on some poor hack of a mule, which, in spite of his leanness, has some "go" in him. Such people have no energy of their own, but must hitch to someone that has. They couldn't run a business for themselves if their existence depended on it. They must "hire out" to some person of independent and masterful character. They must be set tasks and told how to do them.

"Trailers" are always dragged behind. So are the people that correspond with them. They are imitators. They do not think, because it is easier to let the leaders do it for them. They are too indolent, or have too little ambition, to act independently. Many of these human "trailers" might have been leaders, had they taken pains to develop their inherent qualities of leadership. They thought it would require too much effort to train for generalship. They preferred ease to action. They were willing to remain in the ranks. The discipline for self-mastery is too strenuous for them. They want to lead an easy life, and yet they complain because they do not enjoy the success that can come only from effort. A street-car system made up solely of "trailers" would not take anybody anywhere, and a community composed solely of human "trailers" will never be heard from in the world's progress.—Success.

OUR BOYS AND GIRLS. CHRISTOPHER'S QUEST.

Many hundreds of years ago there was a great king, who lived in a beautiful palace. He had horses and carriages, and hundreds of men could do everything that the heart of man could desire. There were no such flowers as those which grew in his gardens. The fountains which watered them played in a thousand showers of living light; they were like sparkling diamonds in the bright Eastern sunshine. The waving palms moved languidly in the soft West wind, fanning the crown of the nightingales, as they sang their sweetest songs in the setting sun. The great white elephant, with his gorgeous trappings, waited beneath the thick peep trees in solemn silence for the coming of the king. The camels, which followed in the royal train, knelt in humble submission to receive their burdens. Little children, bright as the flowers which they strove before him, were followed by a troop of foot soldiers, marching to the sound of martial music. There came a squadron of cavalry; the neighing of the horses, and the clang of the steel armor of the riders, rising above the sharp sound of the drums, which announced the presence of the Rajah himself.

The whole cavalcade moved on through the long avenues of feathery palms and trees which might have grown in Paradise. The fruit of the mango flecked the dark green foliage like spots of gold. The plantains hung in giant bunches, and the air was perfumed with the scent of sweet orange blossoms, and the fragrant limes, and the sacred champey. Flocks of green parrots flew screaming through the green branches, the sheen of their plumage gleamed only by the emeralds which sparkled in the turban of the king.

It was a right royal sight, I wene; and so thought Rhoostum, the giant, who, having traveled over half the world in search of a master worthy serving, resolved then and there to offer his services to Danya, the Maharajah of Zameen-gur. Rhoostum himself was a brave fellow to look upon. Towering high above all the soldiers of the bodyguard, he strode forward, and put his hand upon the neck of the great white elephant, and the haughty head of the noble brute bowed beneath the might of that powerful hand, owning him lord and master. When the Maharajah saw this, a thrill of wonder passed through his royal frame, and at any cost he determined to enlist the services of so powerful a giant. He asked Rhoostum if he would serve him and what his wages should be. The giant told him that he cared nothing for riches; he sought it only to serve a noble master who owned no superior. Danya, whose name rang from one end of the earth to the other, proclaimed himself to be the lord and master of the world; and the loud applause that arose from the throngs of his retainers echoed back the words of the Maharajah. Rhoostum, who had from that moment he became his most devoted slave, and right faithfully he served him. But one night, as he stood behind his royal master, the Rajah's wrists slipped forward; and the giant saw deep scars, which had been concealed beneath them. In great astonishment, Rhoostum asked what those scars were, whence they came, who dared to put his fingers upon the hands of so mighty a monarch.

A sibilant hiss like the hiss that precedes a storm at sea spread through the banquet hall; the half-uttered jest was hushed; the music ceased; and the voices of the merry guests grew still; and the Rajah, rising in fierce wrath, uttered the name of the Evil One, and was about to leave the untasted feast when the strong hand of the giant was laid upon the royal shoulder, and none dared resist it; for at that moment the dark form of Satan was seen in the midst of the hall, and without exception, all bowed down before him. Rhoostum, throwing down the badge of his royal master, followed Satan.

