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#### FIVE-MINUTE SERMONS.

JINE 3 1897.

Third Sunday after Pentecost.

LOVE OF OUR NEIGHBOR "This man receiveth sinners and eateth with nem." (St. Luke, xv., 2.)

This practice of our Divine Lord is continued by His Church to the present continued by His Church to the present day. We receive sinners; we eat with them, work with them, recognize them as friends and brethren. Outside the Church religious sects act otherwise. They turn sinners out of their organizations, put a ban on them publicly, draw a related line between the section. plain line between the good and the bad. The result is that our sinners are always within easy reach of our words of admonition, our entreaties, our edifying example, and for the most part are finally won back to a good

If a man is a great public sinner he is excommunicated—a case which oc-curs very rarely. If he is but a poor common sinner, he is not torn from our Saviour's bosom, but is hoped for, prayed for, left among the faithful and

nally reclaimed. But, my brothren, if such is the rule

in the Church generally, it is never-theless true that a sinful man's immediate associates are bound by divine charity to let him know that he is a sinner and endeavor to save him. There are some Catholics who seem to be ignorant of their duty in this respect. To adminish a sinner, to try to make him change his life—this, they think, is a duty which belongs exclusively to the priest. The sins of others are in no sense their concern, it is none of their business to interfere with a sinner unless he violates some of their rights. On the other hand, there are others who have some dim perception of their duty in behalf of these sinners, but are too timid and cowardly, are too much afraid of sneers and rebuffs, too much afraid of giving offense, to say a word for God's honor and their neigh-

All this is wrong, my brethren ; it is un-Christian. For if we are Christians in reality, if we love God sincerely, we must have a deep concern for His honor, we must see to it that others love Him and therefore serve Him. And we can often do this better than the priest. We can, in cases, reach men more easily, we can talk to them more freely, we can more readily make them feel that we are in sympathy with them and understand their difficulties.

It is the precept of fraternal charity that makes us realize that we are all alike children of our Father who is in heaven. It is only by our observance of this precept that we have a right to call ourselves Christians. "By this shall all men know that you are My disciples," says our Blessed Lord, "that you love one another even as I have loved you." The love our Saviour bears for each one of us is the measure of the love we should bear our neighbor; and as He loves us in spite of our sins, as He received sinners and ate with them, so should we manifest our charity on behalf of poor sinners, so should we by our words, our example, and our kindness to them seek to lead them back to their allegiance to Almighty God.

How am I going to do this? I have a friend who never goes to Mass, who has not made his Easter duty for years, who is an habitual drunkard, whose mouth is defiled with profane and filthy words, and who in many ways sets God's laws at defiance; how am I to fulfil my duty of fraternal charity in

In the first place make him love you. There is no influence so strong as love, there is nothing which it cannot accomplish. If you gain a man's love you have a strong hold on him. He confides in you, he will readily listen to your advice, he will be quick to follow your suggestions. In the next place, always show him good example. exhortation are of little or no avail unless you yourself show the truth of what you say in your own life. You cannot preach from a higher platform than your own practice. And the first proof of the love we bear our neighbor is the good example we show him. Finally, don't be afraid to talk to him seriously and boldly about the manner of his life. Show your concern for his soul by strong, earnest words of exhortation, of admonition and reproof Your earnestness will be the proconviction, of your sincerity. He may not like this; it may make him angry but he will not forget your words easily they may make him think of his soul in spite of himself, and they may under God's providence, become the initial grace of his conversion. In any event, you will have done your duty.

Yes, brethren, like our Blessed Lord, we "receive sinners and eat with them;" we do not exclude them from our prayers, our solicitude, our love. seek to regain them to Christ, to win them back again to the blessings which His love has purchased for us

Good Health

Good Health

And a good appetite go hard in hand. With
the loss of appetite, the system cannot long
sustain itself. Thus the fortifications of good
health are broken down and the system is
liable to attacks of disease. It is in such
cases that the medicinal powers of Hood's
Sarsaparillia are clearly shown. Thousands
who have taken Hood's Sarsaparilla testify
to its merits as a purifier of the blood, its
powers to restore and sharpen the appetite
and promote a healthy action of the digestive
organs. Thus it is, not what we say but
what Hood's Sarsaparilla does that tells the
story and constitutes the strongast recommandation that can be urged for any medicine, Why not take Hood's Sarsaparilla
now?

