CHATS WITH YOUNG MEN.

How to Express One's Thoughts. How to Express One's Thoughts.

Mr. Frederick Harrison, a man of letters, whose literary judgments are as right as his philosophical judgments are wrong, tells us that the making of many books and the reading of periodical sheets obscure the perception and benumb the mind. "The incessant accumulation of fresh books must binder any real knowledge of the old! sant accumulation of fresh books must hinder any real knowledge of the old! for the multiplicity of volumes becomes a bar upon our use of any. In litera-ture especially does it hold that we cannot see the wood for the tree." I cannot see the wood for the tree." I am not about to advise you to add to the number of useless leaves which hide the forms of noble trees; but if your resolve to write outlives the work of preparation, you may be able to give the world a new classic, or, at east, something that will cheer and elevate. This preparation is rigid. Two important qualities of it must be Two important quantum and careful reading. It is a pity that an old dialogue on "Eyes or no Eyes" is no longer insued of the modern book-makers have improved it out of existence; never theless, it taught a good lesson. It de scribes the experiences of two boys a country road. Common things on a country road. Common things on a country road. Common things are about them, wild flowers, weeds, a ditch—but one discovers many hidden things by the power of observation, while the other sees nothing but the outside of the common things. write well, one must have eyes and see. To be observant it is not neces ary that one should be critical in the sense of fault-finding. Keen observa-tion and charitable toleration ought to We may see the peculiar-around us and be amused s of those around by them, but we shall never be able to write anything about character worth writing unless we go deeper and pierce through the crust which hides from us hidden meanings of life. How would we become of Dickins if he had confined himself to pictures of surface characteristic! If we weary of him it is because Mr. Samuel Weller i nim it is because air. Sandoi weller is to constantly dropping his w's and Sairey Gamp so constantly talking to Mrs. Harris. If we find interest and Mrs. Harris. It is because he went deeper than the thousand and one little habits with which he dis-

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one little habits with which he dis-tinguished his personages.

To write then, we must acquire the art of observing in a broad and intelli-gent spirit. Nature will hang the East and West with georgeous tapestry in vain if we do not see it. And many times we shall indee rashly and harsh times we shall judge rashly and hars if we do not learn to detect the true-heartedness that hides behind the face which seems cold to the unobservant. We are indeed blind when we fail to know that an angel has passed until another has told us of his passing.

The Need of Good Manners. If a young man is invited to a dinner or to a great assembly in any large city, he must wear a black coat. A grey or colored coat worn after six grey or colored coat worn according to clock in the evening, at any assembly where there are ladies would imply where there are ladies would imply either disrespect or ignorance on the

In most cities he is expected to wear ne regulation evening dress the swallow tail " coat of our grand fathers, and, of course, black trousers and a white tie. In London or New York or Chicago a man must follow this last custom or stay at home. He has his choice. The "swallow-tail" has his choice. The coat is worn after six o'clock in the evening, never earlier, in all English speaking countries. In France and Spain and Italy and Germany it is worn as a dress of ceremony at all hours. No man can be presented to the Holy Father unless he wears the "swallow tail," so rigid is this rule at Rome, though perhaps an exception might be made under some circum-

In our country, where the highest places are open to those who deserve them, a young man is foolish if he does not prepare himself to deserve them. And no man can expect to be singled out among other men if he neglects his manners and laughs at the rules which society makes. Speaking from the spiritual or intellectual point of view, there is no reason why a man should wear a white linen collar when in the society of his fellows; from the social society of his fellows, it out to point of view there is every reason, for he will suffer if he does not. Besides, he owes a certain respect to his neighbors. A man should dress according to circumstances: the base-ball suit or the Rugby flannels are out of place in the dining room or the church or the parlor, and the tall hat and the dress suit are just as greatly out of place in the middle of the game on the playground. Good sense governs manners but when in doubt we should remember that there are certain social rules which if learnt and followed, will save us many mortifications and even failures in life.

