JULY 17, 1897



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JULY 17. 1897. FIVE-MINUTE'S SERMON.

The Sixth Sunday After Pentecost.

THE DIGNITY OF HUMAN NATURE.

" Many prophets and just men have desired to see the things which you see, and have not seen them, and to bear the things which you hear, and have not heard them.,' (St. Matt. For those who have always lived.

through God's goodness, with peaceful hearts in their Father's house - the usual. Church-the truths which God has revealed and which are the inheritance of the faithful have become so familiar as to be accepted very frequently in a certain dull, matters of course way, and too often their immense value and importance are far from being sufficiently realized. This morning I pro-pose to speak about one of these wellknown truths, and to point out the advantage which even the simplest and humblest of Catholics possess over the greatest and best of those who did not have the light of faith. This advantage consists in the knowledge which every Catholic has of his own dignity and destiny. And in order that this may be seen more clearly, I shall place in contrast with our knowledge the ignorance and blindness in which the mind of one of the greatest and most sincere and earnest men of past times was wrapped on these all important

points. Now, let us go to the writer and thinker of whom I am speaking and see what he has to tell us about man. Here are his words and the sum and substance of his teaching ; and not only of his own teaching, but of all he could gather from the great philoso-phers of the past: "Like the race of leaves the race of man is. The wind in autumn strews the earth with old leaves, then the spring the woods with new endows. All men are born in the

spring season, and soon a wind hath scattered them, and thereafter the wood peopleth itself again with another gen-eration of leaves." Here we have the pagan summing up of man's life. This is all it appeared to be worth in the eyes of its great philosophers. Men are as valueless as the leaves which come and go with spring and autumn. And what shall we think of the actions of men, their toils and struggles? Listen again to our pagan teacher : "Hath the ball which one

casteth from his hand any profit of its rising, or loss as it descendeth again, or in its fall ? or the bubble as it grow eth and breaketh on the air ? or the flame of the lamp from the beginning to the end of its history ?" In other words, the toils and labors of man, his struggles and aspirations, his joys and sorrows are of no more profit to him than is its rising and falling to the ball which a man throws, or the bubble

the Church. What does she tell us man is? What in her eyes is the value of man's actions? Of course she admits, nay, insists, upon the fact that our sojourn here is but for a short time, but at the same time she tells us that we have a never ending existence, that for good or evil, for weal or woe, we shall never cease to be. She tells us, too, that our souls, each and every one of them, came from the hands of an all perfect and infinitely holy Being, and that this all-perfect and infinitely holy Being has given them to us to take care of, and that according as we take good care of them or not for the She tells us that these souls of ours were made in the image and likeness of God, and that it is our duty to pre-serve and keep this image and likeness in which they were created and the termine the source of th few years we are in this world, so our

and kept.

OUR BOYS AND GIRLS. Just now the world is swarming with sweet girl graduates — and with bright boy graduates, too, of course, though somehow the boy graduate is generally overlooked. It seems to Aunt Bride a pretty serious mistake to ignore him as we do, but this time she wants to follow the fashion and talk with the girls. The boys will have to wait, as Somehow one always feels like adding "poor little girl graduates" after one has said all the pleasant

things one can think of. They usually settle in their graduation day all the problems that have been bother-ing the world since the gates of Paradise went to with a bang. And hav-ing been duly crowned and diplomaed and congratulated, they find them-selves over the border line in the grown up world, and then, somehow, a host of unsolved puzzling problems spring up all round them like a lot of nettles, or, rather, like a thicket of rose bushes, because there are many own resources. delightful roses of happiness to be plucked from the problem thorns after one has learned to meet them with a grown up air. The grown ups learn after a while, that life is made up of a long series of problems, and that the real test of a good education is whether it equips us to face and solve the prob

It equips us to face and solve the prob-lems wisely. And presently these grown ups learn that the problems of the grown-up world are very different from those of the school world. of the school world. Grown-ups have to solve their own problems for themselves. There is no teacher handy to run to and no text book. One must carry the rules in one's head and remember that circumstances alter cases and that the exceptions are more numerous even than in grammar.

The first problems are those which crop up in the first vacation. Shall she continue her studies? Aunt Bride hopes that she will resolve that, what ever else she does, she will devote one hour of every day to systematic read-ing, and another to exercises out of Shall she keep up her music doors. Shall she keep up her music? That depends. If it gives her or any others: one else pleasure, she certainly ought not to forget that part of her schooling. What sort of acquaintances shall she make? What shall she make of her ife? This first vacation for the grad uate is really very important. For the first time she feels really grown-up.

