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FIVE-MINUTE'S SERMON.

Eighteenth Sunday After Pentecost.
PERSEVERANCE.

"Who shall also confirm you unto the end."
(I Cor. 1, 8.)

There is no greater comfort than the promise conveyed in these words of the Apostle: "that our Lord will grant us the grace of perseverance. Yet poor, distracted human nature finds it hard to believe in perseverance. Heaven is so great a boon, and we are so unworthy, that it looks like the best wisdom to be always trembling about the future. "Work out your salvation with fear and trembling" is a favorite text with many good souls, the very ones to whom it is least applicable. Fear is too often the dominant note in the religious life of the average Christian. Well, you may say that fear is a good thing; yes, I will add that it is a necessary thing. But is it the motive best calculated to obtain the grace of perseverance?

In answer to that we must say that perseverance cannot be, properly speaking, merited at all. Or you may understand me better if I put it in this way: It is not possible to know with absolute certainty that we shall persevere to the end. Nevertheless, we know as a matter of fact that a good life is crowned by a happy death. What follows from this? Why, of course, that the higher the motives on account of which we serve God, the nearer we can come to the certainty of perseverance; the higher degree of probability we shall have. Hence, perseverance is mainly a question of motives, of intentions, of reasons why we keep the law of God. God looks to the motives. "Son, give Me thy heart." The nobler the motive the better the chance of perseverance. The nobler the motive the nobler we are ourselves, and the more worthy we are of the Divine favor to the end. A man's deserving is rated according to his intention. Now, the two great motives of virtue are fear and love. The truth is that human nature, fallen though it be, is too noble to be governed by fear except for a time. In the long run love must rule, love is necessary for perseverance. Indeed, it is hard to see how one can help loving a Being who of His own love for us gave us our life, who has redeemed us by the death of His only begotten Son, and sanctifies us in the true Church by the gift of His Holy Spirit.

Well, then, if not dead sure of perseverance, we can at least have a working certainty of it. We can love God. Surely it is easier to love than to fear, especially after one has had his sins forgiven. It is easier to keep out of sin from love of God than from fear of hell. In fact, no man knows or can know how hateful sin is unless he loves God. Take a comparison: Which child turns out to be the best man—the one brought up with a horse whip or the one brought up with affection—affectionate instruction, affectionate correction? Which is the better citizen—the one who has a profound fear of the police or the man who loves his country? So, which is the better Christian—the one who is all of a tremble at the Divine wrath or the one who finds in God's service peace, and rest, and joy because he serves for love?

And it stands to reason that the Christian who serves from love shall get the crown of life at the end. We cannot be sure—at least as we are sure that two and two make four—that we shall persevere. But it is true, all the same, that as long as a man sincerely loves God he need not fear to die. It is to such that St. Paul says that God will confirm him "unto the end, as he confirmed in them the testimony of Christ, so that," as the Apostle continues, "nothing is wanting to Him in any grace, waiting for the manifestation of our Lord Jesus Christ."

Brethren, a life of love is followed by a happy death. On the other hand, your failure to persevere after even a good confession and Communion, even after a well made mission, was because you tried to make fear do the work of love. Try the other way. Try to love God. Fear is the beginning of wisdom, but love is the fulfilment of the law. Fear is a good quarter horse; but for the long race of life you must have love.

Faith in Medicine.

There are faiths in medicine as in every thing else and a "new thing" frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merit. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world.

One trial of Mother Graves' Worm Expeller will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you. The Best Pills—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best Pills we ever used." For delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills specially on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

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OUR BOYS AND GIRLS.

The World's Largest School.

The largest school in the world is one mainly supported by Baron Rothschild in one of the worst slums of London. There are in it three thousand five hundred children, coming from the families of the poorest foreign Jews, and there are a hundred teachers. It is well known that this is Lord Rothschild's pet institution, and were it not for his munificent support, the school would be unable to meet its vast expenditure. It is owing to his generosity that free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress and a pair of boots in the month of April, near the Jewish passover. An idea of the poverty of the children may be had from the fact that not more than 2 per cent, decline to avail themselves of this charity. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. It is scarcely necessary to state that few do not get them. A very popular feature in the school is the saving bank department instituted by the President. In order to encourage habits of thrift, he allows an interest of 10 per cent. per annum on all savings. The teachers are also permitted to avail themselves of the benefits of this bank.