The Coughing and wheezing of persons troubled with bronchitis or the asthma is excessively harassing to themselves and annoying to others. Dr. Thomas' ECLECTRIC OIL obviates all this entirely, sa'ely and speedily, and is a benign remedy for lameness, sores, injuries, piles, kidney and spinal troubles.

#### OUR BOYS AND GIRLS.

Watching the Tongue.

Let them pass through your lips unchallenged if their errand be true and kind, if they come to support the weary, To comfort and help the blind. Should a bitter, revengeful spirit Prompt the words, let them be unsaid; They may flash through the mind like light-

Or fall on the heart like lead.

Keep them back if they re cold and cruel, Under bar and lock and seal. The wounds they make, my children, Are always slow to heal. May Ohrist guard your lips and ever, From the time of your early youth, May the words that you daily utter Be the words that you daily utter.

Let not sleep fall upon your eyes till you have thrice reviewed the trans-actions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone which I ought to have done? Begin thus from the first act, and proceed; and, in conclusion, at the ill which you have done be troubled, and rejoice for the good.

Children should early be taught the art of letter-writing, and not only to express their thoughts, but to become experts in the art, so that every sentence tells its own story. If every mother would look over the letters of her children before allowing them to go to the mail, correct mistakes in gram mar, spelling and punctuation, and often suggesting a different wording for phrases, a good work will be accomplished for the children. The habit of correcting expressions upon paper has a strong influence upon conversational style.

#### Armor-Plated Boys.

It is important in these days that America should have armor plated boys. A boy needs to be ironclad on: His lips - against the first taste of

His ears-against evil sentiment. His hands - that they do nothing His heart-against irreverence and

His feet - against going with bad company.

His eyes-against dangerous books and pictures. His pocket - against dishonest money.

His tongue-against impure words. The Christian armor on her citizens gives more security to the nation than all the armor plate on her ships.

#### Reward.

There's fame for him who scales the wall There's tame for him who scales the wall
Of fortress strong or parapet;
There's wealth for him who recks not falls
In Mammon's wars, that scars beget;
There's praise for him who ne'er relents
But wanton seems to tempt the fates;
Is there for him no recompense
Who does the best he can—and waits?
—Roy Farrell Green.

Kind Hearts are here: yet would the tenderest one
Have limits to mercy; God has none.
And man's forgiveness may be true and

But sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet
And pleads with thee to raise it. Only
Heaven
Means crowned, not vanquished, when it says
"Forgiven!"
—Adelaide A. Prootor

-Adelaide A. Proctor.

# An Inexpensive Beautifier.

If you want to soften your face, try, instead of rubbers and unguents and balms, a little spiritual gymnastics. Look at yourself in the glass. If the corners of your mouth are down, and you are an unhappy-looking object, elevate your expression. Think of the pleasantest thing that ever happened to you, the kindest thing that was ever done for you, the merriest time yo ever had in your life; send out the most generous, the sweetest, the most helpful thought you can think of your friends, and if your face is not softened more charmingly than ever a wrinkle rubber could make it then you have not thought strongly, bouyantly or generously enough. There is so much generously enough. that could be written on this that houghts play leap frog over my pen, and there is not time to adjust them properly or to utter them. It is clear, however, that she remains youngest who has the widest possible range of who has the widest possible range or sympathies and vivid appreciations. Not knowest thou, not believest thou, but lovest thou, is the password through the gates of everlasting youth. -Boston Transcript.

# The Mild Power.

"See how near I can come without hitting you, Phil.

"Quit that," said Phil, becoming a little annoyed as a younger cousin, who was a born tease, kept striking towards his face with his clinched fist. " I want you to put down that book

and be a little more sociable."
"I will when I'm ready. You'd bet ter stop that."
Hugh persisted, and at length, with

a quick movement, Phil caught his hand and held it as in a vise.

"Let go!" cried Hugh.
"I'm ready to be sociable now.

Hugh tried with all his might. Sev young cousins gathered about, laughing at the small contest. "Pull away, Hugh. Make him let

"Hold on, Phil. Well, you've got a good grip."
"I have that," said. Phil, at length,

with a good natured laugh, letting go his hold on Hugh. "I'm a regular athlete, I am! I'll take hold of your hands, and you can't one of you get away from me. I'll dare you all. Come on.'

