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CHEM'S

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ISS.

"That every one of you know how to possess his vessel in sanctification and honor." (I. Thess iv. 4.)

When we see a man given up to a life of some base, health and soul-destroying sin, and who perseveres in it in spite of all warnings and remonstrances of priest and dear friends, the remark will be heard from some one Church remarks that Christ fasted who knows him, How astonishing! forty days for our sins and why days and from another, How sad! But there and from all the state of the s who, having been converted from such lest whist he preached to others, a deplorable state, who has made extraordinary efforts of his own, and has received extraordinary graces from God to help him to reform, suddenly gives himself up again to the very sins he has so lately abandoned. Just as if were all besmeared with filth, mud, and mire from lying like a beast in a gutter every night for a month, and having resolved to live more like a man and a Christian, had taken a whole week to wash himself clean, be ginning long before daylight and ubbing away all day until long after sundown, until he was a sight of cleanliness, order, and neatness most agreeable to look upon ; now, in a moment, lies down in the gutter again, and wallows there like a pig until he is, if possible, more dirty, more repuls ve than he was before.

That is the man that took such pains to get up early in the harsh, cold weather, and come to the church then, and again late at night, and worked hard during the whole week of the Mission to purify his soul and make himself fit for man and God to look upon with pleasure; and yet—oh, how astonishing and how sad!—is soon back again into his old sinful ways, committing every sin he so solemnly swore to abandon for the love of God and with the help of the Blessed Virgin Mary.

If you ask him: Friend, how did you come to do this? Was not the friendship and love of God and the hope of heaven worth keeping? Why did you fall into sin again? he has but one answer, "I was tempted." Like Eve, he repeats the old excuse: "Th devil beguiled me and I did eat of the forbidden fruit." Or like Adam, he 'It was the woman's fault ; she offered the fruit to me, and I ate it.

I cannot help having some compas sion for Adam and Eve, for it was their rst sin.

They had not been just rescued by crucified God and Saviour from a state of hell and misery, and now again fact that you are a Catholic and promised all the old lost love of God you are proud of the glorious title. and hope of heaven. They had no been prodigal children, lately in rags and feeding upon husks with swine, and now received back with joy and feasting to the father's house and the father's embrace.

But what shall I think of you, O re lapsing sinner! of whom all I have just said is so true? Tempted! Have you not just now heard the Gospel of the temptation of Christ? Did He give way to the extraordinary temptations

set Him by the devil? But you say, "I am not Christ." I tell you you are. You are a Christian, and that means another Christ, or it means nothing. Though it does not mean that you are a God, as He was, yet it does mean that His divine humanity is You are one of His divinely exalted human race just as much as you are one of Adam's fallen human And there is no grace which Christ's human nature had to keep Him from giving up to the temptations of the devil, that God would not also give you if you prayed for it. You are conceived and born of the Holy Ghost, a Christian son of the Church your mother, as Christ was conceived and born of His Mother Mary by the same Holy Ghost. Therefore, our Lord in His prayer to His heavenly Father said: "I in them, and Thou. Father, in Me. Thou hast loved them even as Thou hast loved Me."

If the heavenly Father loves us the same He will strengthen us the same against temptations. Stop! turn back quickly and repair your fault, your own fault, your own most grievous fault. Or, at the Day of Judgment Adam and Eve will scorn to look upon you as a man, and Christ will say to Depart from Me ; I know you you, "Depart from Me; I know you not!" If you fear such a horrible end may come upon you, pray, in temptation and out of temptation, and the devil shall have no power over you.

How Times Have Changed

This clipping is from a recent issue of an English newspaper: There was a singular scene at Westminster Abbey on Tuesday. For many years the Roman Catholics, after a service in an adjacent church of their own, have made a pilgrimage to the tomb of dward the Confessor in the Abbey. For the first time on Tuesday the day was observed by the abbey authorities with choral celebration of holy Communon in the morning and an address on the history and character of Edward the Confessor by the Bishop of Peter borough after even song. His Lord ship give a masterly address on the subject, which was listened to with rapt attention. As the congregation came out there was a stream of incoming Roma, Catholics anxious to reach the tomb, some carrying wreaths; and the double devotion to Edward the Confessor thad an effect which any-where else out in church would have been ludicrots.

OUR BOYS AND GIRLS.

What You can do in Lent.

