"What shall I do to be forever known?"

Thy duty ever.

This did fall many who yet sleep unknown,
On, never, never!

Think'st thou perchance that they remain
unknown

Whom thou know'st not?

By angel trumps in heaven their praise is
blown—

Divine their lot.

"What shall I do to gain eternal life?"
Discharge aright
The simple dues with which each day is rife,
Yea, with thy might.
The simple dues with the deach day is rife,
Yea, with thy might.
The simple deach will life be fled;
While he who ever acts as zonscience cries
Shall live, though dead.

Schiller.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York. SECOND SUNDAY IN ADVENT.

"Now, the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ; that with one mind and with one mouth you may glority God and the Father of our Lord Jesus Christ.—Epistle of the day, Rom. xv. The unity of mind which St. Paul would have us individually cultivate and practise as the effect of God's patience, is, without doubt, charity towards one another. For charity induces us to love even our enemies, to show our love for all men by wishing and doing them good, to foster feelings of truly Christian friendship for our neighbor, and by them effecting a lasting bond of charitable union between relations, friends and strangers, to glorify God and the Father of our Lord Jesus Christ, as the early Christians glori-

Jesus Christ, as the early Christians glorified Him, with one mind and with one mouth.

But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes! How often, in fine, is the precept of charity violated on account of extreme sensitiveness in taking offence at trifles! If a person, perhaps unconsciously, does us an injury, we are at once enraged, instead of imitating our Lord's patience under harsh treatment. Or if something is said in dispraise of us, or at least not harsh treatment. Or if something is said in dispraise of us, or at least not altogether in accordance with our wishes, we forthwith take umbrage, cherish feelings of anger and hatred for the delinquent, yow our resolution never to forgive, and thus live in a state of constant and sinful enmity. Someone says or does something by way of innocent pleasure, and we immediately feel ourselves ill treated. We are careful to observe the conduct of others, and if, perchance, we notice anything that does not accord with our view of things, we but too readily condemn it. We are not scrupulous in making rash judgments by attributing to our neighbor bad motives. We accidentally hear of the sins and misfortunes of our neighbor bad motives. We accidentally hear of the sins and misfortunes of those about us, and, instead of compassionating them in their misery and of being silent about their faults, we are uneasy until we have made known what we were bound in charity to keep secret. We are ever straining our attention with the curever straining our attention with the cur-iosity of seeing what others do, while we are blind to what we do ourselves. We are, in fact, very forgetful of the record of God's precept, "Thou shalt love thy neighbor as thyself."

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neighbor as thysell."
We do not wish others to injure us;
why, then, are we guilty of injuring
them? We do not like others to speak them? We do not like others to speak ill of us; why, then, are we not more cautious never to speak ill of them? We are offended at hearing ourselves judged falsely, on finding that our sins have been revealed and made public, on account of the peevishness and bad temper of our neighbor, by the retusal of friends to speak to us; and yet, with the most utter unconcern for the feelings of those we should love, we ourselves entertain unjust judgments, we ourselves are cross and impatient, we ourselves are cross and impatient, we ourselves pass by others in the street or in social gatherings without offering them a sign of recognition.

They were all I had to spare; But they'll help to clothe the needy, And the poor are everywhere.

A word now and then of comfort, That cost me nothing to say; God loveth the cheerful giver. Though the gift be poor and small—What doth he think of his children, When they never give at all?

They were all I had to spare; But they'll help to clothe the needy, And the poor are everywhere.

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They were all I had to spare; But they'll help to clothe passed.

sign of recognition.

Brethren, do to others what you would wish others to do to you. Be charitable after the example of our Lord Jesus wish others to do to you. I be a suitable of our Lord Jesus Christ. Remove from your minds all thoughts of hatred and ill-will. Uproot from your hearts feelings of revenge. Judge not your neighbor, that you your selves may not be judged. Be quiet about his failings and shortcomings. Do not be so unkind as to refuse him the enjoyment of your friendship. Promote charity, peace and benevolence as far as it lays in your power. And in this way you will practice one of the most profitable lessons of Advent, and be suitably prepared for the feast of Christmas, "To glorify God, the Father of our Lord Jesus Christ, with one mind and with one mouth."

Chinese Eating-Habits.

Chinamen consider the stomach the source of intellectual life, and therefore the fattest man goes for the wisest one. They affect to believe that foreigners come to China to eat because they have not enough to eat at home. It is considered mark of raffined realizances to sidered a mark of refined politeness to treat a guest or a visitor to a meal at treat a guest or a visitor to a meal at any time of the day. Only those Chinamen who have families take their meals at home; the rest eat at hotels. They usually have two substantial meals a day—one an hour after getting up in the morning, the other between three and four o'clock in the afternoon. The well-the doclass take three or four meals a to do class take three or four meals a day. Often the father alone eats meat, while the rest of the family have to be while the rest of the family have to be satisfied with rice. Poor families usually get their meals from street venders. The well-to-do ones employ cooks, the latter getting their degrees and diplomas like men of science. The Celestials use no table-cloths, napkins, knives, forks, spoons, dishes, plates, or glassware. Instead of napkins they use packages of thin paper, which also serve them for handkerchiefs. After using, they throw them away. Each guest has they throw them away. Each guest has a saucer, a pair of sticks, a package of paper, and a minute-cup, with salt-saucer. The Chinese women never dine the globe.—The Herald. with the men. Everybody smokes during the eating of a formal dinner, and the dinner is crowned by a story or legend narrated by some more or less known orator. No topic of general in-

terest is discussed at such dinners; but a gastronomist who knows all about the preparing of food receives attention.