"I can get away, I know," said two system.

or three of the party, who were rather older and larger than Phil. But one or two trials of his "grip" satisfied

them of his prowess.
"Come on," he still challenged,
my bones are iron and my muscles steel. Not one of you can make me let go my hold. Here, George, you're the oldest of all. Take hold." "I can get the better of you," said

With all his strength, and with more than one attempt at a sleight of hand twist, he strove to pull his hand from Phil's grasp, but all to no purpose.

"Any one else to try?" asked Phil.
"I will," said Lilian. It was a slender girl who came, with a bright smile on her face, holding out

her hand. A shout of laughter went up. "You, Lil! Well that's a good

"Why, Lily - I could mash that ittle paw of yours to a jelly, "said Phil.
"Don't try, Ltl," urged the others.
"It hurts like fury."
"I don't believe Phil will hurt me,"
protested Lilian. "He said we could

"Come, then," said Phil, taking her

Lilian's smile grew into a merry lityes and said :

" Please let go, Phil."
" Hey?" ejaculated Phil, gazing at her in comic bewilderment.

flushed as a merry peal arose from the lookers-on, "Lilly, this isn't fair. Is higher life and with the philosopher's it?" he appealed to the others.
"Exactly fair and square," they vo-

ciferated in the keenest delight. 'You dared every one of us to make you let His great nurpose will then be to im.

"O, well! I could stand all the strength, all pulling and wrenching and to cultivate admirable qualities of and jerking - but when you come at me like that, Lilian, what could anycharacter. body do?

And Phil loosened his hand.

A Millionare's First Dollar.

Andrew Carnegie, telling the story of his career in the Youth's Companion, writes thus of his first launch into business:

Arriving in Allegheny city, four of us — father, mother, my younger brother and myself — father entered a cotton factory. I soon followed and served as a "bobbin boy," and this is how I began my preparation for sub-sequent apprenticeship as a business man. I received \$1.25 a week, and

was then just about twelve years old. I cannot tell you how proud I was when I received my first week's own earnings. One dollar and twenty-five cents made by myself and given to me because I had been of some use in the world! No longer entirely dependent upon my parents, but at last admitted to the family partnership as a contrib-uting member and able to help them ! I think this makes a man out of a boy sooner than almost anything else, and a real man, too, if there be any germ of true manhood in him. It is everything to feel that you are useful.

I have had to deal with great sums. Many millions of dollars have since passed through my hands. But the genuine satisfaction I had from that 81.25 outweighs any subsequent pleas-ure in money getting. It was the direct reward of honest manual labor; it represented a week of very hard work, so hard that but for the aim and end which sanctified it, slavery might not be much too strong a term to de-

For a lad of twelve to rise and breakfast every morning, except the olessed Sunday morning, and go into the streets and find his way to the fac tory and begin work while it was still dark outside, and not be released until after darkness came again in the even ing, forty minutes interval only being wed at noon, was a terrible task.

But I was young and had my dreams, and something within alway told me that this would not, could no ter position. Besides this, I felt my self no longer a mere boy, but quite 'a little man," and this made me happy.

# Max O'Rell and His Boys.

Max O'Rell (Paul Blouet) the Franco-Irish humorist, taught French in an Euglish school for some eight years. He says he was regarded as a sort of Wackford Squeers, and he evidently does not love the little boys of England. In an article written for the Youth's Companion he comments on the peculiarities of certain little English aris-

tocrats.
"And it is something worth hearing," he declares, "that swaggering of little English boys about their social standing. First the young heirs to titles, then the sons of the gentry, the sons of professional men, the sons of merchants, the sons of clerks-all these are sets perfectly distinct.

What dear little snobs I met who were not much over ten years of age! What early training they must have

"I say, what do you think I have heard?" I once heard a little boy of ten say to a young school-fellow. "You know Brown? Well, I have leard to day that his father keeps a

This seemed to take away the breath of the other little boy. He was stag-gered and grew pale with amazement. 'You don't say so!" he ejaculated. "I thought he was a gentleman!" and the two young society boys separated with a grave, high handshake.

Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the



# CHATS WITH YOUNG MEN

Church Progress

hen a young man reaches the co clusion that he ought to make his life successful, and that its success does not can accumulate, but on its conformi with the plan for it formed by Creator, he sees, as if a new light had broken in on him, that he can achieve the highest success in the humblest surroundings, at the lowest occupation, "Come, then," said Phil, taking her hand in a firm clasp. "Now—let's see divinely cast there, just as surely as if in the most conspicuous position in the country. That conviction wil le laugh. She looked into her cousin's tend to give him true content. It will remove from him false aims in life and it will correct erroneous ideas of what is most desirable. He will be "Please let go of my hand, dear."
"I say—now!" Phil laughed and his vocation has placed him, so long as satisfied to plod along on the farm, or stone of a supernatural motive trans-mute the dull labors of the day into

His great purpose will, then, be to improve himself, to add to the riches of his being, to master his baser nature

He will now have reached the first stage of true manhood-when he sees for what purpose his life has been given to him and when he resolves to make effort to attain its object.

The second rung of the ladder will be reached when the young man is convinced that the road to the stars lies not by way of enjoyment, but by the path of duty.

We were made for happiness, it is true, and we shall never be content until we are happy. There is a restless longing within us for felicity that will never be gratified until it reaches the Beatific Vision, that constitutes the bliss of Heaven. Meanwhile, it drives us hither, and to seek its appeasement, some young men make ex-periments in sensuality, in eating and drinking, in excitement, in visits to the theatre, in attendance at parties and dances, in the frequentation of liquor saloons and other resorts. But leasure after pleasure palls. Not one f them, not all of them combined, can allay that ceaseless longing of the human heart for the Infinite Good. And the more evil they are, the less power have they to fill the void. Their tendency is to drag down, rather than to uplift. They are to be feared and fought and used with caution and restraint, even the most in-nocent of them, rather than to be ought and indulged in as the best hings in life. At best they are only hadows or images of those celestial elights that await those who vanaish their present inclinations in der to reserve themselves for those

Duty is more satisfying to that long g for happiness than is pleasure. or duty gives peace of mind, that effable peace that is above price d it bestows hope -that uplifting of e heart that raises above trouble and ain and sorrow-that eternity of irit that in all affairs looks to the end d is not disturbed by anything be

And with peace of mind and hope es strength of will to persevere in vell-doing, a strength that ultimately ecomes habitual fortitude, brushing side the pleasures of the body for the piritual joys of the soul arising from ne practice of virtue.

Then will the young man take deght in self conquest-in purity, in emperance, in denial of sensuality, in control of the senses, in the restraint of anger. His god will not be his elly, nor his glory in his shame. vill make a compact with his eyes, as ob did, not to look upon a virgin He will suffer and be strong. ightly. At this stage in his upward course. he will be open to persuasion that the man who thinks that virtue is painful and vice pleasant, is a novice both in

Having settled on the purpose to upft himself, he will want to know how est to develop his soul, and mind, and eart, and body. As the development his soul will be in proportion to the delity with which he studies and pracses his religion, and as that is for the surch and not within the scope of this partment, nothing more need be id of it directly here. But the means or the cultivation of his mind and eart and body will receive full attenion in this department

good and in evil.

Why Many Fail. It would be an interesting study to

trace the lives of successful men and find out if possible wherein they succeeded where others failed. And then suctive terms. Perhaps in the squaring of the final accounts, many persons athlete, fails into a state of will be reckoned successful whom the ocuous desuetude" long Not all that passes for success is worthy is no mystery, however, about the Dominion.

# Old Gold

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their position and earn their salary by doing just as little work as possible. They do not realize that the interests of their employer and their own interests are identical. They endeavor just to fill their place and no more. They are always eagerly waiting for the stopping hour, and look for their sal ary at the end of the week as the one thing to be desired. They neglect to take full advantage of the opportunit ies offered for self improvement, and so miss the opportunity for promotion. They take little or no pride in their They take little or no pride in their work, looking upon it as a drudgery to be endured, while they sigh for the good luck of the person in a comfortable position who has large responsibility and ten times their salary. They fail to see that if they would succeed they must excel. They grow discouraged and grumble that the world is so unappreciative of their devotion. Thus from enjoyments which here below "eye clative of their devotion. Thus from hath not seen, nor ear heard, nor hath year to year they jog on, if they man