Shall she go out to earn her own livng? Circumstances will help her to decide that very serious problem. If her parents have scrimped and denied themselves in order to give her an e lucation it certainly is her duty to be e me self-supporting, and to help them in turn, or it may be that some younger sister or brother may be

which a hild blows. Let us turn now to the teaching of the Church. What does she tell us the Church. What in her eyes is the the church action of the right thing to do in such a case. And even if she isn't obliged to support herself it won't hurt her in the least to come in daily contact with the workaday world for a few years. It seems to Aunt Bride that in these days the women who have experienced some of the struggles and inconveniences and kind. disappointments of the workaday world, and who have acquired the in dependence and self-reliance that are born of the experience, make better helpmeets, and that is what most of the sweet girl graduates become sooner or later. The woman who knows how it is herself is much better equipped to

willing to give her decent clothing and limited spending-money, ought she to be willing to stay at home and do be willing to stay at home and do be to be willing to stay at home and do be the pupil to do original work. The teacher who makes his pupils dependnothing ?" is another girl's problem. No, indeed, Aunt Bride thinks it ents has failed in his mission. Pupils should themselves recognize this truth would be a very bad plan to stay at home and do nothing. She approves of the staying at home. Our first duty ners in the school, they will become home and do nothing. She approves of the staying at home. Our first duty is to those nearest you know. But she is altogether against doing nothing. One doesn't follow the other, however. One doesn't follow the other, however. Many of the home-women are the busi-est. There is a great deal of work at times called upon to act on his own judgment, with no opportunity to call upon other people for advice or help waiting for the women who have leis-

ure. But Aunt Bride must let that go for another time. There is one thing that always seems a wise thing for a Do Not Act the Boor with Dependents.

The true gentleman is always courtestay at home girl to do. And that is to learn to do some one thing so well that if ous to persons in a dependent position -to his servants and employees of all it were ever necessary she could sup-port herself by doing it. She may sorts. To do otherwise, to treat them with arrogance, is not only un Chrisnever need it, but one never can tell tian and cruel, like all unkindness to what may happen, and the girl who knows she can take care of herself if need arises is apt to make fewer mis those unable to defend themselves, but it also arouses the suspicion that the person behaving in this way occupies his present position through some sudtakes than the other poor girls who are suddenly thrown unequipped on their den change of fortune, that he is not And many of the girls in this first

"to the manner born." The man who has been carefully trained in matters of behavior, knows "Have they a vocation? Are they of the chosen few who are to devote their that dignity differs widely from arrogance. He knows, too, that courtesy is lives more particularly to His service?" That's something to be answered with a very different thing from familiar-ity. He is never familar with those the assistance of one's spiritual adviser. occupying a menial position, but treats them with a gentle, dignified courtesy,

CHATS WITH YOUNG MEN. which he feels is a part of his own selfrespect, as well as of the respect due to Whatever your business is, master it others. As it is cowardly for a big boy to

-know it in all its details, be able to do any part of it; don't lean helplessly on others. This world is full of debully a little one, so is it cowardly for a person occupying a superior position pendent people. They have no initia-tive, no originality, no ability to plan, in the world to wound the feelings of one who cannot help himself — and nothing is more wounding than conno self confidence born of experience. They have to be told what to do and tempt. Doubtless those who sin in this way

how to do it. They need a task-mas-ter. Even if they go into trade, they often do it unintentionally. They allow their minds to dwell so much on never grasp all its features-they depend upon this employe or that parttheir own advantages of position or fortune, their pride assumes such ner, and, in case hired hand or associate fails them, they fail. Be not like undue proportions that it cannot help showing itself in their manners. Our them - know your work from the ground up. Then you can never be left in the lurch or be at the mercy of habitual tone of thought must show itself in our behavior, it cannot be otherwise. Hence, if we would be wellmannered, we must not cherish the pride that leads to arrogance.

