

CHATS WITH YOUNG MEN.

Catholic Columnian. This is the season for indoor entertainments, and every young man's society should make use of it in order—

1. To increase the attractiveness of the organization to the members who are fond of social advantages, by means of receptions, musicales, "smokers," contests in games, etc.

2. To add to the fund of information possessed by members by means of literary exercises—debates, declamations, readings, original compositions, etc.

3. To draw in new members, charmed by the cordial welcome extended to them, and by the advantages that they can see that the association offers to them.

In brief, to please and to instruct the old members, and to win new members.

Chief of intellectual entertainments is the lecture, but lectures among Catholics are in bad odor, below par, chilling, sparsely attended.

Why? Because, to be frank, our lecturers are nearly all clergymen, and their "lectures" are only longer-than-ordinary sermons under another name.

Now, a rose by any other name would smell as sweet, but a sermon delivered under the title of lecture seems more dry, more fatiguing, more unkind than any discourse ever pronounced in church, no matter how many "finals" it had nor how obnoxious it may have been!

People don't want religion served up to them as an entertainment. Nor do they care to listen to heavy addresses suitable for the scholars of a university course.

The ideal lecture for the crowd, even for a crowd of young men, or for an audience assembled under the auspices of a young men's society, will have a modicum of instruction to a great deal of entertainment.

The old "Star Course" of the Redpath Lyceum was in many respects a model of what the people want, what they will patronize.

There is little use trying to get them together to listen exclusively to what the lecturer thinks they ought to have.

Now, every young men's society should have and could have at least six lectures a year, though of course, twenty-six— one a week for the six months from October to April— would be better than six.

But it is better to have six than none, and better have six that please than sixty delivered to empty benches.

The best kind of lectures for young men to have delivered for them is the sort that deals with subject expressly interesting to young men. Very frequently these can be obtained best not from the professional talkers but from members or outside friends of the association.

A merchant can be persuaded to tell: "How I Won My Way in Business;" a lawyer may be induced to speak of "My Law Studies and My First Clients;" a doctor can give a telling talk on "Purity as an Aid to Health," etc.

An Eastern society has provided an annual entertainment on one night each of three weeks, when from ten to twelve of the members take from five to ten minutes each to answer this question— "How do you spend your day?"

The railroad man tells what he has to do on the cars, the clerk in a dry goods store gives a page from his daily life, the merchant describes his work, etc., and the result is a most delightful and instructive entertainment, interspersed with songs, music on the piano, violin and cornet.

There is a larger assembly that night, than on the occasion when the Rev. D. D. Blank lectures on "Original Sin," or "The Vision of La Salette," or "Ireland and the Irish."

Why could not our young men's societies arrange a tour for some of the lecturers of the Summer Schools to go on in the winter and the spring months? Richard Malcolm Johnson, for instance, is a genial talker, and his subjects are neither heavy nor altogether pious. And there are others.

But if high priced or distant speakers cannot be had, the young men's societies always have at hand, in their own members, and 2, friends in business or professional life, and these can be utilized to their advantage in the ways suggested above. Their addresses need not be called by the bugaboo word "lectures." Let them be named "talks." Let them be brief, pointed, cheerful, full of anecdotes, rich in helpful hints, and bright with humor, and they will be sure to accomplish the purpose for which they will be delivered.

PREVENTION BETTER THAN PROHIBITION.

Senator John Sherman, of Ohio, in his recently published autobiography, tells us that when he was a youth of sixteen he "fell into very bad habits."

came habitual drunkards and died prematurely."

This great statesman shows his transparent candor in recalling this painful episode of his youth, and points a very solemn warning to his young countrymen. And it is a sadly-needed warning.

Convivial habits, such as came near wrecking the Ohio statesman in his youth, are fearfully prevalent and horribly destructive.

