

CHATS WITH YOUNG MEN.

Catholic Columbian. Now that the commencements have ended, and while our college graduates are enjoying their last school vacation, the parents of most of those young men are asking the annual question: "What Shall We do With Him?"

Years ago that question was not asked so uncertainly. The young men were not so highly educated and the openings before them were more limited. The father and the mother would discuss the future of their son, at odd times as he grew up, and if he showed no certain bent for any one calling or no application came for his services, they would, as soon as he had made his first Communion and received confirmation, about his twelfth to his fifteenth year, determine that John should be a printer, Frank a shoemaker, Edward a tailor, and Raymond a cabinet-maker, and at once they sought masters to whom the lads were indentured.

The apprentice system may have been a good thing for all concerned—may have given employers steady help and produced workmen who were masters of their trades—but it has gone, never to return. The conditions of the present must be faced, and those conditions give no certainty of employment except to superior skill. It still remains true that to start right is half the battle. If a boy goes out into the world and "knocks about," as the phrase is, for five or six years, and then has to begin all over again, we take the hopeful view of it and say: "Well, he is only twenty-two and he'll soon make up for lost time." In truth nobody ever makes up for lost time. We can make the best of 1896, but if we lost 1895 we may offer the biggest reward for it that we please and it never will be returned. We may get a dog back that way, but not time. "If I only had my life to come over again" is an expression that has been heard millions of times, but the sun only rises once a day, and after the gun is fired it is no use to try and recall the daybreak.

When a boy packs away his school-books and starts out to find employment he is just going to hear the sunrise gun of his life fired. His mind is full of hazy but rose expectations. If he is a healthy, wholesome, well bred boy, he sees great things ahead. He knows but little, but expects every thing. He is a bankrupt in experience, but a millionaire in hope. His imagination turns the city streets into a fairy land; the hustle and whirl of business, which to many an older, wiser soul merely signifies so much weariness and vexation of spirit, are music to him. There is rich motive power in these sanguine anticipations of our boys as they come to life's starting point. A magic wand is in their hands for a moment; whatever they look at is transformed in the auroral lights that fill the daybreak skies. The blush of morn is here, wet with the dew of enchantment and fragrant with the odors of a myriad roses, whose thorns are as yet unsuspected.

If our boys start right they may get a long way on the road to success before they realize that the grade is upward and catch sight of a signpost that says: "Walk your horses going up hill." This first enthusiasm of youth is a propelling power of immense value. "Youth is the time of enterprise and hope," says Dr. Johnson. "The first repulses rather inflame vehemence than teach prudence; a brave and generous mind is long before it suspects its own weakness or submits to sap the difficulties which it expected to subdue by storm." Cowper lays it down that "the color of our whole life is generally such as the first three or four years in which we are our own masters make it," and Montaigne, in one of his essays, declares that nearly all the great human actions of every age have been done by men under thirty years of age. He instances Hannibal and Scipio to support his declaration. But we need not go back so far. There has been hardly a man of mark in American affairs for the last fifty years who has not distinguished himself in his twenties or at least in his thirties. What is true of large names is true also of smaller ones. The path of success is, as a rule, entered, if ever, while the inspirations of youth retain their force. Byron never wrote anything truer than that

"Years steal fire from the mind as vapor from the limb, And life's enchanted cup but sparkles near the brim."

It being agreed, that the first step is all important, how can the average boy be sure that he is starting right, and what can his father do to help him make sure of it. Every boy has some natural faculty. One has a taste for mechanics, another for art, and a third for trade. It is folly to split wood against the grain, and worse than folly to put a boy to doing something that he has no inclination to do. We have a good many poor doctors in the world who might have been first-rate carpenters, and plenty of indifferent, half-starved lawyers who might just as well have been prosperous tradesmen. Putting round pegs into square holes is poor judgment. We hear it said that the professions are overcrowded; that we have more lawyers than there are clients for; more doctors than our sick can keep busy, and that if you advertise for a clerk or a book keeper in the morning newspaper, you will have from two to three hundred applications in the course of a week. One thing should be clearly apprehended—it is just as socially reputable to be a thriving tradesman or

a skillful mechanic as to be a lawyer without clients on the sixth floor of an elegant building, or a doctor with too little practice to keep his horse from getting stiff in the joints waiting for a call.