"What thou art I know not," said "What thou art I know not," said the giant; "whence thou comest I know not; whether thou goest I wot not; but all these slaves of the world—aye, even the Maha-rajah himself, own thee for their liege lord. I will henceforth serve thee." And, striding through the long lines of frightened retainers, Rhoostum went out into the dark night, through the cold forest, over the steep mountain-side, on, with rapid step and ceaseless toil. Ever before him stalked the form of the Evil One. At last the

MASS IN IMITATION OF THE CATHOLIC CHURCH.

Dominicann's Reply to the So-Called Catholic Witness, an Episcopal Journal of the High Church Party.

From the first number of the third volume of the Catholic Witness, published by members of the Protestant Episcopal Church of the United States (this is the official title, despite the assumption of the word Catholic) we make the following extract:

"The Roman Catholic magazine Dominicann, which is published by the Dominican Fathers of San Francisco, and which is one of our exchanges which we always delight to read, has recently been saying some things in connection with the English Mass with which we are unable to agree. In speaking of the coronation oath of Edward VI. of England, that paper says that after the oath had been taken in the presence of the Blessed Sacrament, Archbishop Cranmer sang a Solemn High Mass, and that then, in less than two years, the Mass was abolished and the altar-stones cast to the ground. We confess that, as this is news to us. We think, moreover, that it is a subject concerning which we might be supposed to know something. We venture to assert—and it is a confidence of boasting that no man may take from us—we venture to assert that the Mass has never been abolished in the Church of England. When with the Roman Catholics learn that the Church of England is a living branch of the ancient apostolic Church of Jesus Christ? The Mass has never been abolished by our Holy Mother, the Church of England. Now may God indeed forbid!"

Our first comment is one of grateful appreciation because of the courteous compliment paid to our work; and we may add that we read the Witness with interest. Our second word is that the Witness, in the issue named, speaks of the "emasculated Protestantism in vogue" in the Episcopal churches of California. Its claims, therefore, to the title Catholic are quite personal to the editor and to those amiable ladies and gentlemen who are associated with him. The authorities of their Church reject it, as they do the Mass. And the Witness seems to seek light. The twenty-ninth article of the famous thirty-nine of the Church of England explicitly rejects transubstantiation and the Mass. In his history of the Anglican Church of England, the Anglican Bishop Short (of St. Asaph) writes that the Church of England first ceased to be a member of the Church of Rome during the reign of Henry the Eighth, but it could hardly be called Protestant till that of Edward the Sixth.

During his short reign it became entirely Protestant, and in point of doctrine assumed its present form. And let the Catholic Witness recall the thirty-first article: "The sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain and guilt, are blasphemous fables and dangerous deceits."

We could cite numerous Anglican authorities to prove that the Church of England repudiates all the essentials of priesthood in her ministers. Let this may not satisfy the inquiring editor of the Catholic Witness we add that shortly after her accession Elizabeth effectually repudiated the reconciliation of England with the Holy See secured by Queen Mary and Cardinal Pole. The "virgin Queen," who had declared that she prayed God for the earth to swallow her up, and who were not a true Roman Catholic, had passed the Act for the Uniformity of the Church and Administration of the Sacraments." By this act, the Mass was once more abolished, as it had been in young Edward's time, and the Communion service of the Book of Common Prayer substituted for it.

Does the Catholic Witness forget the solemn declaration, under oath, made by the head of the Church of England, who may be called the Archbishop, who may be called the Archbishop of the P. E. Church of the United States, that Catholics, believing in the Blessed Sacrament and in the Mass, are Popish idolaters? If the Catholic Witness can successfully blind the eyes of its followers by throwing in them the chaff and dust of such appalling ignorance (shall we say dishonesty?) as we have quoted from its columns, we should almost despair of their final enlightenment.