The ugly fact is that the state of things which Mr. Sherman described in an Ohio village sixty years ago obtains in many places. Endless discussion is going on about "license, high or low," "prohibition," "limiting the number of saloons," etc., and yet all the time the amount of liquor drinking is on the increase.

Of course, the liquor is not furnished gratuitously, and the sale of intoxicants is increasing immensely. And it will go on and increase as long as good people think and talk only about liquor selling, and expend all their breath in denouncing the iniquitous "saloon."

Parents, teachers and pastors have got to learn that prevention is about as big a word as "prohibition," and that just as long as boys and young men grow up with drinking-habits, liquor will be got and will be drunk and will send its victims to perdition.

Parents have tremendous responsibilities; and so have teachers, and so have pastors and churches; and their foremost duty is to save the young from the drink demon by timely prevention.

The boy who is pledged to total abstinence at the time of his first Communion will grow up free from the craving for stimulants, and the young man who has reached his majority not knowing the taste of liquor is not apt to become a graduate of the saloon.

CARDINAL AND RABBI.

From the Jewish Messenger.

During Cardinal Satolli's visit to Galveston, a banquet was tendered him on Feb. 23. Among the invited guests was Rev. Henry Cohen, rabbi of the Temple B'nai Israel. He was the only stranger to the faith that had the honor of supping with the Cardinal.

After the banquet was finished, it was intimated to the rabbi that the Cardinal would be pleased to hear the benediction, and amid a breathless silence Rev. Mr. Cohen arose and repeated the blessing in English and Latin, and the "Magnificat" in Hebrew.

After this speeches were in order. The rabbi, by request, opened by thanking the Cardinal and the priest-hood for having been an invited guest. He spoke with eloquence and fervency upon the privilege of being a minister of the Almighty, and he added that the clergy, irrespective of denomination, had the same ends in view—that of uplifting the human race.

"It was customary among the rabbis of old," continued he, "to say a blessing when beholding a supreme representative of another faith, showing that the Jewish religion was always tolerant of other religious denominations. There is much common ground to stand upon, and the spectacle of a rabbi fraternizing with a cardinal speaks volumes for the liberality of thought and deed of this era."

Amid applause, in which the Cardinal led, the rabbi took his seat. Father O'Shanahan said: "I had been prepared this evening to make a little speech if His Eminence gave us the honor of his presence. I am sorry to say my eloquence has gone to the winds; the rabbi has taken the wind out of my sails. All the beautiful thoughts I wished to utter have been expressed more eloquently by the rabbi than I could have done. I thank the reverend rabbi for his liberality and his religious spirit."

After the priest had ended his remarks, Cardinal Satolli then arose, and said: "My priests and my friends, I again express my extraordinary satisfaction with this city. I could not have foreseen this great triumph of our Mother Church in Galveston. Here I have had an opportunity of observing the education of the Catholic schools and of the Church, and I am delighted therewith. During my residence in this country everything that I have seen in connection with our beloved Church makes me wish prosperity and happiness to our American land. From two points of view—the Catholic Church and humanity—I consider this a solemn moment. I am more than pleased to see the rabbi with us on this occasion, for he embodies what I wish to imply concerning the Church and humanity. He ably represents one denomination, while I another. Let us hope that at some future time all men will be brothers at heart, even as I am one in intention with the rabbi this day."

Suiting the action to the word, the Cardinal stretched forth his hand and grasped that of the rabbi, saying that he hoped that in the not far distant future he might grasp the hand of the Jew as a brother in faith, as he was now doing it socially.

After this most noteworthy address of the Cardinal the formality of the banquet table was dispensed with, and the party chatted pleasantly together. The Cardinal and the rabbi conversed in French and Italian, the Cardinal's native tongue, as well as Latin and English.

As Old as Antiquity.

Either by acquired taint or heredity there is old foe Scrofula and Consumption, must be faced generation after generation; but you may meet them with the odds in your favor by the help of Scott's Emulsion.

Only those who have had experience can tell the torture excruciating. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure.