No man is above politeness and no man below it. Louis the Fourteenth, a proud and autocratic monarch, always raised his hat to the poorest peasant woman; and a greater man than he, George Washington, wrote the first American book of etiquette.—From A Contents of the Manual of Francis Egan Gentleman, by Maurice Francis Egan What Message Does Your Success Brirg?

A man who has acquired much wealth writes me that he is a success, that he has at length attained his heart's desire, because with money a man can get about all the good things of this

But, my friend, what are you going to do with your money? How are you going to spend it?—upwards or down-

travel, of books? What opportunity to help others has it brought you? What chance for a widening influence, a larger usefulness? Does it breathe of gener osity or of meanness, of a broader man-hood, of larger aim, or of a self-centered

narrow life?
Your wealth is yet a block of uncut marble. What do you see in it, angel or devil, man or beast? Does it mean mere low, brutal pleasure, a life of seif ishness; or does it mean a larger opportunity to help others? Your money but an enlargement of yourself. It will mean just what you mean. If you are mean, your money will be mean; if you are stingy and selfish and greedy, your money will bring the same message

How are you going to use this new power which has come to you locked up in your dollars?—Success.

OUR BOYS AND GIRLS.

A few weeks ago finished the school days—finished them forever for many of our boys and girls. Real life begins with the closing of the school gates. The days or the months immediately follow ing the disbanding of the last class de cide the most important question of life here and hereafter—vocation.

What is my vocation? ask thousands of young people year after year. They have gone to the end of the school path, or as far upon the way as the eans of their parents allow, and now they must seek one of the many life roads. Which shall it be?

They yearn to succeed in the chosen line—of course they dc—youth is ambitious and hopeful. But how will they reach that goal toward which all hu-manity is eagerly striving? How will they prevent themselves from growing apathetic? How will they have strength to push forward when they see their elders supposedly wiser-resting by the wayside?

How have others attained success? By loving their work and by devoting all their energy to its pursuit. Too many take up an occupation at ran-dom, finding it utterly distasteful after dom, finding it utterly distasteril after the novelty has worn away. Yet they consider that they cannot give up the work when so much time has been spent on it, and as the years pass on they find it more and more irksome, until they are glad of any excuse to be away from the "daily grind."

away from the "daily grind. Do they "succeed?" Never. They keep their hands to the uncongenial occupation, while their thoughts are miles away. They lose all interest and ambition and become mere machines because they have chosen wrongly Genius strives to break the chains rircumstance and to soar unfettered The spirit of Burns could not be bound to the plough, the flax mill or the tax office, though his poverty had compelled

him to try them all. him to try them all.

Says George Eliot: "You must be sure of two things: you must love your work, and not be always looking over the edge of it, wanting your play to begin. And the other is, you must not be ashamed of your work, and think it wou d be more honorable in you to be wou d be more honorable in you to be doing something else. You must have a pride in your work. No matter what a man is, I wouldn't give twopence for him, whether he was the Prime Minis-ter or the rick thatcher, if he didn't do well what he undertook to do. If you feel that you can't do that, let it alone,

or you'll never be easy."

Each of us is especially fitted for some particular branch of the world work, and even a child of twelve may know his vocation.

A dear friend, a merry little curly. head of sixteen, tossed back her curls a few years ago and, showing at last the depth of her blue eyes, begged her parents to allow her to enter the relirious life. One of her friends, upon nearing of E's intention, remonstrated teen; are you sure you know your own mind?"

Her answer was beautiful. "I have been making up my mind about this matter ever since my eleventh birthday. For five years I have been praying and meditating upon my vocation. It is God's will. He has set me right. I am glad that I am so young for the sake of Him to whom I am offering my

vouth. It is not often that the question of voca-It is not often that the question of vocation troubles a child of eleven as it did this laughing voiced, merry-eyed, saint ly-souled little spouse of Christ. Such natures as hers seem to be set apart and privileged even in early childhood. Yet the growing time is the time to ripen for maturity. No one is too young to reflect in occasional seriousness. "What am I going to do with the life which God has given to me? Is it to be used or wasted? And if Is it to be used or wasted? And if used, how?" Natural adaptability, the used, how?" Natural adaptability, the direction of parents, the advice of friends, environment and opportunity—all these help the choise of life work, but blessed indeed is the vocation which is decided by years of daily

prayer.

