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and his work and do it.

Work is the law of existence, the price of food, a safeguard from vice, a solace in sorrow, and a lengthener of

days. "Blessed is the man," says Thomas "Blessed is the man," says Thomas Carlyle, "who has found his work."

If he has an occupation that he likes, that is useful to others, that bring him in an adequate support, that keeps him happily busy, he has found one of earth's chief pleasures: for consists weak is enjoyment.

genial work is enjoyment.

How important it becomes, therefore, that we should find at the outset the kind of work that is fittest for us, that will make us happiest throughout life. For it is just as true that unfitting work makes men miserable as that fitting work makes them happy. We have all seen, humanly speaking, the square peg in the round hole—seen how uncomfortable it is itself, and how uncomfortable it makes the hole; seen how it strives to fit, with painful and ceaseless effort, yet never does nor can it. One of the most distressing of all square pegs in round holes is the person who is trying to do a work for which he is not suited. There is more chafing in uncongenial work that in almost any other with mist missequent. he can a work outset we choose the work for which

But how make sure that we are choosing aright? that is the question. Of course, with the best intentions, all of us make mistakes, and there is no absolutely sure way of determining anything in life beforehand. Still the successes that follow from the use of our best judgment greatly exceed the failures, and any one who honestly and intelligently tries to choose the right path for himself is more likely to come out right than the one who blunders along as chance directs. Three simple rules may be stated, which should help young people to choose their life work

First. Do not drift into it. A large proportion of the failures in life comes from the loose and lazy and careless policy of taking up permanently that which offers first or is readiest to hand in the way of employment. Young people think too little, or, if they think at all, do it too lightly and superficially, about the work they are to perform in life. This is one of those great questions that ought to be seriously wrestled with, as Jacob wrestled with the angel at Peniel; yet how with the angel at Penier; yet how many young people simply play tag with it! Life seems to them nothing but a merry haphazard game, in which one is to take what comes along—one thing as readily as another—trusting to luck for results, and not thinking much about results anyway. Thus thousands of young men drift into employment whose only advantage for them is that it is near at hand, acces-sible and convenient. It would cost labor and thought and possibly delay to consider any other "opening," so into the first gap that offers these young people drift, and in this childish, irresponsible fashion settle one of the most serious questions with which humanity has to deal. It may chance, sometimes, that the nearest thing is also the best. But even so, we should the property of the proper not go into it without serious thought. We should not drift into it, but steer

Second. Make a careful inventory second. Make a careful inventory of your talents or tastes. These are the guideposts of life. They are signs which God has set up in your nature to show its bent, the general direction which it should most naturally and successfully pursue. Every one has tastes even if he is too modest to the sun, as simply as flowers do, that sweetly bloom, and sweetly die, and successfully pursue. Every one has tastes, even if he is too modest to admit that he has talents or "facul for happiness.—Dorothy Fenimore. admit that he has talents or "faculties." Generally speaking, a person's efficiency lies in the direction of his tastes. The things he will always do best are the things, or kind of things, he most likes to do; and these likes or facilities disclose themselves, as a rule, quite early in life, often in child. facilities disclose themselves, as a rule, quite early in life, often in childhood; so that a young person without a penchant or a "bent" is a rarity. Take stock, then, of your talents, and let their general character determine your employment in life. Follow your bent. Do what you feel most equal to and most at home in. Do, not necessarily what you would most love, but what you do most love to do.

Third. One more simple rule: Seek

Third. One more simple rule: Seek the best advice. Seek the advice of those whom you know you can trust, of those whose sympathy is close and sincere. If possible, go to those whose tastes you feel are similar to your own. The best advice comes from those who have recorded and those who have The best advice comes from those who have succeeded and those who have failed. This may seem like a paradox, but it is not. There is a middle class, those who have done "so-so" in life, whose advice is scarcely worth the asking. But one who has emphatically failed, is always a source of helpful and trustworthy advice. The successful man will tell you what to do, and the man who has failed will tell you what not to do, and both are equally valuable bits of advice; for it is quite as important to keep off the rocks as it is to keep in the current.

Find your work, therefore, as soon as

Find your work, therefore, as soon as you possibly can. Decide on your career. Then prepare for it, go at it; keep at it. It wisely chosen, it will bring you content, esteem and a competence,—Catholic Columbian.