Supply and demand is a cold, hard law, pitiless as the northeast winds of winter. It is a law, however, and we cannot argue with law. Boys choosing a career should not cavil at this law, but get out of its way. If common report says that mere clerical service is a drug in the market—which it is—avoid that and take up something else. The thing that is plentiful is cheap. The thing that is scarce is dear. To make yourself as scarce as possible is the way to make yourself high priced. More writing, reading and ciphering are now a days like peanuts, to be got for a song on every corner. But how about shorthand reporting, or expert electrical work, or fine drawing and etching for the press, or applied art in designing houses or house decorations? How about all sorts of work that rises above the commonplace ever so little? No, this is not like peanuts at all; that is like Penobscot salmon in February, which cost one dollar per square inch, and it will make a great deal of difference to a boy whether he starts out to sell the world peanuts or salmon.

But some one may say: "That is well to talk, but we can't all have a specialty in our fingers, can we?" Yes, nearly all of us. What is a specialty? It may be doing something not commonly or generally done, or it may even be doing something that is very commonly done in such an uncommon way that people prefer you to do it rather than somebody else. Quick-brained boys can make themselves into specialists more readily than is usually believed. Even an inferior kind of service performed in a superior manner makes the man who performs it head and shoulders above his fellows who perform the same kind of service in a slipshod manner.

Now, what about a father's share in starting a boy right? A good father, who is neither too exacting or too indulgent, is a great factor in any boy's favor. He does not expect too much of his boy. Being his son he realizes that possibly the boy has acquired some of his defects by the right of inheritance. He does not crowd him too hard. He is not forever comparing him unfavorably with other boys, because that is apt to break a boy's spirit and wither his ambition. A wise, helpful father protects his boy; builds him up on his weak spots; lets him feel that his father is back of him; that if he plunges in and strikes out the best he knows, his father is not going to let him sink, even if he has to push a pole out to him. He does not fret overmuch if he is a little bit slower than some other boys, for precocious boys are not always nor often the most successful men when they come to mature manhood. He does not give his boy the idea that money is the only end and aim of existence; yet he teaches him thrift, and practically encourages him thereto by adding, say a \$5 bill to every \$50 he puts into the savings bank himself.

It has become fashionable to refer sneeringly to the frugal maxims of Franklin, yet it is the fact that more opportunities for advancement come to young men who manage to get a few hundred dollars ahead instead of being behind their creditors. How many times have we heard men say: "The biggest chance I ever had came to me when I had \$1,000. I might have gone into business and been an independent man, my own master all the rest of my life." But, alas! He did not have \$1,000. Therefore our boys, who are just now rolling up their sleeves for a tussle with this very matter of fact world, will make no mistake in saving something as they go along week by week. If they save a little, they will find it easy to add a little more. And the man who has some money of his own may, and he often does, persuade other men who have much more, to trust him with theirs—and that is the way so many men of small pecuniary beginnings become men of large monetary development.

And there you are, boys. If we have written anything that gives you of you a helpful hint, we are glad of it. And may you all live long and prosper!

**Bible Facts.**  
Young men who read the bible should know these facts:  
A day's journey was about twenty-three and one fifth miles.  
A Sabbath day's journey was about an English mile.  
A cubit was nearly twenty-two inches.  
A hand's breadth is equal to three and five eighths inches.  
A finger's breadth is equal to one inch.  
A shekel of silver was 50 cents.  
A shekel of gold was about 85.  
A talent of silver was \$538.30.  
A talent of gold was \$13,809.  
A piece of silver, or a penny, was 13 cents.  
A farthing was 3 cents.  
A mite was less than a quarter of a cent.  
A gerah was 1 cent.

**A Breathing Exercise.**  
Prof. Robert J. Roberts writes: "When you go upon the street, practice the outdoor breathing work; inhale and hold your breath while you walk five steps, exhale, inhale, and once more, and hold your breath while you walk ten steps, and so on up to twenty. If you keep this up for a few

days, it will become automatic, and your breathing will become deeper and fuller without any effort upon your part. As you walk always carry your chest further to the front than any other part of the anterior body, and keep the back of your neck close to the back of your collar at all times.