A Little Secret of Cheerfulness Some one noted for her cheerfulnes under all circumstances was asked by a young girl one day how she managed to keep in such good spirits always. She replied, with a somewhat quizzical glance: "My dear, I learned early in life how to pick violets." Then seeing the girl's puzzled glance, she added,

the girl's puzzled glance, she added, more seriously:
"You don't understand? Well, I always had a passion for violets even as a child, and one Spring day when I had hunted in vain for the little dar lings in their accustomed haunts, I sought my mother, and almost wept in telling her that the violet season was past. She smiled and said to me, i Don't you know that if you wish you

What message does your success bring? What note does it sound? Does it ring in hope and cheer for others, a message of mailiness, and of nobility, or of greed and hard selfishness?

What message is there in your wealth for the world? What does it mean to those who have helped you make it?

—a wider or a narrower life? Are their hopes buried in it, their ambitions stifled, their opportunities crushed, their prospects ruined? Has your chance diminished theirs?

What does your success past. She smiled and said to me, 'Don't you know that if you wish you can find violets all the year around?

"'No, rather the violet so do mean?

"No, rather the violets of cheerfulness, of good temper, of little kindness, and of making the best of its humble lot; it doesn't repine because its home is in fence corners and in out-of-the-way places where none but those who seek may find; it blooms it way in its gentle beauty, lifting its shy blue eyes to the morning sun in heavy

times suffer because of their stateli

" She said much more along the same lines, and I never forgot the little talk. I resolved then to try my hand at picking violets all the year around, and have, in a restricted and sometimes very faulty way, always kept it up Try it, my dear, it will help you to be cheerful, which after all is woman's winning card.

Don't you think it is a pretty good A Good Lesson.

A boy was sitting on the steps of a house. He had a broom in one hand and a large piece of bread and butter in the other. Wrile he was eating he in the other. While he was eating he saw a poor little dog not far from him, He called out to him, "Come here, poor fellow!" Seeing the boy eating he came near. The boy held out to him a piece of his bread and butter. As the dog stretched out his head to take it, the boy drew back his hand and hit him a hard rap on the nose.

A gentleman who was looking from a window on the other side of the street saw what the boy had done. Opening the street door, he called out to him to come over, at the same holding a sixpence between his finger

Would you like this?" said the Yes, if you please, sir, " said the

boy, smiling.

Just at that moment he got so severe a rap on the knuckles, from a cane which the gentleman had behind him, that he roared out with pain. "What did you do that for?" said he, making a long face and rubbing his hand. "I didn't ask you for the sixpence."
"What did you hurt that dog for just now?" asked the gentleman. "He didn't ask you for the bread and butter. As you served him, I have served you. Now, remember hereafter dogs can feel as well as boys."—Boston Budget.

Don't be a Gabbler.

The girl or boy, the brother or sister, who discusses the private affairs of their parents outside of the family circle have little respect for their parless for themselves. jealous, idle sister or brother is always looking for a sympathetic ear, and everyone knows full well that the sons and daughters who bring the greates upon the father and mother who reared them are the selfish, crafty, idle ones. A gossiper in a household is a ones. A gossiper in a household is a viper, and the quicker they are denied the family hearthstore the sooner they will be taught what self respect means. "A dog who will carry a bone will gather one to bring home." A taleearer who attacks one friend will as readily besmirch the character of an other. Every family has had trouble meddling relatives and friends, and the vicious gossips in each family have much to answer for. Going about from relatives, gathering up the details of family affairs is the diversion of many an idle, gossiping woman. This class of females simply fattens on the rot they

themselves upon. Shun the gossiper, man or woman, relative or friend, as His Golden Opportunity. A Baltimore man tells of an address made to some school children in that city by a member of the board of

gather and spread, and whilst eating the bread of friendship are peering

about with wide-open eyes and ears to gather more details of private affairs to

amuse the family who they next shove themselves upon. Shun the gossiper,

trustees:

"My young friends," said the speaker, "let me urge upon you the necessity of not only reading good books, but also of owing them, so that you may have access to them at all times. Why, when I was a young man, I used frequently to work all night to earn money to buy books, and then get up before daylight to read them!"

PRESBYTERIAN ON DIVORCE.

In an article entitled "The Corner editor in-chief of the Charleston News and Courier and a Presbyterian, pays the following notable tribute to the Catholic Church with regard to divorce: Catholic Church with regard to divorce:

"The American Federation of Catholic Societies held a convention at Buffalo, N. Y., last week. The most important subject discussed at this meeting was the question of divorce, and upon this subject the Federation declared its position in no uncertain terms. All good Catholics are stead fastly opposed to any form of absolute divorce under any legislation by the State, and the position which is taken by the Catholic Church is the position which all other Christian communions should take. We believe with the conwhich all other Christian community should take. We believe with the con-vention at Buffalo that 'sconer or later the truth of the Catholic doctrine upon

the subject must be brought home to the community."
"The position of some of the other churches in this question has been nothing short of shameless. Ministers in good standing in these churches have freely married those who have been separated by the courts, and who could not under the judicial decrees of separation lawfully marry again in the States in which; their divorces were granted. The Roman Catholic position on the question of divorce is the only on the question of divorce is the only true position. In that Church marri age is a sacrament, and if the institution is to be preserved and the highest interests of society securely protected, it must be regarded as a sacrament. Every now and then some convention is promised with the object of obtaining uniformity in the divorce laws of this country. Those conventions are generally proposed by persons living in States in which the divorce business. Ones it ring in hope and cheer for others, a message of manliness, and of unbility, or of greed and hard selfishness?

What message is there in your wealth for the world? What does it mean to those who have helped you make it?—a wider or a narrower life? Are their hopes buried in it, their ambitions stifled, their prospects ruined? Has your chance diminished theirs?

What does your money say to you? What does it mean to this stifled, their prospects ruined? Has your chance diminished theirs?

What does your money say to you? The provement, of education, of eulture, of provement, or education in the provement in States in which the divorce business has been overdone. There has been talk from time to time of national legis lation, but so far all efforts have tailed nesses, of good temper, of little kindness, of good temper, of little kindnesses, of good temper, of little kindnesses of the wind the best of the way places where none its home is in fence corners and in out-of-the-way places where none who have helped you make it?

"Hot house violets, do you mean?

"No, rather the violets and the violet alk from time to time of national legis lation, but so far all efforts have failed to reach a plan which, while conceding great freedom of action in obtaining great freedom of action in obtaining its to reach a plan which, while conceding great freedom of action in obtaining its to reach

THE WORK OF GOD ?

SOME BLUNDERS OF THE "REFORMERS" BROUGHT TO LIGHT.

The great blunder of the Protestants throughout the world, was not so much in their attempts to destroy the Catho ic Church, but in preserving the Bible.
If they wished to establish their new dostrines they ought to have burnt it, but by scattering it wholesale through out the world they have given hostage out the world they have given hostages against themselves with proofs of their own folly, and they have, in fact, done much to further religion; for there is no truth in the assertion of English Protestantism that the Church kept the Bible from the people; it is a mere pretence—in fact, a Protestant lie—for t has always been the aim of the Cath olic Church to impress it upon the faithful, and to instruct them fully in its doctrines. In Scotland the Reformers had not even this wretched pre ce, for the Catholics permitted the ise of the Bible and the catechism in the vernacular, although it was adnitted and foreseen that it was danger ous to faith to put it into the hands of the very young and the foolhardy; for Bible is a danger without a proper teacher. The result of giving the Bible to the ignorant result of without a teacher, and in giving to each one the power to interpret it for himself has been to create a multitude of beliefs, or rather of errors and a like number of infidels. clearly shows that the Church must be the teacher. The Reformers made themselves utterly ridiculous at the