As further evidence of Anglican consistency, not presenting a more serious phase, we should also like to remind the Catholic Witness that during the coronation of Edward the Seventh, His Majesty swore to maintain the Protestant reformed religion, established by the settlement of the Church of England (not the Church in England) its doctrine, worship, discipline, etc., as by law established; and that the Archbishop charged him to receive the royal ring as the ensign of the defense of the Catholic faith.

A great many people like to be humbugged, and none more thoroughly than the simple-minded folk who talk historically, illogically, falsely, about the Church of England and its American offshoot, the Protestant Episcopal Church of the United States, as a part of the Catholic and Apostolic Church of Jesus Christ. Feeling that so devout a man as the editor of the Catholic Witness must desire only the light, we turn this page over to the Catholic Witness, and we pray that he may see the folly which even his own magazine recognizes (in another law) not by our Lord Jesus Christ and the settlement of the Church of England (not the Church in England) its doctrine, worship, discipline, etc., as by law established; and that the Archbishop charged him to receive the royal ring as the ensign of the defense of the Catholic faith.

A great many people like to be humbugged, and none more thoroughly than the simple-minded folk who talk historically, illogically, falsely, about the Church of England and its American offshoot, the Protestant Episcopal Church of the United States, as a part of the Catholic and Apostolic Church of Jesus Christ. Feeling that so devout a man as the editor of the Catholic Witness must desire only the light, we turn this page over to the Catholic Witness, and we pray that he may see the folly which even his own magazine recognizes (in another law) not by our Lord Jesus Christ and the settlement of the Church of England (not the Church in England) its doctrine, worship, discipline, etc., as by law established; and that the Archbishop charged him to receive the royal ring as the ensign of the defense of the Catholic faith.

There are cases of consumption so far advanced that Bickel's Anti-Congestive Syrup will not cure, but none so bad that it will not relieve. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It procures a free and easy expectoration thereby removing the phlegm, and gives the diseased parts a chance to heal.

MASS IN IMITATION OF THE CATHOLIC CHURCH.

Dominicann's Reply to the So-Called Catholic Witness, an Episcopal Journal of the High Church Party.

From the first number of the third volume of the Catholic Witness, published by members of the Protestant Episcopal Church of the United States (this is the official title, despite the assumption of the word Catholic) we make the following extract:

"The Roman Catholic magazine Dominicann, which is published by the Dominican Fathers of San Francisco, and which is one of our exchanges which we always delight to read, has recently been saying some things in connection with the English Mass with which we are unable to agree. In speaking of the coronation oath of Edward VI. of England, that paper says that after the oath had been taken in the presence of the Blessed Sacrament, Archbishop Cranmer sang a Solemn High Mass, and that then, in less than two years, the Mass was abolished and the altar-stones cast to the ground. We confess that, as this is news to us. We think, moreover, that it is a subject concerning which we might be supposed to know something. We venture to assert—and it is a confidence of boasting that no man may take from us—we venture to assert that the Mass has never been abolished in the Church of England. When with the Roman Catholics learn that the Church of England is a living branch of the ancient apostolic Church of Jesus Christ? The Mass has never been abolished by our Holy Mother, the Church of England. Now may God indeed forbid!"

Our first comment is one of grateful appreciation because of the courteous compliment paid to our work; and we may add that we read the Witness with interest. Our second word is that the Witness, in the issue named, speaks of the "emasculated Protestantism in vogue" in the Episcopal churches of California. Its claims, therefore, to the title Catholic are quite personal to the editor and to those amiable ladies and gentlemen who are associated with him. The authorities of their Church reject it, as they do the Mass. And the Witness seems to seek light. The twenty-ninth article of the famous thirty-nine of the Church of England explicitly rejects transubstantiation and the Mass. In his history of the Anglican Church of England, the Anglican Bishop Short (of St. Asaph) writes that the Church of England first ceased to be a member of the Church of Rome during the reign of Henry the Eighth, but it could hardly be called Protestant till that of Edward the Sixth.

During his short reign it became entirely Protestant, and in point of doctrine assumed its present form. And let the Catholic Witness recall the thirty-first article: "The sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain and guilt, are blasphemous fables and dangerous deceits."