Lent is an excellent preparation for the due celebration of Good Friday and the glorious festival of Easter, and a time when we should do penance for our sins. St. Gregory says it is not too much to ask Chris tians to devote a tenth part of the year in atoning for the sins of the whole year. Another Father of the boys and girls, should we not fast for

he himself should become a castaway. The saints and pious Catholics at all times have not alone observed the ordinances of the Church with regard to fasting, but even went beyond them, because they deemed it a wise you had seen a man whose clothes practice to keep the rebellious appeites in subjection so that spiritual things may be pursued with greater alm and zest.

But the Church specially wishes during this penitential period that we should particularly cut off the luxures of the soul, that is, evil habits. our boys and girls respond to the behests of Holy Church during Lent then God's justice and wrath will be appeased, the dew of His mercy will be shed upon us, and His people will become unto Him a clean and acceptable oblation.

Boys and girls are not required to Still, Lent should be Lent for How can you make it so? By fast. you. self-denial, depriving yourself of this or that honest enjoyment because it is Lent, and you want to do something

for God. Here are a few things which may be done, and, if done with a proper spirit, will bring great blessings. When a person observes the strict fast it seems to us he should do nothing more. But if he cannot do this, le him do one or more of the following

things: Attend an early Mass. Deprive yourself of butter, cheese andy, milk, desert, etc.

Attend all the Lenten services. Say the Rosary at home. Make the Way of the Cross Read the Passion of Our Lord. Get up earlier, and retire earlier. Read some spiritual book.

Do without newspapers. There are many other things which

vill suggest themselves to you.

No Catholic worthy the name will attend the theatre or any public parties during Lent. Don't be afraid that the world around you are conscious of the fact that you are a Catholic and that

"I Grabbed Quick."

Johnny, one night, climbed into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone: "I took that glass marble, mamma."
"Took it from whom?" asked his

"Took it from the ground," said he. "Did it belong to the ground?" asked his mother. "Did the ground go to the shop and buy it?" Johnny tried to laugh at such a

funny question, but could not.
"I saw it on the ground," said he. "What little boy had it before?"

"Asa May's it is, I think," whispered Johnny.
"When you put out your hand to

take it, did you forget, 'Thou God seest me?'" asked his mother. "Did you not hear a voice saying, 'Don't, ohnny! don't. Johnny "I didn't hear it," said the boy, sobbing. "I grabbed quick!"

Johnny is not the only one who has grabbed quick" at some forbidden thing-too quick to hear the still, small voice within. It is better not to grab too quick; to take time for thought and prayer; to watch and pray; to resist temptation; and to avoid the stings of guilty conscience and the sorrows and stains that sin

will bring upon the soul. Honor Before Revenge.

The Spanish historicals relate a mem orable instance of honor and fidelity A Spanish cavalier, in a sudden quar el, slew a Moorish gentleman, and fled. His pursuers soon lost sight of him, fo he had, unperceived, thrown himself over a garden wall. The owner, a Moor, happened to be in the garden. The Spaniard fell on his knees, acquainted him with his case, and im-plored concealment. "Eat this," said plored concealment. "Eat this," said the Moor giving him half a peach. "Now you know you may confide in my protection." He then locked him up in his apartment, telling him to be in peace, and that when night came he would provide for his escape to a place

of greater safety.

The Moor then went into his house where he had only seated himself when a great crowd with loud lamentations came to his gate, bringing the dead body of his son, who had just been killed by a Spaniard. When the shock of surprise was a little over, he earned from the description given that the fatal deed was done by the very person then in his power. He mentioned this to no one; but as soon as it was dark, retired to his garden, as if to grieve alone, giving orders that none should follow him.

Then, accosting the Spaniard, he said, "Christian, the person you have killed is my son; his body is at this moment in my house. You ought to suffer, but you have eaten with me, and I have given you my faith which must not be broken."

Nervous troubes are due to impoverished blood. Hood's Sursaparilla is the One True Blood Purifier and NERVE TONIC.

He then led the astonished span iard to his stables, mounted him on one of his fleetest horses and said:

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you ; you will be safe in the morning. You are indeed guilty of my son's blood, but God is just and good, and I thank Him that I am innocent of yours, and that my faith given is preserved.

-Ave Maria.

Knowing Boys. Six things a boy ought to know That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as of a

gentlewomen. 2. That roughness, blustering and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.

That muscular strength is not health 4. That a brain crammed with facts

is not necessarily a wise one.