KEEP THEM AT SCHOOL.

Fathers and mothers can read with profit the following extracts from a letter written by that zealous advocate of Christian schools, Bishop Waterson of Columbus:

Education is not the work of teachers alone, but the combined work of parents, pupil, and teachers. It is three-fold, not only on the part of those who are to be engaged in it, but also on the part of the things which must be done. It consists, first, in the sanctification of the souls, and secondly, in the development of the minds, and thirdly, in the promotion of the bodily welfare of children; and if it is to be a thorough work, these three things must go hand in hand and be inseparable both in theory and practice, so that children may have not merely sound minds in sound bodies, but sound souls in sound bodies.

To educate is to draw out, develop, exercise, train, and cultivate all the faculties, religious, moral, intellectual, and physical, to give as much completeness as possible to the child's whole nature, so that it may know what it ought to know, do what it ought to do, and be what it ought to be, in the sphere of life in which God places it. It is to form children into Christian men and women and prepare them to do their duty in life to those about them, to themselves, the family, society, their country, their Church and God, and to attain their eternal destiny in the life to come. This is the only correct and adequate idea of Christian education.

This is the duty which fathers and mothers owe their children; this is the work which pastors and teachers must undertake towards those committed to their charge; this is the work which, as the years go on, children themselves are to be taught to engage in more and more intelligently, so that with a better understanding of what is to be done, and how it is to be done, and what end it is to be done for, they may turn religious instruction, spiritual exercises, secular studies, home discipline, school regulations, and everything else, to greater account in making themselves all that God wishes them to be.

CHURCH AND STAGE.

Catholics should aim not to banish but to Purify the Playhouse.

It is idle to speak of the "essential immorality" of the drama. The first modern theatre was a convent and the first dramatist a nun. It is idle to propose shutting the stage and delivering it up to a reprobate sense. That is not the way of the Church.

When an offensive institution cannot be banished she endeavors to change its character and make it an ally. Thus some of the feasts of the ecclesiastical year had in so far a pagan origin. And if church-goers would insist that all managers should be like the lamented Mr. Booth the theatre, too, might become not merely a place of innocent amusement, but a pulpit of truth, a handmaid of the Church.

On one occasion Mr. Booth was asked by a minister if he could not enter the theatre by a side door to avoid being seen. "No, sir," answered the great actor: "there is no door in my theatre that Almighty God can't see through."

Here was a conscientious manager, and one who more than any other succeeded in lifting from the theatre the odium which unscrupulous management and depraved patronage had cast upon it.

The Church cannot banish the drama, but organized and enlightened Catholic opinion—at least to a large extent—can change it. It is purely a question of dollars and cents. Managers are like most other public servants; they give people what they want and what they pay for. Let it be shown that the dangerous drama is not profitable and the dangerous drama will be promptly abandoned. Let it be once understood that the public wants decent plays and the public will have them.

Our is a day of agitations and movements—many of them stupid or useless, or worse. But there is work for one more agitation, reasonable in its demands and vigorous in its methods. If the patronage of the better element of theatre-goers were withdrawn from plays of doubtful character and from theatres where such plays are enacted, the managers would very soon be brought to a sense of their responsibility.

A strong Catholic league, organized by priests in every parish and supported as it would be by the best non-Catholic opinion, would speedily transform the drama and conduce to a higher tone in public morality. The need of such a league is great and immediate.

The drama in itself is a legitimate form of entertainment, and if it is offensive it is so because of accidental and wholly unnecessary perversion. Let us aim not to banish the playhouse—an impossible feat—but to purify it. To quote Professor Blackie again: "If they who are God's children know not how to use the drama, depend upon it the devil is far too clever a fellow not to use it for his own ends." A healthy public opinion in revolt against indecency has already suppressed the erotic novel; let us hope that a similar movement may suppress the erotic drama.—Ave Maria.