Forming Character. What we should care to form and preserve in ourselves is the Catholic character—a character as distinct as it

fulfillment of all the duties of his state
of life. No wonder when God called
him higher to be a confessor and
martyr, he was so ready, so happy, to
obey the call.
This Christian character consists in:
(1) Fidelity to duty—giving to all their
due; (2) freedom from human respect—
readiness to confess the truth to prac-

aue; (2) freedom from namen respect-readiness to confess the truth, to prac-tice religion openly; (3) love of the poor, self-denying alms-deeds, and (4) good habits. It is wonderful how large a share in the Christian character is owing to good habits. It is quite a distinctive feature, contrasting with the fits and starts and whims and moods—good moods and bad moods, pious moods and worldly moods—all things by turns and nothing for long, which we see in the uniformed charac morning and night prayers; the regular frequentation of the sacraments; the daily Mass. We heard only yesterday of a gentleman who regularly walked eight miles on a week day to hear Mass. It was his habit, and he never

The Thing That Counts

What is a man good for when you can not tell where he stands, or wha he stands for, or whether he stands for anything or not? Of what use can a man be when he has betrayed his other vital misplacement, because work is the most constant concern of life for the majority of us, and if we are not at ease in our work, life will be pretty much all friction for us. So, it is of the greatest importance that at the arrange of the greatest importance that at the subject we choose the work for which large in the greatest importance that at the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject we choose the work for which large is the subject with the subject we have the work for which large is the subject with the subject work in the subject with the subject work is the subject with the subject work in the subject with the dearest friends, when he has sold out when he is known to stoop to anything which will give him a seeming personal advantage? Would any one trust a Judas who has batrayed his Marter? a Benedict Arnold who has sold his

ountry?
People do not put their confidence in property or in position; they put it in the man. That man only is rich who has the confidence of his fellow men, who has never betrayed his trust, who has never gone back on his word, or smirched his honor, and who can look his conscience squarely in the face

without flinching.

There is only one thing that persists hrough all history, and through all hanges, which not only is not tarnished or dimmed by time, but will grow brighter through all eternity, and that is character. Nothing can annihilate it; nothing can stop its onward march and its increasing power. It is a living principle, as indestructible as the laws of mathematics .- Success.

Some Helpful Thoughts

The times call for men—men who are manful, dependable, capable—whom God and men can trust in the dark to fight, or to work, or to be, on and on till the morning breaks or the end

Try to be something in this world and you will be something. Aim at excellence, and excellence will be attained. This is the greatest secret of success and eminence. "I can not do it," never accomplished anything. "I will try," has wrought wonders .-

It is not a very difficult matter to find the good in others—and there is some good in every one—some ray from the Divine countenance illumines the face of every creature made to the "in age and likeness."—Mary Doran.

There is this difference between those two temporal blessings, health and money: money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but the richest would gladly part with all his money for health.

We must have faith in our own mis-We must have faith in humanity, faith in the possibilities of an imperfect race, which has been in the process of training all these centuries and which is still very imperfect, but capable of growth and development. We must lso have faith in the existence, wisdom, power and love of God .- Rev. U. S. Kriebel.

Envy is a most fatal evil; when it reigns in a soul, it troubles, blinds and excites it to every excess. It is from self love that envy springs, and it is the love of the common welfare that combats and destroys it.—St. Anthony

Let us be steadfast for the right; but let us err on the side of generosity rather than on the side of vindictiveness towards those who differ from us as to the method of attaining the right. -Theodore Roosevelt.

Let us live to-day, and enjoy all its benefits. Let us live to-day, and be true to all its responsibilities. Let us live to-day, and use all the strength that we have to make this day the most complete day of our lives.—Evelyn

God orders our lives, when we do not interfere with His Providence. What matters, then, what happens to us, since we are in our Father's care?

Wasted Energy.

Wasted Energy.

Just look back over the day and see where your energy has gone. See how much of it has leaked away from you in trifles. Perhaps you have wasted it in fits of fretting, fuming, grumbling, fault-finding, or in the little frictions that have accomplished nothing, but merely rasped your nerves, made you irritable, crippled you, and left you exhausted. You may have drained off more nerve and brain force in a burst of passion than you have expended in character—a character as distinct as it is beautiful, and which is entirely built upon the foundation of the Catholic faith. By this Catholic character, remember, I do not in the least mean the character of a recluse or a devotee. You see some of its very finest examples in the world and in those filling worldly positions. Take for instance, Blessed Thomas Moore while he remained the Chancellor of the realm. Witness his loyalty to his sovereign, yet openly putting God first on all occasions; his sterling integrity; his conscientious

of your employees.