5. That the labor impossible to the oy of fourteen will be easy to the man of twenty. That the best capital for a boy is

not money, but a love of work, simple tastes, and a heart loyal to his friends and his God. Do not seek happiness in what is nisnamed pleasure; seek it rather in what is termed study. Keep your

conscience clear, your curiosity fresh,

and embrace every opportunity of

cultivating your minds.

All the world, all that we are, and all that we have—our bodies and our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues -are so many arguments to make our souls dwell low in the deep valley of humility.

Life is made up, not of great sac-rifices nor duties, but of the little things, in which smiles and kindnesses and small obligations given habitually, are what preserve the heart and secure

It lies within the power of every girl to become popular. My dear young lady, if you imagine that in your particular case Nature has been miserly in dealing out of physical charms, let that not discourage you. Cultivate every girlish grace : plant in the fair garden of your soul the seeds f unselfishness: learn to be thoughtful of others, considerate those with whom you come in contact : train your lips to smiles and for swear frowns: discipline your moods, these petty "whimsies" that do so much to make or mar the sweetness of your character; by your own fearless frankness inspire others to confidence in you: share your every gift of soul ungrudgingly with those who fill your own particular world, comprehending that it is for this, in part, your levely life was planned; be quick to sympathize with sorrow and with joy, and fostering every inherent faculty for good, reap the harvest of pure happiness that lies in golden masses along the radiant pathway of the popular girl.

> St. Joseph. Hail! holy Joseph, hail! Husband of Mary, hail! Chaste as the lily flower In Eden's peaceful vale.

Hail! holy Joseph, hail! Father of Christ esteemed, Father be thou to those Thy Foster Son redeemed.

Hail! holy Joseph hail! Prince of the House of God, May His best graces be By thy sweet hands bestowed.

Hail! holy Joseph, hail! omrade of angels, hail! er thou the hearts that fain And guide the steps that fail

Hail! holy Joseph, hail! God's choice wert thou alone To thee the Word made flesh Was subject as a Son.

Hail! holy Joseph, hail! Teach us our flesh to tame, And Mary keep the hearts That love thy husband's name.

Mother of Jesus, bless, And bless, ye saints on high, All meek and simple souls That to St. Joseph cry. —Father Faber.

Catholics and Sunday Papers.

Cardinal Gibbons does not entirely condemn Sunday papers, though i must be confessed that there are few good Catholic could read without a regret that the details of scandalous affairs were presented with a minuteness that must demoralize the young and inexperienced in the affairs of life. The Cardinal says: "I desire to give you, my brethren, two admonitions regarding Sunday papers. First, select none but the best, such as are clean, possessing a high moral tone, and which will give you food without poison. Second, resolve not to read Sunday papers till you have first assisted at divine service and heard the word of God. As on Communion day you do not break your fast till you have partaken of the Holy Eucharist, so let the voice of your heavenly Father be stamped in prayer on your heart and memory before you give your attention to things terres-If people showed discretion in trial. selecting only what was good in the daily as well as the Sunday papers much evil might be avoided. When a wise man sits down to a hotel dinner he does not destroy his stomach by going through the whole bill-of-fare. He chooses, sensibly, what will best agree with his digestive organs, and thus preserves his physical health. The reader of papers should be equally careful about his moral well-being -Sacred Heart Review.



CHATS WITH YOUNG MEN

the most perfect example of constant employment. If anything in it be prominent, it is the multitude of works, the payer and on the prominent is stated attributes combined will fail to secure for a man permanent success of the best and satisfactory kind, unless they are indissolubly joined to-The life of our Lord exhibits to us the never ending service of all that came or sent for Him in sick chambers, in homes of sorrow, in synagogues, in Pharisees' houses, in the temple, in the millstream of men.

Why Some Young Men Don't Get on. Dozens of young men are idle in this community. Many of them are idle because they can't find work of any kind. More are idle because they can't find the work that suits them

The trouble is that there are too many of the latter kind. They have be obtained by the tricky individual, a certain pride that demands a fancy ob - which is all right of course ; but idleness ought, to a right pride, be even more galling than em-ployment even if it be beneath them.

The reason so many young men of your and my acquaintance ' on "is because of their habit of in dulging in spells of idleness. An idle young fellow is going to school to a master who will soon graduate him into the army of "no good for any-thing." He acquires a loating spirit, a slouchy manner and an utter lack of

perseverance.