The Moral Condition of Italy.

Last week, says the Liverpool Catholic Times, a remarkable lecture was delivered at the College Romano by Baron Garofalo, who showed that over four thousand homicides occurred annually in Italy, so that a human life was lost every two hours by the assassin's knife.

According to the lecturer, the reasons for this state of affairs were that vendetta and duelling which prevailed all over Europe in the Middle Ages were more frequent and had lingered longer in Italy than elsewhere. This meant a profound distrust in the ability of the law courts to afford redress and a lack of religious knowledge and true moral sentiment.

Baron Garofalo then made the noteworthy statement that he considered improvement could only be properly attained by sound religious instruction as apart from mere moral teaching. He pointed out the amount of religious teaching given so largely in Great Britain and the United States, which, he considered, was one of the prime reasons why those countries have in forty years diminished by one half the proportion of their delinquents and mendicants, while in Italy delinquency and mendicancy have positively increased during the last twenty-five years.

Baron Garofalo's statements regarding the distrust of the law courts and the necessity for better religious teaching are all the more worthy of consideration because he is a friend of the Italian Government, which has power to make the law courts trustworthy, and whose action toward the religious schools is not what it should be. In our own experience we have frequently heard English, Irish, and American priests complain of the ignorance in religious matters displayed by the Italians who are met with in these islands and the United States. Catholics all over the world are naturally interested in the moral condition of Italy, and every effort to take away her reproach will meet with their hearty approval and co-operation.

Proselytism in Ireland. Though religious persecution and civil disabilities have become things of the past in Ireland, suffering for conscience's sake has not wholly disappeared. While the upper and middle class Catholics are too well educated and too well protected by social safeguards to be got at, the destitute and defenceless poor are often called upon to suffer, thus, or are so tried by strong temptations as to fall a prey to the prowling proselytist. Of all forms of aggressive Protestantism, proselytism, as practiced in Ireland, is the worst.

The "soupper" with his slimy ways of soul-snatching is as repulsive an excrescence upon the surface of Irish life as the informer, and is held in equal abhorrence by all right-minded people of every shade of belief. The recent exposure of their nefarious work by the Archbishop of Dublin, Father Nicholas Walsh, S. J., and Canon Murphy, of Queenstown, will, it is to be hoped, arouse a strong public feeling in Ireland against these social pests, who not only wantonly outrage the feelings of the whole Catholic body, seek to deprive the poor of the one thing which sheds a ray of sunshine upon the gloom of their obscure lives, their holy faith, but cast a stigma upon the Protestant Church in Ireland which it behoves all self-respecting Protestants to do their best to efface. The candid and courageous denunciation of their methods by a preponderating portion of their co-religionists would probably put a check upon these most disgraceful proceedings.

Henry Ward Beecher once informed a man who came to him complaining of gloomy and despondent feelings, that what he most needed was a good cathartic, meaning, of course, such a medicine as Ayer's Cathartic Pills, every dose being effective.

Messrs. Northrup & Lyman Co. are the proprietors of DR. THOMAS' ELECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost every ill that flesh is heir to, is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all the affections of the throat and chest. This is precisely what Bickie's Anti-Consumptive

SYRUP IS A SPECIFIC FOR, AND WHEREVER USED IT HAS GIVEN UNBOUNDED SATISFACTION.

Children like it because it is pleasant, adults like it because it relieves and cures the disease.

A TERRIBLE ARRANGEMENT.

Recently in the course of a sermon on the great evil of the day, the Rev. Father Otko, of Chattanooga, depicted the horrors of drunkenness, in the following vivid language: Drunkenness is the most malignant, pernicious and damnable vice of the 19th century. It destroys not only health but the fortune of the innocent and helpless. It enters the innermost sanctuary of the home and family, and everywhere spreads sorrow and dismay. Youth in its morn, manhood in its golden prime and old age in its tottering weakness all fall prey to its contagious blasts. It breaks the heart of a father and fills the soul of a mother with silent anguish; it paralyzes all affection and stifles conjugal bliss; it weakens filial obedience and gnaws the choicest blossoms of parental hopes; it brings suffering old age in shame and sorrow to the grave. It generates weakness, not strength; sickness, not health; it undermines life and quickens the angel of death.