There are many more dependent people in the world than are counted among the dependent classes. The Thoughtlessness is another potent cause of want of consideration for those in a dependent position, and this oper latter, for statistical purposes, include only the paupers, the blind, the halt, ates very cruelly in a country like ours, where there are so many sudden changes of fortune. Men and women, and other helpless creatures who de pend upon public and private charity for their support. The dependent people who are not included in such bred in affluence, and delicately nurtured, are often thrown upon the returns are the numberless men and world, and obliged to earn their living women who can do nothing by themas best they can, perhaps as employed selves, but have to be guided and helped in everything. Some of them lack only self confidence, and seek it has depressed the former.

Self-Dependence.

In this democratic country of ours advice before doing anything. Some more helpless yet, can work only under direction. It is quite obvious that the where all are equal before the law, and where we have no definitely fixed classes, it must be that we have conpartially dependent person is at a disstant changes of position and fortune, and, on the whole, it is a good thing, advantage in this world, as compared with one who is self-reliant and self-helpful. It should, therefore, be the since it gives all a chance, and keeps up a wholesome circulation, like that aim of young people to acquire not only learning and skill, but self confiof the blood, in the body politic. But just because of these changes we should dence and the ability to do original work without advice or help of any be specially careful how we deal with those who serve us. It were well to treat courteously the employee who may some day be "Lord Mayor of London "-and, if, as has been said, Those who have just graduated from school are probably unaware of their dependence upon others, but many of it takes three generations of culture to them will find that when away from It takes three generations of cuttier to make a gentleman, surely having ob tained this fine product of civilization —the true gentleman, it would be boorish, not to say savage, to treat him their teachers they are almost helpless and have an entirely new lesson to learn. This dependence is more obvious in the art students and workmen than in the graduates of other schools, other than he deserves, whether he be rich or poor. For the man who does but only because the work they are called upon to do after leaving school is so nearly identical with school work. not know a gentleman when he sees one, or who judges him, like a tailor,



THE CATHOLIC RECORD



SALE OF TIMBER BERTHS.

Department of Crown Lands Woods and Forests Branch] Toronto, June 2nd, 1897.

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taining conditions and terms of formation as to Areas, Lots and comprised in each Berth, will be application personally or by Department of Crown Lands or n Timber Offices at OTTAWA RTAGE. J. M. GIBSON,

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unauthorised publication of this at will be paid for, 975-8

in which they were created, and that it is by the acts of our daily life that this difficulty of getting it. image and likeness must be preserved

Scientific men say that we cannot set in motion even a small object, we cannot throw a ball into the air, with out its having an effect which reaches to the utmost bounds of space. Some-thing similar may be said of every one of our actions. Not one of them is indifferent. Not one of them but will have an effect in some way or other which will be felt for all eternity. Do not these considerations open up to us a view of man's dignity and of the value and importance of his actions, which should render our lives precious in our own eyes, and renew the warmth sober, honest, steady and persevering, of our attachment to those truths which we have always taken for granted, and

to our holy Mother the Church, who has so carefully preserved them for us? If you would have an abundance of

dark, glossy hair, if you would have a clean scalp, free from dandruff and irritating humors, or if your hair is fore faded and gray, and you would have tendency is to defer the important its natural color restored, use Ayer's Hair Vigor. It is unquestionably the best dressing.

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A Glorious Age in Which we Live. We ought, more frequently, to cast our thoughts upon the marvellous achiovements of the age in which we live. In the depart-ment of medicine alone there has been an ad-vance all along the line, securing to man-kind ever increasing exemption from pain and suffering. — Berhaps the discovery most important to general designation of "Nervous"—those people all run down in nerve and muscular force—is embodied in the preparation known to doctors as "Maltine and Coca Wine." A builder up of nerve and muscular tissue is this—as of buoyancy and nerve—not, in-deed, by a tiful galvanizing that speedily exhaust itself, leaving the last condition even more deplorable than the first. No! Maltine with Coca Wine gives the needed impetus to the flagging power of body and mind; strenthens the digestive organs : improves the assimilative functions, and sustains the vital forces until, by the improved condi-tions its brings about, the equilibrium of functions is restored and health renewed. Maltine with Coca Wine is sold by all drug-gists.