—Selected.

"There has been a good deal written about mothers—their goodness, their patience and their influence," writes Mary C. Stetson in the *Ladies' Home Companion*. "Perhaps it would be a good plan to write a few lines about how to keep the mothers longer out of heaven and longer in the house. To the ordinary mothers—no, there are no ordinary mothers—they are all extraordinary in their particular homes—holidays come rarely. Mary has a party, and mother makes a cake. Tom goes fishing and she puts up the lunch. Even the husband takes a day off, but the kitchen fire is kept burning. It is the mother who 'stays by the stuff,' and in hot weather she is much like Casablanca on the burning deck—no one comes to the rescue.

"Now, young people, you love your mothers. You are only thoughtful. You have so long lived in the light of a mother's smile that you have not thought it could grow dim and flicker and go out forever for you. She has made every one so comfortable so many years with the ministrations of her deft hands, that apparently there has been no need of any outside help.

"Let us take a look at those hands. The wedding ring is worn thin; it slips about on her finger. I think the finger must have been quite white and soft when it was first put on. What makes those joints so large, so out of proportion to the fingers? They come so gradually, not in a day, but after many whole days, whole years of hard labor. She did not think about her hands, or try to save them, or feel sad about their looks. It was always her husband's or Mary's or Tom's comfort she was thinking about. It seems to me, as she turns to go out of the room, that she is round shouldered and bends over. I think when she was a bride she was tall and straight. I wonder what would happen if you young people should all look at your mothers with seeing eyes as we have looked at the mother of Mary and Tom. If you rub them a little with the oil of love and unselfishness, perhaps you will see even more than I have suggested.

"See that your mother takes a needed rest before she is called to her long, last one. It may add years to her life. Try if the combined effort of the family in some little sacrifice will not put it in her power to go away on a visit for a month. If you can't work, it will be a good time for you to learn. If you miss her a good deal, you will begin to appreciate a very little what her work for you has been. It will be better to give her up a short time now than to lose her forever for lack of a little vacation."

Good Manners.

In the *Youth's Advocate* Mrs. Elizabeth D. Fielder says: I shall not begin this paper by telling the readers of the *Youth's Advocate* how to behave at church or on the street; for good manners, like charity, should begin at home.

I would not give much for the deportment of girls or boys which is put on, like their best clothes, to be used when they are abroad, and laid away as soon as they enter the doors of their own home. Moreover, no one is ever deceived by this veneering on the surface or mistakes it for the genuine heart politeness of a real gentleman or lady. Yes, politeness, like religion, is a matter of the heart, and there is none genuine which does not spring from a true love for others, and a desire to make them happy. I have seen people bow and smile and ask affectionately after their friends' welfare, when I felt that down in their hearts there was coldness and indifference, with no real care or concern for others. They merely observed these usages of good society that they might be considered cultured ladies and gentlemen themselves.

Again, I have heard some people scoff at polite manners and say it meant nothing, was merely affectation, and prided themselves on being blunt and boorish, and defying the laws which govern good society. This is not true, and it is not just to ourselves and others. When a young man lifts his hat and stands aside for a lady to pass, it is not a meaningless bit of affection, but it is the outward sign of the reverence and respect which good men feel in their hearts for their womanhood. Every time one does it from the heart, it deepens his love for his own mother and sisters, and makes the woman thus honored feel a deeper desire to be worthy of the homage done her.

CHATS WITH YOUNG MEN

According to an old French saying, "A man's character is like his shadow which sometimes follows and sometimes precedes him, and which is occasionally longer, occasionally shorter than he is."

Bear in mind that, to be truly great, it is not necessary that you should gain wealth and importance. Steadfast and undeviating truth, fearless and straightforward integrity, and an honor ever unsullied by an unworthy word or action, make their possessor greater than worldly success or prosperity. These qualities constitute greatness.

Suppose this world were really a vale of tears—that all its vanity and vexation of spirit—shall we improve the gloomy situation by whining and complaining? It is the manly part, the womanly part, to bring into this earth home of ours such treasures as we may of innocent joy, of honest laughter, of the warm, quiet light which true hearts make around them; and, however dark the way, to brighten it as much as we can with love and courage and a grateful heart.

They Learn Only by Suffering.