Much of the worst kind of energydissipation is not what is commonly called "immoral." It is often the result of ignorance, carelessness, or neglect; but it is dissipation, all the same. A great deal of energy is wasted exhaust our strength in useless worry and anxiety, in anticipating our tasks. and in doing our work over and over again mentally before we begin, that we have no force left for the actual work when we come to it. We are like its way to a fire, and arriving with no power left to throw water on the flames.

OUR BOYS AND GIRLS STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. Carriage of the Cross. LUCY'S CARRIAGE.

However she was near the little hurch and went there daily to obtain he help she knew was hers if devoutly

Lucy had no time now for her paintlog, and she would look regretfully at her palette and brushes and long to be able to use them. All her money had to go towards the housekeeping, for though this she could not legally have been made to do still she did it, as she been made to do still she did it, as she was bound by another law which dictates the principles of good for evil, and to those who obey it generously bring happiness and peace. For Lucy was happy, though it might surprise many to hear that she was, and in self-denial and self-sacrifice she was discovering town hitherto uninown.

covering joys hitherto unknown.

One November aft rnoon she had been out shopping and was tired. To lay out money to the best advantage, and make the most of every sixpence, was a new experience to Lucy, and one which was certainly not very congenial. However, it had to be done, for Mrs. Gregory's health was very bad: delicaties had to be procured for her, and there were many mouths to feed on the small income which, but for her own money, would have been quite inadequate to meet even the expenses of their poor kind of living. Every penny of Mrs. Gregory's money was gone, very little remained of her husband's, and the latter complained rather doubted his statement, as she saw at once that the man was lazy and idle, preferring to stay at home, grumbling and complaining, to trying to get

employment.

Although the consciousness of doing right and the fast that she was sacrificing herself brought spiritual happiness, yet there were many days and hours when the burden of life was very heavy, and she longed for the charming life she had had for those delightfut two years with the Madisons. She heard constantly from them, and the letters dated from all those places she had so wished to see, roused all the old de sires which certainly there now seeme very small chance of ever being ful-filled. The Madisons had remained abroad, and as Lucy walked along she was thinking to herself that the three years since she had left them were the

ongest of her life.

Happily now she had done with teachof useless fancy work, and spent hours making and remodeling her clothes so as to succeed in looking smart. Both girls were absolutely commonplace and unintellectual, enduring Lucy's presence rather than liking it and resent ng all her well meant efforts at friend-

liness.

Mrs. Gregory, with her bad health and weakness of mind and body, was a pitiful little object, and Lucy's heart went out to her in her need, while Mrs. Gregory depended and leant on her health and heart on her health and health even more than she knew.

But it was not a cheerful home, and poor Lucy was very depressed and felt very lonely as she walked through the November greyness, and thought it was rather emblematical of her life. Carrying the cross is not easy work, and Lucy found that hers needed all her courage and all the spiritual helps that she could obtain. However, she knew well that the crosses which Almighty God lays upon His children are the best and the most fitted to develop in them all those graces which are so pleasing in His circle. She thought of a passage in His sight. She thought of a passage she had been reading in one of Father Grou's works, where writing of the Way of the Cross he says:
'The necessity of carrying our cross

consists in receiving patiently, as from the hand of God, all the adversities which happen to us, whether they come from natural causes or from the malice of men or through our own fault. These crosses from the hand of Gcd are very frequent; the more He loves us the more crosses He will send us, because they tend to detach us from earth and to attach us to Him; and they are more especially calculated to sanctify us because they are not our own choice, and for that reason are more mortifying.'

As Lucy opened the hall door and entered the shabby little house with its worn-out oil-cloth, old mats and general appearance of poverty, Delia ran forward to meet her. The girl was tall, with narrow blue eyes and a great mass of pinewood coloured fringe hanging untidily over her low forehead She looked frightened, and her face was very white. The Gregory girls always spoke of and addressed their stepmother as mamma, having some absurd idea that it was more refined to do so.

"Mamma is so queer, Lucy, do go to her. Father is out and Bella has not come back yet."
"Where is she?" "In her room.