**Men's Hearts are Tough.**  
Kate Douglass Wiggin, in one of her recent magazine stories, put the following in the mouth of a pretty woman:  
"I've lived thirty-six years, and I have never seen a man's unhappiness last more than six months, and I have never seen a woman make a wound in a man's heart that another woman couldn't heal. The modern young man is as tough as—well, I can't think of anything tough enough to compare him to. I've always thought it a pity that the material with which men's hearts is made couldn't be utilized for manufacturing purposes; think of its value for hinges or for the toes of little boys' boots or the heels of their stockings!"

**An Electric Lamp.**  
The new Eclipse bicycle lamp seems to have solved the problem of a small, light, simply constructed, easily operated and durable electric lamp. The size for bicycles is 3 1/2 x 4 x 3 inches, and weighs a pound. The case contains a primary battery, charged with "Eclipse electric sand," and generating current for a small incandescent bulb. The reflector projects a bright light for 75 or 100 feet. It is said that the lamp will not jolt out under any circumstances, nor is it influenced by rain or the speed of the wheel.

**Always Needed.**  
There is nothing that a man can less afford to leave at home than his conscience and his good manners.

SYSTEM OF TRINITY COLLEGE.

W. F. P. Stockley, M. A., in Donahoe's. Attendance on lectures is not compulsory; some students simply present themselves at the dates of examinations, and pass the rest of the year it may be in teaching. As to life within college it is like such life elsewhere, with, however, all the comparative absence of American camaraderie—men not necessarily speaking to each other in the world, though at lectures together, and with an ignorance of any such entities as "students" and "faculty," with a like ignorance also of what a "class" means to an American.

One of the things most to be valued about such an individualistic system is the way in which character has an opportunity of preserving its independence; and this, it seems, American colleges must have a comparative tendency to repress. In the matter of study the same freedom is seen. Lectures are held for both eighteen weeks in the year; and an ordinary undergraduate has to attend only about two hours a day for half or a third of this time. In some cases attendance at lectures suffices for keeping a term, without any examination. The result is that a man anxious to study or to read what he most affects has long spaces, harried by neither classes nor papers. But one cannot help wishing that the University of Dublin (with its material, in men anxious to be guided in study, men with leisure and with readiness to use leisure) were more awake and paying attention to the best among its students, undergraduate and graduate, and giving them help, such as is being given more and more (to the admiration of all who have beheld it) by the larger universities in America. And in America the material to work on is not so abundant; men here more instinctively hurry away from college to set about active work.

The same contrast between Europe and America is seen in the position of professors. Some professors in Dublin deliver only some thirty or forty lectures a year; yet such a professor may be one of the hardest working, though not constantly teaching, and though in his lectures he pays no regard to possibly approaching examinations and their subjects. In America, do we entice students to hang on too much to the helping hands of professors? The word "professor" there has, in fact, a meaning such as it has at Oxford or Cambridge; "fellows" mean more or less American "professors"; but the fellowships, unlike those in England, are held for life, with gradually increasing incomes. The ideal at the close, then, is immense learning, great past experience in teaching, and consequent power to take part wisely in the chief examinations—for the senior fellows no longer teach—and leisure for study and for enriching the world by imparting of knowledge, while the wise men of old direct the busy college of younger teachers and taught—a beautiful ideal, which both succeeds and fails.

Nervous debility is a common complaint, especially among women. The best medical treatment for this disorder is a persistent course of Ayer's Sarsaparilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest. Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Are your corns harder to remove than others have had? Have they been cured by using Holloway's Corn Cure? Try a bottle.

INTEMPERANCE.

Something of this Bessetting Sin—Plain Duty of those Addicted to it—The Remedy Within the Reach of all.