We could cite numerous Anglican authorities to prove that the Church of England repudiates all the essentials of priesthood in her ministers. Let this may not satisfy the inquiring editor of the Catholic Witness we add that shortly after her accession Elizabeth effectually repudiated the reconciliation of England with the Holy See secured by Queen Mary and Cardinal Pole. The "virgin Queen," who had declared that she prayed God for the earth to swallow her up, and who were not a true Roman Catholic, had passed the Act for the Uniformity of the Church and Administration of the Sacraments." By this act, the Mass was once more abolished, as it had been in young Edward's time, and the Communion service of the Book of Common Prayer substituted for it.

Does the Catholic Witness forget the solemn declaration, under oath, made by the head of the Church of England, who may be called the Archbishop, who may be called the Archbishop of the P. E. Church of the United States, that Catholics, believing in the Blessed Sacrament and in the Mass, are Popish idolaters? If the Catholic Witness can successfully blind the eyes of its followers by throwing in them the chaff and dust of such appalling ignorance (shall we say dishonesty?) as we have quoted from its columns, we should almost despair of their final enlightenment.

As further evidence of Anglican consistency, not presenting a more serious phase, we should also like to remind the Catholic Witness that during the coronation of Edward the Seventh, His Majesty swore to maintain the Protestant reformed religion, established by the settlement of the Church of England (not the Church in England) its doctrine, worship, discipline, etc., as by law established; and that the Archbishop charged him to receive the royal ring as the ensign of the defense of the Catholic faith.

A great many people like to be humbugged, and none more thoroughly than the simple-minded folk who talk historically, illogically, falsely, about the Church of England and its American offshoot, the Protestant Episcopal Church of the United States, as a part of the Catholic and Apostolic Church of Jesus Christ. Feeling that so devout a man as the editor of the Catholic Witness must desire only the light, we turn this page over to the Catholic Witness, and we pray that he may see the folly which even his own magazine recognizes (in another law) not by our Lord Jesus Christ and the settlement of the Church of England (not the Church in England) its doctrine, worship, discipline, etc., as by law established; and that the Archbishop charged him to receive the royal ring as the ensign of the defense of the Catholic faith.

There are cases of consumption so far advanced that Bickel's Anti-Congestive Syrup will not cure, but none so bad that it will not relieve. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It procures a free and easy expectoration thereby removing the phlegm, and gives the diseased parts a chance to heal.

A pure hard Soap.
SURPRISE SOAP
MAKES CHILD'S PLAY OF WASH DAY

The Whistling Minister Outdone. Boston, September 1.—Rev. J. P. Rixby, of the Boston Evangelical Institute, of Revere, preached in the Menagerie at Revere Beach yesterday on "Can the Leopard Change His Spots?"

He used a caged leopard as an illustration. Several ladies and gentlemen sang, but the animals in the cages didn't like the singing, and set up opposition by emitting doleful yells. A silver collection was taken up, but no admission was charged. Mr. Rixby has been identified with the Law and Order League of Revere for several years, and the League's most strenuous efforts have been toward causing a close Sunday at Revere.

There's a bit of schism in the League now regarding Mr. Rixby's action in preaching on Sundays in a place of amusement on the beach, and the League members the other day voted that it was against their wishes that such places be used for religious services on Sundays.

IMITATION OF CHRIST.

The Desires of our Heart are to be Examined and Moderated.

For every inclination, which appears good, is not presently to be followed; nor every contrary affection at first sight to be rejected. Even in good desires and inclinations it is expedient sometimes to use some restraint; lest by too much eagerness thou incur distraction of mind, lest thou create scars of discipline or lest by the opposition which thou mayest meet with from others thou be suddenly disconcerted and fall.

In some cases thou must use violence and manfully resist the sensual appetite, and must not regard what the flesh hat and must not let it would fly from; but thou must rather labor that whether it will or not, it may become subject to the spirit.