The Origin of the \$ Mark.

"What is the origin of the sign & for the American dollar?" was the question propounded at a London dinner not long ago. The American consul did not know; neither did any one else. An extensive research resulted in this theory: The American dollar is taken from the Spanish dollar, and the sign is to be found, of course, in the associations of the Spanish dollar. On the reverse side of the Spancourse, in the associations of the Spanish dollar. On the reverse side of the Spanish dollar is a representation of the pillars of Hercules, and round each pillar is a scroll with the inscription plus ultra. This device in the course of time has degenerated into the sign which stands at present for American as well as Spanish dollars. The scroll round the pillars represents the two servants sent by Juno to destroy Hercules in his cradle.

Crafty Young Men.

"That ring," said the jeweller, as the reporter picked up a seven stone cluster diamond, "will cost you \$12. If you return it within six months you will receive a rebate of \$5.

"What! Only \$12 for a cluster diamond ring!" exclaimed the astonished scribe.
"I said \$12," was the calm reply.

"Here," lifting out another tray, "is the mate to it—price \$180."

"Enlighten me," pleaded the reporter.
"I will; although it is odd that you haven't caught on to this little game.
The American is a hustler in all things. If he falls in love, he goes with the same rush that would characterize a business transaction. He wants to be engaged and have the day set, but in perhaps three cases out of ten his ardor cools be-fore the fatal day arrives, and he 'throws' the match. He was mistaken in the girl, or in the strength of his own feel-

girl, or in the strength of his own feelings, and he breaks the match."
"I see."
"He has given the girl an engagement ring. He can scarcely muster up the cheek to ask for its return, and the chances are that he wouldn't get it if he did. This cluster diamond ring at \$12 cm. The gold plating did. This cluster diamond ring at \$12 fills a long-felt want. The gold plating will wear for six months, and the paste diamonds will sparkle and glisten for about the same length of time. If, at the end of six months, he discovers his feelings have changed, he breaks off the match, and is little or nothing out of pocket. If time has only welded his love the firmer, so to speak, he gets the spurious ring from her to have their initials engraved on the inside, and comes here and exchanges it for the Simon pure. See? It is a little trick of our own, but the jewellers of Boston, Philadelphia and other cities are catching on and stealing our customers." ing on and stealing our customers,"— New York Sun.

Little Things.

Only a drop in the bucket;
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny; It was all I had to give; But as pennies make the dollars, It may help some cause to live.

Only some outgrown garments— They were all I had to spare; But they'll help to clothe the needy, And the poor are everywhere.

with sciences of bake-ology, boil-ology, stitch ology, make-ology, and mend-ology. There never was a greater blun-der than to substitute good looks for good qualities. The reason why so many men do not make homes for themselves in these days is because they cannot afford it. The women are too much averse to working, and too extravagant in all their tastes. We want more frugality, industry, and system; if we could introduce these virtues into our higher society we should diminish the envy, jealousy and suicides or the single, and the wretchedness, the bickering and the divorces of the married.

A "Madman's" Legacy. "Sire!" exclaimed a man in the

homely garb of a mechanic to Richelieu, Prime minister of France, as he was en-tering his palace; "Sire, I have made a discovery which shall make rich and great the nation which shall develop it.

great the nation which shall develop it. Sire, will you give me an audience ?"
Richelieu, constantly importuned, finally ordered the "madman" imprisoned.
Even in jail he did not desist from declaring his "delusion," which one day attracted the attention of a British nobleman, who heard De Cause's story, and developed his discovery of steam-power!
All great discoveries are at first derided.

Seven years ago a man yet under mid-

rided.

Seven years ago a man yet under middle age, enriched by a business which covered the continent, found himself suddenly stricken down. When his physicians said recovery was impossible he used a new discovery, which, like all advances in science, had been opposed bitterly by the schoolmen. Nevertheless, it cured him, and out of gratitude therefor he consecrated a part of his wealth to the spreading of its merits before the world. Such in brief is the history of Warner's safe cure, which has won, ac-Warner's safe cure, which has won, according to the testimony of eminent persons, the most deserved reputation ever accorded to any known compound, and which is finally winning on its merits alone the approval of the most conservative practitioners. Its fame now belts

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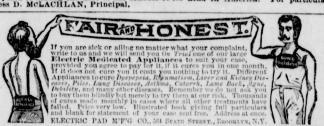
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