It is the plain duty of every man or woman who is conscious of weakness in regard to drink to make a serious and constant effort to avoid occasions and opportunities. There are places, and persons, and acts, which may be innocent in themselves, but which to certain characters are deadly sin. This is a principle which you learn as children with the first elements of your religion. If a man has within himself the drink craving, he can only keep it quiet by shunning, like a pestilence, the presence of drink. To such a man, to enter a public house is like putting his head on the railroad metals before the rush of the express; he cannot hope not to be killed. To such a man, the presence of alcoholic liquor within the four walls of his dwelling is like the presence of a rattlesnake; only a miracle can save him from death. To such a man, to join a friend in a drink is to touch the shaft that is charged with lightning; his fate is instantaneous and inevitable. Therefore, such a man—and there are hundreds of this temperament—is bound, even under pain of deadly sin, to avoid such occasions. All those who know by experience that it is more or less certain that if this temptation is put before them they will fall, must avoid the places, the persons, the acts, and the occasions, that will cause the temptation. And, speaking generally, it is the duty of everyone, however safe he may seem to be, to keep away from the company of drinkers, to avoid unnecessary visits to the public house, and to exercise strict temperance even in the lawful use of stimulants. Not to speak of men, it is a well known fact that many women, both among the poor and the well-to-do, bring themselves to degradation and ruin, in soul and body, by the practice of taking small quantities. Common-sense and religion should be strong enough to put a stop to this dangerous and insidious habit, which medical science denounces as strongly as Christian principle. "It goeth in pleasantly," says the Wise Man, "but in the end it will bite like a snake, and will spread abroad poison like a basilisk." (Proverbs xxxiii., 31.) Alas! how many of these snake-bitten and poisonous ones—these women who disgrace their womanhood—are known to the pastors of souls.

In the next place, it can never be too strongly insisted upon that one grand means to lessen drunkenness among the poor is to give them decent houses to live in, and see that they have enough to support life in frugal comfort. It may be replied that the worst and most incorrigible drunkards are amongst those who earn good wages, and who spend them periodically in a burst of reckless dissipation. All priests know of how much truth there is in this. But, for all that, it is more hopeful to reform those who are in a position to be fairly comfortable than the destitute and the starving. Every Christian, therefore, who labors to better the material condition of the dregs of our population is working in the cause of temperance. It need not be added that a mere increase of wages or donation of clothing is not what is here meant; but chiefly the inculcation of that spirit of decency, the respect for soul and body, that Christian prudence, and temperance, and resolution, without which you raise men out of the mud only to see them roll back into it as soon as you let them alone.

And here we approach the consideration of the sovereign remedy of all—the endeavor to obtain God's help and grace through prayer and the holy sacraments. Temperance and sobriety are spiritual virtues—and virtues, more than other good gifts, depend upon spiritual help. It is vain, therefore, to hope to reclaim the drunkard or preserve the sobriety of young or old unless you can bring them to the practice of Christian prayer and religious duty. Even if a man reforms through natural motives and native strength of character, the vices of his sobriety are sometimes more disagreeable than those of drunkenness. But the Christian is, first, humble—knowing that he can neither rise from evil nor remain constant in good without the help of God. Next, he is hopeful and full of faith, for he knows that he has a Heavenly Father who has nothing nearer to His desires than to draw him to Himself. And, thirdly, he is obedient—resolutely adopting the means intended by his heavenly Father to save him, and making use of those divine sacraments which convey the Precious Blood to his weak and sinful soul.

Finally, among the remedies for intemperance, there is that well known resolution, pledge or promise, by which a man endeavors to bind his infirm nature and to strengthen his wavering purpose. This pledge is not a vow; but a good resolution made aloud and with bended knee, accompanied by a promise to a minister of God. It is obvious that a person who is constantly taking the pledge and constantly breaking it, should not be encouraged in what seems to be mere mockery. But as long as there is a serious intention to keep such pledges the external promise is a help and an encouragement. As regards the resolution of total abstinence, it is one which, for some people, is absolutely necessary, because there are some who cannot save their souls without it. But it is also in the highest degree meritorious in those who do not require it. It is a most admirable practice of Christian self-denial. Like all other extraordinary mortifications,

it should not be undertaken without consideration and advice. But when prudently taken up and faithfully practiced, with interior acceptance of such inconveniences as it carries with it, and without pride, self-sufficiency or the habit of reflection upon other people, it cannot fail to draw the heart nearer to Christ. Moreover, it is, in this country, a work of splendid brotherly love. It is a most precious encouragement to the weak and the tempted. It is a witness, a profession, a rallying to the side of Christ in a matter in which the enemies of the Cross of Christ are counted by the hundred thousand. Therefore, may God bless all priests and people who join the League of the Cross and take part in the battle against drink—Catholic Witness.