very outset by differing amongst them-selves; no two of them were in agree ment, just as at the present day the informist Bible Society paralyzes thers, and hence arose innumerthe others, and hence arose able and absurd sects, and yet the well-meaning and honest necessarily were in some sort of agree ment because they were hampered by the Bible, and had again and again to give up their crazy doctrines and hark back to it for inspiration : which they curiously and not inaptly, called divid ing the Word. And even on the great doctrine of the Blessed Sacrament, or the Mass, or the Communion service or the Last Supper, as it is variously called, though in their ignorant ver-biage they differed, in the main principle they were in accord; and although they all united, in ignorance of its history and meaning, in decrying the mass as idolatrous, 'they all practically held the same doctrine.

The Scotch idea was that expressed in the words, the faithful do eat the body, and drink the blood of the Lord Jesus in the sacrament, so that He remained in them and they in Him, in such conjunction as the natural man cannot comprehend;" and what is this but the Catholic doctrine of the Mass. The Latin is: Caro mea vere est cibis et sanguis meus verus est potus, gui, man. ducat meam carnem et bibet meum sanguinem in me manet et ego in eum, Of course they rejected the Apostles' Creed. The Bible told them that the cockle must remain till the harvest, when it would be burnt. The Scotch tried to burn the wheat instead; they should have burnt the Bible which condemned them. It was a dispute about terms, the difficulty of unskilled men n applying finite words to infinite things. The idea was common to all; it was undoubtedly, as they asserted, idolatry, but it was the true ideal, for Christ Himself was the ideal. The dif-

Protestants distorted the plain words of the Bible and applied them to themselves (improperly making each man a teacher.) . Mr. Lang has done immense service by exhibiting the true character of "the godly Reformer," John Knex, whom he proves to be a liar and a seducer. That Knox was practically a murderer and assassin is proved by his actual conduct in the foul murders of Cardinal Beaton, David Riccio, and others, as well as by his open advocacy of such methods. -John Pym Yeatmar.

ference between them was that the

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things, take all that He sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unbappily you are overtaken by any sin. happily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him. His presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do His holy will.



HOW OFTEN ?

Our Methodist neighbor, the Pitts burg Christian Advocate, says that it would be in favor of having an occa-sional Catholic President of the United States if it were not for the fact that Catholics look upon the Pope as "supreme in temporal affairs." It "does not want to have a foreigner, however good he may be, to dictate the policy of our Government." often will it be necessary to inform non-Catholic Americans that Catholics do not regard the Pope as "supreme in temporal affairs?" As the head of the Church founded by Christ he is to them their leader in spiritual affairs; but the only way in which he exerts, owing to his position as Supreme Pon tiff, any authority over Catholics in tempo al affairs is by exhorting them to bear whole-hearted allegiance to the lawful government of the land in which they dwell, and to be honest in the dealings with their fellow . citizens. American Catholics, like their breth en in every other civilived nation, "take their religion from Rome, but their politics from home," as O'Con-nell once said of his fellow countrymen. Pittsburg Observer.

Re satisfied with doing what you can. Be not worried at the number of things you can not do. God does not intend you to do all the work. He has other s rvants. He gives to each his appointed task.



A Burning Sensation.

JOHNSVILLE, New Brunswick. Por over six months I could hardly sleep and had a burning sensation in my feet, that would go through my whole system. I took Pastor Koenig's Nerve Tonic. The burning sensation is entirely gone and I can sleep well. I will never be able to praise this remedy enough fee what it did for me.

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