Lucy quickly divested herself of her

helped you in any way or accomplished anything. No: you only lost your energy and self-control, your self-respect, and the respect and admiration of your employers.

Quickly sending Delia off for the doctor, she returned to the room where Mrs. Gregory lay white and apparently half conscious. It was a stroke of paralysis, so said the clever young doctor whom Lucy knew well by sight and name, as he was a Catholic and whose place in church was not very far same. A great deal of energy is wasted in working without system, and in not getting hold of the right end of a thing at the start. Many of us so completely exhaust our strength in useless worry and anxiety, in anticipating our tasks, and anxiety, in anticipating our tasks, and anxiety, in anticipating our tasks, and anxiety in anticipating our tasks. graver under the shadow of the trial that had come to Mrs. Gregory. Besides her speech being much affected, one side was completely helpless, so that she needed constant watching, careful pursing and helm. eareful nursing and help

careful nursing and help
"Do you think her very ill?" asked
Lucy after a few days, when a slight
change became apparent, and Mrs.
Gregory could speak a very little more
distinctly.

TO BE CONTINUED.

Archbishop Mes mer Says Treating Causes Much Eyil.

Milwaukee, Feb. 9. - Archbishop Milwaukee, Feb. 9. — Archishop Messmer is heartily opposed to the treating habit, which he believes is responsible for much of the evils from the use of liquor. He said to-day that he was deeply interested in stopping treating. It is, he said, a bad custom. In 1892 at a meeting of German Catholics in Louisville he introduced a resolution against treating, and the Young is in Louisvine as introduced a vaso ion against treating, and the Young in's Society voted they would never to or accept a treat. "The Cath-ic Church," said he, "does not ich that it is wrong to drink if one aps within bounds. It is not wrong take a glass of whisky unless the rson knows he is weak and likely to Then total abstinence is a duty.

"Perhaps in the whole history of in-colerance there has been nothing worse than the policy inaugurated and carried out by Combes and his Infidel associ-ates," says the Catholic Universe. Other tyrants have attacked and persuted the Church, but these sought a overthrow of religion and the de-ronement of God Himself. It was e old French Revolution awakened to ew life, but equipped to carry out its urposes with more studied and system-tic methods."

Honor St. Joseph

The month of March is the month of Joseph, and during it we are asked holy Church to give him special mor and to invoke his prayers ourselves and for the Church large. As the head or foster-ther of the Holy Family, St. Joseph as its protector and provider, and so the Church places him over all her wildren the one great Christian family. children, the one great Christ'an family under the title of Patriarch of the Universal Church.

MOTHER'S ADVICE.

"I would advise mothers to stop dosing their little ones with nauseous eastor oil and soothing stuffs, and use only Baby's Own Tablets." This is the advice of Mrs. Joseph E. Harley, of Worthington, Ont., who has proved the Tablets the best medicine in the world for the troubles that afflict young children. Mrs. Harley adds: "My little one has had no other medicine but the one has had no other medicine but the Tablets since she was two months old, and they have kept her the picture of good health." These Tablets are good for children of every age, and found a situation as clerk in a small office, while Delia, sharing her father's dislike to work, read novels, did bits of useless fancy work, and spent hours making and remodeling her clothes so making and remodeling her clothes so article of opiate or harmful drug in particle of opiate or harmful drug in this medicine. Sold by all dealers or sent by mail at 25 cents a box by writ-ing the Dr. Williams Medicine Co.,

Brockville, Ont.

Signals of Danger.—Have you lost your appetite? Have you a costed tongus? Have you an unpleasant taste in the mouth? Does your head ache and have you dizz ness? If so, your stomach is out of order and you need medicine. But you do no! like medicine. He that prefers sickness to medicine must suffer, but under the ctroumstances the wise anal would procure a box of Parm less Vegetable Pills and speedily get himself in health, and strive to keep so

The Most Popular Pill.—The pill is the

Strive to Keep so

The Most Popular Pill.—The pill is the matepopular of all forms of medicine, and of pills the most popular are Parmelee's Vegetable Pills because they do what it is asserted they can do, and are not put forward on any fluttious claims to excellence. They are compact and portable they are easily taken, they do not manesate nor gripe, and they give relief in the most stubborn cases.

Why go limping and whining about your corres when a 25 cent bottle of Holloway's Com Cure will remove them? Give it a trial and you will not regret it.

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