**BITS OF COLORED GLASS.**  
AUSTIN O'MALLEY IN AVE MARIA.  
In a wheat field the full ears bend low with weight of wealth, the empty ears stand erect; and the humble man bows low under weight of grace, but the proud man is erect and empty. Delicacy of conscience is intended solely for house-use. The noblest souls are sad, the ignoblest are melancholy; and some men are never sad. Whittier was fond of this Chinese proverb: "You can not prevent the birds of sadness from flying over your head, but you may prevent them from stopping to build their nests in your hair." Persecution is the shadow of sanctity, and therefore the shadow of the Church. Thomas a Kempis says the gate of heaven is so low that only children enter there. I saw a robin the other day withdraw herself from her little ones to provoke them to fly after her. God does the same thing with us; and then we foolishly call our state, Desolation. We are outside the garden of God's will when we begin to find the thorn. Disappointment. If we practically believed in the presence of our Guardian Angel there would be more ladies and gentlemen in the world. Saint Benedict in the Terra di Lavoro threw down an idol in a shrine and set up an image of Christ. If the Saint came into our hearts he would find a Pantheon to be overturned; yet we resent the charge of idolatry, and subscribe money to convert the heathen in Asia. Sorrow is like rain—it makes roses and mud. Archimedes said that if he had a fulcrum whereon to set his lever he could move the earth. We have that lever—prayer. We have the fulcrum also—Christ's promise. And we can move not only the world, but God Himself. There are void spaces in the night sky, but if we gaze patiently the stars will float out and fill them; and if we gaze patiently at our sorrow, God Himself will come into it with His beauty. It is well to be humble: the gale which breaks the pine does not bruise the violet. In the cool mornings two drops of dew upon a grass blade will slip glistening into one at the touch of the wind. Thus should our hearts slip into God's Heart at the touch of His grace. In Lacedaemon they threw misshapen babes into the cavern Apotheta; we should find an Apotheta for our misshapen thoughts, and preserve only those that are fair. On Chiabrera's grave in Sagona are these words: "Friend, while living, I sought consolation on Mount Parnassus; do you, better advised, seek it on Mount Calvary."

There is only one thing in the world more contemptible than a nagging woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twenty-five per cent. interest upon the investment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds and kindly remembrance of others. I have little belief of true vocations being destroyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal Manning. They do not Despair. "An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream."

it should not be undertaken without consideration and advice. But when prudently taken up and faithfully practiced, with interior acceptance of such inconveniences as it carries with it, and without pride, self-sufficiency or the habit of reflection upon other people, it cannot fail to draw the heart nearer to Christ. Moreover, it is, in this country, a work of splendid brotherly love. It is a most precious encouragement to the weak and the tempted. It is a witness, a profession, a rallying to the side of Christ in a matter in which the enemies of the Cross of Christ are counted by the hundred thousand. Therefore, may God bless all priests and people who join the League of the Cross and take part in the battle against drink—Catholic Witness.

BITS OF COLORED GLASS.

AUSTIN O'MALLEY IN AVE MARIA.