It makes widows and orphans of the children; it robs the entire family of its head, and it beherits them all. It fills the land with idleness and poverty, the hospitals with sickness; the prisons with crime; the asylums with maniacs and the poorhouses with friendless widows and destitute waifs. It's the tonic of the thief; the food of the counterfeiter; the stimulant of the robber; the constant companion of the midnight murderer. It excites the father to butcher his own innocent little babes—helps the husband to murder the wife of his youth—teaches the son to swing the parabolic axe, and furnishes all the victims for the scaffold. Such are the effects of drunkenness.

But look at the drunkard himself. Look at the ruined piece of nature; he beareth the image of God and maketh it an image of satan. Have you ever seen a more rueful figure? One as prodigiously ugly? With eyes so hollowed? Look at his trembling hands and unsteady, shuffling gait! He is hateful and terrible to all and befriended by none—he comes finally to abhor himself as much as he is abhorred by others. He knows no honor but only shame—looks for peace and security and finds only fear—seeks for happiness and finds only abject misery—oh drunkard! How many earthly paradises have you not laid waste and made desolate! How many hungry and naked little orphans have you thrust out into the bleak, cold and heartless world! How many graves have you filled with the bodies of tender, loving wives!

What a record of blood and misery and shame on the Book of the Record! Angel that you will be called upon to face!

To Exchange Courtesies.

This is one of those stories about Chauncey M. Depew and a railroad pass that is being told nowadays in local railroad circles.

The president of the Waupaca and Nishua Railroad Company went to see the mild-mannered president of the Vanderbilt system.

"What can I do for you?" Mr. Depew asked, letting the smile he uses on such occasions have full swing at the visitor.

"I dropped in to see you, Mr. Depew, to ask for an exchange of courtesies. I am the president of the Waupaca and Nishua Railroad Company. I would like to have a pass over your road, and will extend the same courtesy to yourself over my road."

Depew looked thoughtful for a minute. Then he said: "Where is your road?"

"Why it's out in Wisconsin."

"Is it indexed in Poor's manual?"

"Oh, yes, indeed; we paid a nice dividend last year."

"Strange. I never heard of your road. How long is it?"

"We are operating sixty-seven miles this year."

"What, sixty-seven miles, and you call that an exchange of courtesy, and the Vanderbilt system has its thousands of miles?"

Depew assumed his most cavalier air, and he launched that question at the head of the president of the Waupaca and Nishua and then he waited for a reply.

"Well, Mr. Depew," said the western railroad president as he arose to go, "your road may be a little longer than mine but it ain't any wider."

baby growth

The baby's mission is growth. To that little bundle of love, half trick, half dream, every added ounce of flesh means added happiness and comfort! Fat is the signal of perfect health, comfort, good nature, baby beauty.

Scott's Emulsion, with hypophosphites, is the easiest fat-food baby can have, in the easiest form. It supplies just what he cannot get in his ordinary food, and helps him over the weak places to perfect growth.

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W. H. Ward.

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"Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctors pronounced my case hopeless. A friend, however, procured for me a bottle of Ayer's Cherry Pectoral. By the time I had used the whole bottle, I was completely cured, and I believe it saved my life."—W. H. Ward, 8 Quincy Ave., Lowell, Mass.

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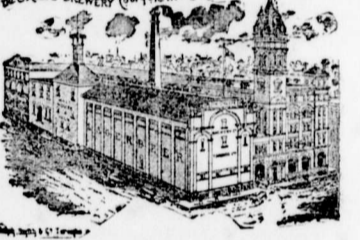
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