hath not seen, nor ear heard, nor hath it entered into the heart of man to age to hold their places at all, occupy of the Irish Industries Association, a work very dear to Lady Aberdeen's heir heads to higher duties and emolu-They started out with the ourpose of just earning their salary, and they found it was a mistake. The nan who merely tries to earn his saltry never earns it, and his employer On the other hand, the successful

man is not necessarily a genius. He simply tries to do his work a little better than any one else, to be a little more punctual, more tidy, more obligng, to master details, and to make his mployer's interests his own. He aims to do some one thing better than any-body else. And thus he succeeds. I is surprising how little better than his fellows a man need be to lift himself above them. Honesty, steadfastness, application, desire to improve and patience to wait for the result are among the trifles that lift men up. and give them in time the positions of honor and usefulness that make them the envy of others.

A Shining Example.
Old "Uncle Anson," as the captain
of the Chicago Base Ball Club is familiarly and affectionately called by the great army of "rooters" throughout the country, points a moral as well as adorns first base. He is one of the oldest professional ball players in the country, being about forty-three years of age, but he is still as active as the great majority of younger players, and pass him in general skill in the game. He is not only an expert in base-ball, but he is a splendld billiard player, a a fine wing shot, a proficient in hand ball, and can give a good account of that requires a quick and unclouded eye, steady nerves and good lungs and unimpaired muscular power. "Uncle Aberdeenshire, Scotland, has extended Anson" is nearly or quite as good a until it now contains in different parts man at three and forty as he was at three and twenty, and for this reason where others failed. And then success and failure are, after all, but relabase ball circles, as the average baseball player, as well as the average world regarded as miserable failures. he reaches Anson's age. There ical associations of women throughout

of the name, and there are apparent failures that may have been blessings to the world.

But in the generally accepted sense But in the generally accepted sense of the word, why is it that some mentors are successful beyond others? And to what cause are we to attribute the failure of so many who seem destined to be always hewers of wood and drawers of water? There are undoubtedly reasonate of these results. sons for these results.

Perhaps the chief difficulty with a sional athletes are wrecked. It shows its effects even more quickly, probably, sional athletes are wrecked. It shows great many is that they try to keep in base-ball than in some other forms of athletics, and it is for this reason that many of the most promising players go to pieces so suddenly. "Uncle Anson" is a first-base lecturer on temperate living and good habits, and a shining light and example which many of his professional associates might imitate to their own advantage as well as to that of their clubs.

# LADY ABERDEEN.

How She has Endeared Herself to the Irish People-The Village at the World's Fair.

The following interesting sketch of Lady Aberdeen appeared in the Mil-

waukee Catholic Citizen:
Lady Aberdeen is one of the remark able women of our time. Her first in-troduction to Americans was through the Irish Village, with its reproduction of Biarney Castle which she erected at the World's Fair. And this was a most fitting introduction, for the Irish village nere novices in the business, pass over heart. Though a Scotch woman, she is part Irish too, and avers laughingly that the blood of the O'Neils is in her veins. But Lady Aberdeen's philanthropies know no hues of race or creed. She does good wherever she finds it to

> Born in the Scotch Highlands in 1857, she is the daughter of Dudley Coults Marjoribanks, afterwards Lord Tweedmouth, and was married to Lord Aberdeen in 1877. By heredity and but he soon broke with the Tory wing, joined the Liberals, and became, as he still is, the most ardent champion and friend of Gladstone.

It was in 1880 that the Aberdeens went to Ireland to preside over that institution so cordially hated, the Castle. The new Viceroy and his lady had a difficult position to face, but by the tact, geniality and kindliness which have distinguished them in in every position in life, they won their way. No Lord Lieutenant in recent times has so endeared himself to the people, and the Irish people would be ungrateful indeed if they did not hold his Countess in equal esteem, for her fostering and promotion of the lace-making and other industries of Ireland have done what fine windy

outbursts of patriotism often fail to do Lady Aberdeen has endeared herself not only to the Irish. Naturally much of her heart has been given to her native land. If she is fond of the shamrock she is even fonder of the thistle. The Irish Industries Associa-tion is by no means the only philan-thropic work which Lady Aberdeen the Onward and Upward Society, of the world about 9,000 women.

Since going to Canada where her husband is now Governor General, she has helped organize there a National Council of Women which is to some as a sort of untiring bond for various relong before ligious, philanthropic, social and polit-