In a wheat field the full ears bend low with weight of wealth, the empty ears stand erect; and the humble man bows low under weight of grace, but the proud man is erect and empty. Delicacy of conscience is intended solely for house-use. The noblest souls are sad, the ignoblest are melancholy; and some men are never sad. Whittier was fond of this Chinese proverb: "You can not prevent the birds of sadness from flying over your head, but you may prevent them from stopping to build their nests in your hair." Persecution is the shadow of sanctity, and therefore the shadow of the Church. Thomas a Kempis says the gate of heaven is so low that only children enter there. I saw a robin the other day withdraw herself from her little ones to provoke them to fly after her. God does the same thing with us; and then we foolishly call our state, Desolation. We are outside the garden of God's will when we begin to find the thorn. Disappointment. If we practically believed in the presence of our Guardian Angel there would be more ladies and gentlemen in the world. Saint Benedict in the Terra di Lavoro threw down an idol in a shrine and set up an image of Christ. If the Saint came into our hearts he would find a Pantheon to be overturned; yet we resent the charge of idolatry, and subscribe money to convert the heathen in Asia. Sorrow is like rain—it makes roses and mud. Archimedes said that if he had a fulcrum whereon to set his lever he could move the earth. We have that lever—prayer. We have the fulcrum also—Christ's promise. And we can move not only the world, but God Himself. There are void spaces in the night sky, but if we gaze patiently the stars will float out and fill them; and if we gaze patiently at our sorrow, God Himself will come into it with His beauty. It is well to be humble: the gale which breaks the pine does not bruise the violet. In the cool mornings two drops of dew upon a grass blade will slip glistening into one at the touch of the wind. Thus should our hearts slip into God's Heart at the touch of His grace. In Lacedaemon they threw misshapen babes into the cavern Apotheta; we should find an Apotheta for our misshapen thoughts, and preserve only those that are fair. On Chiabrera's grave in Sagona are these words: "Friend, while living, I sought consolation on Mount Parnassus; do you, better advised, seek it on Mount Calvary."

There is only one thing in the world more contemptible than a nagging woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twenty-five per cent. interest upon the investment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds and kindly remembrance of others. I have little belief of true vocations being destroyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal Manning. They do not Despair. "An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream."

There is only one thing in the world more contemptible than a nagging woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twenty-five per cent. interest upon the investment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds and kindly remembrance of others. I have little belief of true vocations being destroyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal Manning. They do not Despair. "An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream."

There is only one thing in the world more contemptible than a nagging woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twenty-five per cent. interest upon the investment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds and kindly remembrance of others. I have little belief of true vocations being destroyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal Manning. They do not Despair. "An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream."

There is only one thing in the world more contemptible than a nagging woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twenty-five per cent. interest upon the investment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds and kindly remembrance of others. I have little belief of true vocations being destroyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal Manning. They do not Despair. "An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream."

There is only one thing in the world more contemptible than a nagging woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twenty-five per cent. interest upon the investment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds and kindly remembrance of others. I have little belief of true vocations being destroyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal Manning. They do not Despair. "An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream."

There is only one thing in the world more contemptible than a nagging woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twenty-five per cent. interest upon the investment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds and kindly remembrance of others. I have little belief of true vocations being destroyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal Manning. They do not Despair. "An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream."



Dr. J. C. Ayer.

**No Other Medicine**  
SO THOROUGH AS  
**AYER'S Sarsaparilla**  
Statement of a Well Known Doctor  
"No other blood medicine that I have ever used, and I have tried them all, is so thorough in its action, and effects so many permanent cures as Ayer's Sarsaparilla."  
Dr. H. P. Merrill, Augusta, Me.  
**Ayer's Only Sarsaparilla**  
Admitted at the World's Fair.  
Ayer's Pills for Liver and Bowels.

Mustard - THAT'S - Mustard

**Dunn's Mustard**  
MADE ABSOLUTELY PURE  
FROM RICH FLAVOURED ENGLISH SEED  
SOLD IN 5c. and 10c. TINS.  
Ask for Dunn's Pure Mustard



The O'Keefe Brewery Co. of Toronto, Ltd.

**SPECIALTIES:**  
High-class English and Bavarian Hopped Ales  
XXX Porter and Stout.  
Pilsener/Lager of world-wide reputation.  
E. O'KEEFE, W. HAWKE, J. G. GIBSON,  
Pres. Man. Ont. Tel. 523-778.

FAVORABLY KNOWN SINCE 1826  
**THE CHURCH BELLS & CO.**  
GENUINE  
WEST-TROY N.Y. BELLS-METAL  
CHIMES, ETC. CATALOGUES FREE.