Most young men will not learn by being told. Only experience, the hammering of hardships, the gall of bitter disappointments, the rebuff of an unsympathetic world which scoffs at promises and demands dollars, will teach a young man to keep out of the debtor's class. Experience teaches us well but charges high for tuition in her school.

Temptations.

Don't get discouraged because you are tempted often. Be as persistent to reject evil impulses as they are to attack you. Besides, remember that every temptation resisted for Christ's sake is a double blessing: (1) It has been turned into a credit to our Lord, because His grace has been used to overcome it, and (2) it has become a jewel in the crown of eternal life destined for the man that conquered it.

Small Beginnings.

How often we hear said, "Oh, that is a little thing!" as if it were not worthy of any attention. Yet the little things, as they are called, have frequently much to do with success in great undertakings and are never so unimportant as to leave one free to neglect or overlook them.

That one whose life is fully occupied will necessarily find a number of "little things" to do, and, indeed, the most that we can do to help others

Temptations will come. Keep up a brave heart to fight against them over and over again. And, should you fall, get up again at once—make an act of contrition, renew your good resolutions, go to confession and begin all over again. Remember, the repulse of a temptation is an honor to God and a merit for you!

Assert Yourself.

If a man does a thing bravely and well, even though it be directly at variance with our habits of thought and action, it is impossible to withhold from him a certain sort of respect. He has the courage to assert himself! And, say what we will, we all secretly like that quality, even when it tells against us. A person who goes creepingly and self-deprecatingly through the world like a shy dog in a strange place, momentarily expecting a pursuing stick or stone, will generally get it, but let him "snow fight," and he may choose his road, free from cowardly interruption. The most courageous wins. Our moral is—that this courage should have the right direction early.

Our Failures Are Due to Ourselves.

"A grave fault with a goodly number of young men is a disposition to quarrel with their surroundings, whereas the real fault is not there," writes Edward W. Bok, in "Problems of Young Men," in the *October Ladies' Home Journal*. "Young men do not see clearly to realize that where they are they were intended to be, and for some good purpose, too. The place where a young man finds himself is exactly where his Creator meant it should be. Therefore he is capable of filling it. God makes no mistakes. But it is meant that we should grow of our efforts; get strong through the conquering of difficulties. When a young man starts out to live a useful life, and starts out with a right determination, an adherence to honorable principles, and a faith in God, no power on earth can retard him long, seriously interrupt his career or effectively stop him. He is bound to win. Our failures are always due to ourselves; never to other people not to our environments.

Necessity as a Force.

There is no moral level equal to necessity. Thousands of capable men and women are this day suffering all the genius they possess to rust or dry rot because they are so comfortably circumstanced in life as to be under no compulsion to exert themselves to develop the good that was "born in them." Had poverty claimed them for its own, and taste as well as emolument calculated to eliminate the intellectual gifts in their possession, they might have risen upon the topmost wave of popularity to wealth and distinction. Placed there in advance, the impetus to labor was lacking; the intellectual lay fallow for the want of a necessity to make it productive. Ambition and the love of popular admiration supplies, with some exertion, the necessary incentive to exertion, even when pecuniary results exercise no influence in the same direction. Prescott, the historian, was a gentleman of opulence, for instance, and he was impelled to literary labor simply by a laudable desire to become eminent as an author.

But cases of this character are not abundant in the annals of literature. Necessity has made ten distinguished writers where mere choice has made one.

Grace Through Woman's Friendship.

It is a wondrous advantage to a man, in every pursuit of vocation, to secure an adviser in a sensible woman.

In woman there is a subtle delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man. A woman, if she really is your friend, will have a sensitive regard for your character, honor and repute. She will seldom counsel you to do a shabby thing, for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend. She therefore never counsels you to do an imprudent thing.

After he has left the home of his childhood and founded a home for his own man's best friend in a wife of good sense and a good heart whom he loves and who loves him.

By supposing the man to be without such a helpmate, woman's friendship he must still have, or his intellect will be without a garden, and there will be many an unheeded gap in even the strongest fence.

Better and safer, of course, such friendships where disparities of years or circumstances put the idea of love out of the question.

Middle life has rarely this advantage: youth and old age have.

We may have female friendships with those much older and those much younger than ourselves.

A true woman's friendship is, indeed, to man the bulwark, sweeter, and ornament of his existence.