edge of the value of money and the

Then the girl who is self-supporting isn't so apt to marry the first man who comes along just for the sake of being married and having a home, regardless of his qualifications as a home-provider. When a girl feels that she can provide for herself she is apt to wait a while and make sure he is the right man. When she knows the practical facts about wage-earning herself she is less apt to expect too much. She learns that it isn't half so important whether he is handsome as Apollo and rich as Crœsus, after the fashion of the story paper heroines, as that his habits are correct, that he is

and that his tastes and hers are suffic iently congenial to make it probable that a few years hence they will not be reduced to criticising their friends and the children. Every year women seem to be waiting a little longer. Very few women marry nowadays be-

they are twenty one, and the date until four or five years later. Just now there is a good deal of talk about the tendency and the consequent decrease in the size of families. Still, it doesn't seem so very alarming, Like when you come to look on all sides of the question. These older mothers are apt to have more practical knowl.

commencement day and never there edge of home making than the very young girls who marry early with after write anything of consequenc They also are dependents, incapable scanty notions of the responsibilities, and very often without reasonable provision for a suitable home. While of doing anything noteworthy except under direction. The fault of such under direction. training is primarily with the teachers, fewer babies are born, more of them grow to manhood and womanhood, who, to make a good showing or un and they are apt to have a better allthinkingly, think for their pupils instead of requiring the latter to think around start in the way of health and opportunities than the children of for themselves. School exhibitions and commence ments would doubtless be less imposing

and then

very young mothers. The number of babies who die in the very poor tenement districts, where children are than they now are if the work exhib-ited should be really the work of pupils most numerous, is something awful. Diptheria and other diseases especially without assistance of any kind from the teachers, and yet the cxhibits, fatal to children are 200 per cent. more numerous among them than in the though poor in themselves, would have homes of the moderately comfortable greater educational value if they represented original thought, not mere

People. "But supposing her parents have initation. It is the teacher's function plenty for comfortable living and are to guide and instruct, but always with

The art student, having a picture to by his clothes, is like a bai even though he may conquer Rome, like the barbarians of old. do or a design to make, receives fre-quent suggestions from a skilled teacher. If he be well trained in

Selected Lives.

technicalities, he needs nothing more Selected lives are lives singled out than a hint as to the pose, the motive rom the mass ; set apart, trained and of the design or the color to be used, commissioned unto a special oppor-tunity. The basis of selection may and with such hint or hints he pro duces a commendable piece of work But having left school, he gets no more be chiefly that of physical competency as when men are selected for service hints and is obliged to be self dependin the army or in the athletic games ent. If he has been properly trained Or it may be chiefly that of intellectual by a teacher who has wisely and careculture, as in competitions for posts of houor in literary life. Or it may be fully encouraged him to think for him self, he soon acquires the ability to chiefly that of spiritual efficiency, as work unaided, but there are great when Christ selected apostles, saying: numbers of students who, having re-Ye did not choose me, but I chose ceived too much attention from their you, and appointed you, that ye teachers, graduate with high honors should go and bear fruit, and that find themselves helpless our fruit should abide." They can do good work under direc-tion, but nothing by themselves.

What thought is greater than this to soul that is noble? To feel the In the manual training schoo anointing of God upon itself ; to know young boys produce marvelous pieces of mechanism for exhibition purposes that it is called out from the mass, selected and set apart for something ! It under the coaching of their teacher s an exalting thought-so high that who, without doing any of the work, often at the first one cannot attain unto it. While we know that there are and ever have been selected lives, and sets and gauges the tools and carefully superintends every operation. The tudent and his friends are delighted. while we all recognize selection in others who by their gifts and calling the school is praised by press and public, and the graduate goes into a workshop to find that he is after all a and opportunities are manifestly set apart in the world as its leaders, there dependent, unable to do the simplest job without direction. All of us are s much difficulty for many a noble soul in conceiving of itself as one of the called. But when that thought familiar with the school essayists who win applause for their eloquence on omes home-when one is brought to eel that the anointing oil is upon one's wn brow, and that life must hence orth have meanings reaching far be ond one's self and touching the des nies of others-the mind can hold few thoughts of others—the mind can hold low thoughts more exalting. A deep joy rises in the soul, "a tide too full for sound or foam," a sense of having saught some of Christ's meaning when e said, "I came that ye might have

For Table and Dairy, Purest and Best

thought, becomes also the sanctifying thought. The man on whom is dawn-ing the conception of his own life as a selected life begins to feel the sacred ness of living. He sees that he is not his own, that he is chosen and ordained for special duty in the kingdom of God for special service in the world of men. And the spirit of consecration enters into his life-the desire to accept his destiny and to be made worthy of it.

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