THE LARGEST ESTABLISHMENT MANUFACTURING  
**CHURCH BELLS & CO.**  
PUREST BELL METAL, BEST TONE, IN THE WORLD.  
Send for Price and Catalogue.  
MORRIS BELL FOUNDRY, BALTIMORE, MD.

**PLUMBING WORK**  
In operation, can be seen at our waterworks  
Opp. Masonic Temple.  
**SMITH BROS.**  
Sanitary Plumbers and Heating Engineers  
London, Ont. Telephone 523.  
Sole Agents for Peerless Water Heaters.

180 KING STREET.  
**JOHN FERGUSON & SONS.**  
The leading Undertakers and Embalmers.  
Open night and day.  
Telephone—Home, 373; Factory, 545.

**NOTICE.**  
TO ALL WHOM IT MAY CONCERN.  
When the publication of the *Canadian Freeman* ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned oblige him to appeal to those who were in arrears for the *Freeman* to pay part, at least of what they owe. Though the indebtedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by the conscientious sense of justice and a recollection of the *Freeman's* usefulness, in trying times, to come to his aid and respond to a call patiently delayed for a quarter of a century. The books of the *Freeman* having been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers.  
Please address  
J. G. Noylan,  
Daily Avenue,  
Ottawa.

**COOKS FRIEND**  
BAKING POWDER  
Should be used, if it is desired to make the finest class of Gems—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Hotbed Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

**PICTURES FOR Sunlight Soap WRAPPERS**  
A pretty colored picture for every 12 "Sunlight" or every 6 "Lifebuoy" Soap wrappers. These pictures are well worth getting. Address: **LEVER BROS. Ltd.** 23 Scott Street, TORONTO.

FIVE-MINUTE

Eleventh Sunday

BACKBITING

And he spoke rightly. The Gospel tells us that no sooner had the tongue of the devil begun to speak right than it began to speak right again. How often He tongues by coming in, and yet how speaking rightly! I need healing more whom the Gospel tells use of his tongue, could not employ it; sin; we are blessed yet, perhaps, we realize that God was speak rightly.

The tongue wrong of effecting a great James calls an evil of iniquity." Calum backbiting are but a sin of which it is indeed, come so quarrels, and as much animosity were formerly, or w terms of intimacy? perience if charity while you guarded version, vain dispr remarks. You may the tongue be caref sins against charity.

I am far from faults are to be found generally among h sinners. Some per themselves very pious, who find it ha licent matter for con ways shun uncharit Let them remember says: "He who of tongue is a perfect solid and genuine u upon charity, whic virtues. We decee supposing that we really pious, if we about our neighbor. Sins of the toug grievous, and ar irreparable in th Let us dwell upon offend God by res which they do to made according to speak badly of a pe we entertain an seem to some peopl only venial. This if what we say do him. It is no les our neighbor in h his property. To a not very difficul them or have the others of the same there is question of jury which we hav falsely about him, sames a much grea about as possible to of a forest fire as to an evil tongue fro directions. Never bound to make e power to repair the not hope that God we are so disposed.

But some one belonging to the class cribed. I never sa untrue of my mentation to others he is guilty." To you do so in a g necessity, and to concerned about person in question the sin of slande you been authoriz his failings? Are tue? Would it ple were to make you not then treat the you are unwilling.

If you have been past, let the fut guarded. Cultiva disposition towards offend you. We care, think of yo idle conversation.

**Agno.**  
President Schu University, has notice of Agnosto correctly characte ing fever of juve transitional and thought." His "blindness from witty but mislead suit of a monstro knowledge, in wh noble specialty of dominated to th higher branches ticism was compo and indolence. was simply the m on its best it was which the crass un his way back to reason without a ment of his impiet.

Something w Surely there is con for every pain and poses on us. The our climate might not find means of comfort. It was lon to be a perfect no cold before any on uses in clothing, but of this fact. Wood silken fibres and th known as Fibre Cha fact protection from makes healthful w weathers to everyb tion that never worn out.

THE BEST is w most of That's W has the largest sale