It was common advice in the law schools to our young lawyers that, while the first few years at the bar must be years of comparative idleness, no young lawyer should let his office become a loafing place either for himself or his friends. He should always appear to be busy-either with study, or with some other interests in the line of his

he baneful formation of idle habits. The successful lawyer must work like a horse when the flood-tide of business is upon him. He cannot afford to educate himself into other habits

while he is waiting for business. Similarly with our young men who are not working because they can not find anything to suit their fancy Any honest labor, even though the pay is poor, and even though they be fitted for higher pursuits, is preferable to idleness. A young man can not hope to get on in the world if, between the ages of twenty and thirty-five, he spends about a fourth of his time throwing up one job and indulging in idle spells while waiting for another. Steadiness, industry and perseverance are what compel success .- Catholic

A Good Man.

The company of a good man is always desirable and should be coveted. He may not be elequent of speech witty and apt at repartee, the dealer of amusing stories; but his prudent silence is rich and instructive. The fact of his noble character, his purity of soul, his integrity of act, speak more than useless talk, and render his presence wholly attractive. What a vorld of good he does! How precious his example! He lifts up and exalts. He attracts and magnetizes. His dress may be coarse, his purse lean, but he has that within him which surpasseth show. Instinctively we bow to venerate him. His words are remembered and his sentiments cherished. We go out from his companionship feeling that we have gained something that we had not before. There is a lightsome exhilaration of soul that has ennobled the hour we have passed. The memory is as a rich perfume of odorous flowers, as the linked sweetness of charming nelody, the rustling of angles' wings that have passed across the spirit's path.

No Man.

No man is more to be pitied than the one who is satisfied with himself. No man ought to forget that a good many other people will set their watches by his clock.

No man ought to profess the name of Christ who is not willing to do the deeds of Christ. No man ought to forget that if he

sows wild cats he will have to reap the same kind of crop. No man is fit to lead who has not the courage to stand alone.

No man fights a harder battle than the one who is trying to overcome him No man should try to teach others

what he does not know to be true him-No man would be willing to have his dearest friend know him as well as he

Building With Character.

knows himself.

Smartness and shrewdness are ex ellent contributory capital wherewith to start in business. Industry and push, too, are substantial aids to success. Intelligence, of course, is indis pensable, and with patient perseverance it will usually conquer all obstacles, and land a man, sooner or later on the upper rounds of the ladder. Foresight, punctuality and self-control, which embraces temperance, are These things are all worthy of atten-also qualities which help materially in tion, for they weigh much in the trend

the struggle, and which go to make up of affairs which circle around one's the successful business man. But all life, of these attributes combined will fail to It is character, after all, which really counts in the business world, and it alone which ensures to the busines man the unfailing respect and confidence of his associates and of the community at large. The man on whom we can rely, "whose word is as good as his bond," is the man with whom we prefer to deal every time. man whose integrity is above suspicion is the one who grapples his friends and his customers to himself with

hooks of steel. Success of a meretricious kind may but such success is at best a jerry built structure, put together with sand, in stead of honest mortar, and which must inevitably disintegrate under the influence of time or the stress of business adversity.

Are Total Abstainers.

The general in command of the English forces in India has recently made a report to the War Office upon the effect of the excessive use of alcoholic liquors upon discipline and health among the soldiers. It appears that at the present time more than 30,000 sail, what do you do? What is a English soldiers serving in India are reasonable thing to do? Let the sheet total abstainers, and it is found that, taking these into account and comparing their record with that of those who the sidewalk, what do you do? indulge to a greater or less extent in the model men in the service.

The number of times that they are arrested for offences against discipline The wisdom of this advice is in its is, proportionately, not one tenth as protection of the young lawyer from large as in the case of their fellowsoldiers who drink liquor. The records of the hospitals show that the liability of the total abstainers to sickness is only one-half as great as the liability of the alcohol consumers. As these lines are drawn, among the consumers must be included a large number who are very moderate drinkers, and whose record of good behavior and healthfulness mane not vary greatly from that of the abstainers; hence the record of those who sometimes drink to excess, in the matter of behavior and health, must be very much worse than the figures above would indicate.