To his mental culture it is invaluable without it, all his knowledge of books will never give him knowledge of the world.

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MEDITATION.

The outward man is easily known; you see him, touch him, hear him whether you will or not. The inward man is known fully only to God. Not even one's father-confessor knows much of the inward man of the penitent. Yet that is the real man; the reasoning, thinking, loving, longing, deciding, judging, accountable and responsible man. That is the man God deals with in an especial manner. He has his outward, visible Church and the sacraments to reach through the outward man to the inward man—to reach what God alone can reach. What is a sacrament? An outward sign of inward grace. What is holy Mass—that central act of all religion? The death of our Redeemer to the outward man is nearly two thousand years past and gone and many thousands of miles away; to the inward man the Mass is the death of Christ here and now. Without the inward spirit, then, the sacraments, the sacrifice, the whole Christian religion is distant and forgotten and unreal. The object of all that is done by religion for the outward man is to build up the inward man.

So much for the general principles of the outward symbolism of religion. Much might be said on this topic that would be highly profitable. But just one little part of it we will speak of—mental prayer. What is mental prayer? Mental prayer is the inward man tending towards God. It is that reasoning, responsible being called man acting with a view to his end—God. The life of a really prayerful man is reasoning towards God, the essential truth: loving God, the essential joy: responsible to God, the essential right.

Hence the cultivation of union with God by inward or mental prayer is the duty of the intelligent Christian. All prayer, to be sure, has an inward character, even that which is most loudly spoken. Purely vocal prayer is that of a parrot or a man in a dream. But there is a prayer in which no sound is uttered, except the voiceless eloquence of the heart. Oh! how we should long for that prayer. Oh! how we should try to understand God even as we understand our dearest friends; as man and wife know each other's souls, as parent and child know each other, by a species of communion too sacred to be clothed in words.

We know that many excellent Catholics think that mental prayer, or meditation, is for monks and nuns and priests. What a mistake! Try it yourself. Take the Our Father, study over word for word the meaning of that prayer, excluding the world and its distractions meantime, and you will meditate. Take the psalms and go from verse to verse, and let your thoughts and wishes and resolutions have play upon the meaning of the words you read—do it slowly, and you will meditate. Take our Lord's prayers, or the scenes of His life and death and glory, and ponder over them, picture the scenes, the places, the persons; ask yourself questions. Who did this or that? why? where? with what effect? with what helps? and how does it affect me? Try it five minutes every day; you never knew God as you will learn to know Him in five minutes of inner life. Try it fifteen minutes of a Sunday. Give half an hour some day of every week to hearing a week-day Mass in that spirit. "God is a spirit, and they that adore Him must adore Him in spirit and truth."—Sacred Heart Review.

A LIFE SAVER TO MANKIND

is what Mr. George Benner, Wiarnton, Ont., styles Dr. Chase's Kidney-Liver Pills.

Not that I am at all fond of having my name put in public places, but as a life saver to mankind, I hereby state what Dr. A. W. Chase's K. L. Pills did for me. For nearly four years I was greatly troubled with Constipation and general weakness in the kidneys, and in my previous position was strongly advised to use Chase's Pills, and to-day I can safely and truthfully state that they have saved my life.

TO ALL WHO FIND THEMSELVES WITH HEALTH GRADUALLY SLIPPING AWAY, KIDNEYS AND LIVER SO DISORGANIZED THAT THEY ARE INCAPABLE OF KEEPING THE SYSTEM FREE FROM POISONOUS WASTE MATERIAL, STOMACH DISORDERED, BOWELS CONSTIPATED, HEAD ACHING, BACK PAINING, TAKE DR. CHASE'S KIDNEY-LIVER PILLS. THE QUICK WAY THEY HELP YOU BACK TO HEALTH WILL SURPRISE YOU.

ALL Dealers sell them at 25 CENTS A BOX.

SOME NEW OLOGIES.

From the *Detroit Free Press*. Daughter: "Yes, I've graduated; but now I must inform myself in psychology, philology, bibliology." Practical mother: "Stop right where you are: I have arranged for you a thorough course in roentology, biology, stichology, cleantology, patchology and general domestic houseology. Now get on your working clothes."

A Railway Manager says: "In reply to your question do my children object to taking Scott's Emulsion, I say No! on the contrary, they are fond of it and it keeps them pictures of health."