And so long must it be chastised and kept under servitude, until it readily obey in all things, and learn to be content with a little and to be pleased with what is plain and ordinary, and not to murmur at any inconvenience.

At first weak, one finishes by becoming vicious.—Gilbert.

When the heart is chaste, the lips and the ears are chaste also.—J. Pomere.

IRON-OX TABLETS
Fifty for 25 Cents.
AN UNRIVALED NERVE TONIC

O'KEEFE'S Liquid Extract of Malt
If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt. The disease in the Malt aids digestion, and the Hops insure sound sleep. One bottle every two days in doses of a wine-glassful after each meal and at bedtime will restore your appetite, give you refreshing sleep and build up your general health.

A DIME. Sample copies of our different leading Catholic papers and magazines sent to any address upon receipt of 10 cents to pay for mailing. Bureau of Catholic Literature, 85 Maple Ave., Toronto, Ont.

ALCOHOL AND DRUG USERS.

Victims of the above habits will be interested in the discovery of a harmless antidote which quickly and permanently removes all desire for liquor and drugs. This medicine has been publicly endorsed before Congress of Bishops and at Father Matthew's Anniversaries, also by Clergymen from their pulpits and by temperance societies of all denominations. Interested persons can obtain full particulars from Mr. Dixon, 81 Wilcox St., Toronto, Canada.

FATHER KOENIG'S NERVE TONIC
FREE A Valuable Book on Nerve Tonic and a sample bottle to any address. Poor get this medicine FREE. KOENIG MED. CO. 49 Franklin St., Chicago. Sold by Druggists at 50¢ per bottle; six for \$2.

The Standard Brews of Canada are the ale, porter and lager made by **CARLING LONDON**

MUTUAL LIFE OF CANADA
Formerly The Ontario Mutual Life. This Company issues every safe and desirable form of policy. We have policies, An Income to Yourself for life. An Income to Your Wife if you have one for her life. An Income to Your Children if you have any for twenty years after your and your wife's death. They also guarantee Liberal Cash and Loan Values and Assuredly Extended Insurance for full face of the policy.

BELL'S CHURCH BELLS
Church Bells and Peals, Best Superior Copper and Tin, set for price. MESHANE BELL FOUNDRY, Southwark, Eng.

DR. CLAUDE BROWN, DENTIST
Graduate Toronto University, Graduate Philadelphia Dental College, 139 Dundas St. W., Phone 134.

DR. STEVENSON, 391 DUNDAS ST. W.
Specialty—Anesthetics and X-Ray Work. Phone 510.

JOHN FERGUSON & SONS
180 King Street. The Leading Undertakers and Embalmers. Open Night and Day. Telephone—Home 373. Factory

W. J. SMITH & SON
113 Dundas Street. Undertakers and Embalmers. Open Day and Night. Telephone 686

SYMINGTON'S EDINBURGH COFFEE ESSENCE
Makes delicious coffee in a moment. No trouble to waste. In small and large bottles, from a Grocer. GUARANTEED PURE. 10

The London Mutual Fire INSURANCE CO. OF CANADA.
ESTABLISHED 1850. HEAD OFFICE LONDON, ONTARIO. FULL GOVERNMENT DEPOSIT.

THE LONDON MUTUAL FIRE INSURANCE CO. OF CANADA.
Losses Paid Since Organization, \$ 3,000,000.00. Business in Force, 60,000,000.00. Assets, 92,800,000.00. Government Deposit, 67,535,000.00.

Dr. H. A. H. A.—Bristol No. 4, London.
Meets on the 2nd and 4th Thursday of every month, at 8 o'clock at their hall, on Albert Street, Richmond Street, T. J. O'Hara, Proprietor, P. W. Hoyle, Secretary.

BABY'S NEEDS
are best supplied at our store. We have a full line of all it may require in health or illness. Everything here is pure and the best that money can buy. The stock includes all the leading proprietary remedies, patent medicines, perfumes, toilet articles, etc.

Special attention given to prescriptions at Waiton's Grand Opera Pharmacy.