The moral drawn is that, so far as fliciency in the service is concerned, t is greatly for the advantage of the English government to insist that its soldiers shall be total abstainers, a conclusion that the soldiers themselves seem to turn toward, since the number o classified is said to be nearly twice as large now as it was ten years ago. Sacred Heart Review.

birth. Should young people remain in the case .- Sarah Taylor in Harper's Batown where they were born and en-gaged in business under the eyes of their parents, is a question which ex-cites the attention of families and often of whole communities. The tendency of human life is to remain near th old homestead, to continue in the later life in the enjoyment of the friendships of one's youth. The world is so large, so strange and apparently so cold that it intimidates the life of young people and causes them to think that they will forego great business success away from home, because adventure is not alluring and fortune uncertain. Home, friends, and an easy living seen to restrain ambition and quiet the mind with thoughts of success in life at the place

Should young people engage in a business because it is prepared to their hand? If their parents did a successful business it does not follow that they will succeed. The old asso ciations will pass away and everything may change, when it will require ingenuity to so change the business hat it may be adapted to the times An inheritance is often squandered, and the history of men proves that more inherited fortunes have been lost in business than any other kind. There are brilliant exceptions even

to this rule, but this is the main mod ifying feature of the whole situation. If you live in the midst of a small population and are known to every person in the community and continue to abide here during your mature life you will be obliged to inherit many of the prejudices that you made in early life. Petty idiosyncracies in your character will be magnified to greater proportions than egregious faults in people who have lived at a distance from your critics. Some-times a stranger, who has less talent, a weaker character and no reputation, will move into the community aud engage in the same business and distance you in the race of life.

Its

remark

To Get Out of Debt.

The salvation of the debtor lies in nethod and self denial. Let him grasp the situation with a brave heart and a strong hand, reducing expenses to a reasonable minimum, setting aside a proportion of his monthly income for the liquidation of his obligations, and preserving it inviolate for the purpose. et him sacrifice present luxury for future freedom, trusting not in his luck to wipe out his embarrassments by some stroke of fortune, but in the God who blesses any honest effort after self-redemption. The struggle may be long and trying, but it brings the joy of conflict and ushers in the dawn of manliness and independence.

The Habit of Being Ready.

You may call it what you like-pres ence of mind, a cool head, quick think-ing, or an instinct to do what is right at the right time—the fact remains that it is a habit acquired by experience, of being ready always to use one's muscles and brains at a moment's notice-the habit of being ready.

When you are on your wheel and a tangle is ahead, what do you do? What is a natural thing to do? Get off and walk aside. When you are in a boat and a flaw comes against the and sail go where the flaw can't come against it. When you are slipping on the other foot under you to turn your the use of liquor, the abstainers are self on a pivot and come to the ground on the hands. What do you do when

a man stops you for the purpose of robbing you or for one thing or an other? Do the reasonable thing—walk up to him and show him that you are quite at ease, and that he is attacking the wrong person. What do you do in the room of a burning house? the reasonable thing; crawl on the floor, because smoke always rises, and you can breathe far better. If you must go through the flames, pour water over yourself before starting. If the undertow in the surf catches you and carries you out, do the reasonable thing: float-swimming is useless By floating you will keep above water, and in a moment somebody will come in a boat. Year after year women and children drown within twenty yards of a hundred people. Why? Because the average unpractised person is paralyzed quite long enough to allow the struggling victim to drown. Then every one does the right thing, and rushes for the life-boat ten feet awaytoo late. So we might go on for a week. The particular case is unimportant. It suffices you not if you know what to do and do not have the power to do it. Acquire the habit of responsibility and prompt action by Are His Chances Better Away From putting yourself in situations that re A writer in the Chautauaqun discusses the advantages and disadvant ages to a young man beginning his reasonable in an emergency when it bussiness career in the place of his arises, even if you are not primed with

The Rights of Others.

zar.

Human nature is constitutionally so elfish that one is often very strongly inclined to disregard the rights of others. Conscious that he himself has certain rights, one is apt to insist on having the full benefit of them, even if he have to seemingly trench on the

rights of others.

It is not true that we are quite inclined to have far less regard for the rights of others than we have for our own? Are we not apt to especially desire to enjoy our own rights, while caring but little whether others enjoy theirs as fully as we do or not? Can we say that we are just as willing that others shall have the full freedom of all their rights, civil, moral and ecclesiastical, as we are to share in the same freedom? These are test questions, and each of us may answer them for himself.

I think that it would be exceedingly well for us to throw our minds out from ourselves very often and think of the rights of others, and then govern our selves accordingly. If we will make a steady practice of doing this, and doing it rightly, it will greatly tend to make us less selfish, more considerate of others and more serviceable to our fellows. Let us bear in mind that the rights of others are as dear to them as urs are to ourselves. We often meet those who differ from us in respect to oral, religious and political questions. Let us be cheerfully willing to accord them the right to differ from us however anxious we may be to have them agree with us. We should not insist that others shall abondon their rights for the sake of agreeing with

