

OUR BOYS AND GIRLS.

Habit of Courtesy. It would be well, my dear boys and girls, to always remember that politeness is at all times a mark of good breeding...

Johnny's Friends. A little fellow was convalescing after scarlet fever and in very low spirits because, as he said, "I'll be forever before I can have anything to do with the boys again..."

How a Prince Learned a Lesson. There was once a young prince who could not bear the sight of a spider or a fly. "They are such ugly creatures that I cannot look at them," he said.

The Refiner. A little bit of gold was once lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself: "Why do I lie here? Why am I not picked up, that men may see me shine?"

One day, a man dug it up, looked at it, and said: "There is some gold in this lump; but I cannot use it as it is; I must take it to the refiner."

When the refiner got it, he threw it into the smelting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble, and cried: "I wish that I had lain quiet in the earth."

But the fire grew hotter and hotter, and at last the gold melted, and it felt all the earthy part of the lump by itself. "Now," said the gold, "my troubles are over; now I shall shine."

But its troubles were not over yet. The man took it once more, and began to hammer it into some shape. "Ah," said the gold, "what a trouble it is to be gold; if I had been dross or common earth, I should not have been put to all this pain."

"That is true," replied the man; "if you had been dross, you would not have had all this pain, but you would not have become what you are now—a beautiful gold ring."

The piece of gold is the human heart. The dross of common earth means its faults and weaknesses. God is the refiner. He sends trials and troubles to us, to make us good and strong, and to take away our defects.

Pain is one of the trials. If we bear it patiently, God will make us better by it. He will make us brave and gentle. Next time you have to bear pain, say to yourself: "My Father is taking away my faults; I must be patient."

Little Things. Robert Brown was one day looking at a large building which they were putting up, just opposite his father's house. He watched the workmen from day to day, as they carried up the bricks and mortar, and then placed them in their proper order.

His father said to him: "Robert, you seem to be very much taken up with the bricklayers; pray what may you be thinking about? Have you any notion of learning the trade?"

marble counter, "it puts me in mind of a pet of the same description I had in a hotel in Indianapolis. I was doing nights then, and after 12 o'clock the time hung heavy on my hands."

"One night a big roach crept on to the counter, seeming rather weak. I conceived the idea of taming the bug, just for sport, and with a lump of sugar soon made friends with it. I put it into a little box for a few days and fed it sweets, and, do you know, that in a week's time the roach would answer to a soft whistle and trot over the counter to eat sugar from my fingers. I really got to like the creature, and it seemed to like me. When I left the hotel and went out West I took the bug with me and had occasion to be very glad that I did. I used to keep it in a small box near my bed, and one night, being very tired, I went to bed very early and did not close the cover of the box; the roach had been fed and seemed to be asleep. During the night I was awakened by a sharp pain in my ear, and when I opened my eyes I saw in the dim light that the room was filled with smoke and my roach on the pillow by my side. The thing had smelt the smoke and had bitten my ear to awaken me. The hotel was on fire, and the creature had realized this and had saved my life by its thoughtfulness, as in a half hour the building was a mass of ruins, but we were safe, although I lost my clothes."—New Orleans Times Democrat.

How a Prince Learned a Lesson. There was once a young prince who could not bear the sight of a spider or a fly. "They are such ugly creatures that I cannot look at them," he said.

Several days after this, the prince, being still closely pursued by his enemies, concealed himself in a cave not far from the seashore. He had been there but a short time when a spider came out from under a rock and wove its web across the cave door. Even before the spider had left off its weaving several soldiers who were searching for the prince passed that way.

"See this cave?" cried one. "Very likely he has hidden himself within; let us stop and see."

"Nonsense," said the others; "do you not see the spider's web across the door? How could he go inside without brushing that down?"

And without another word they all hurried on and made no stop. The prince, who had heard their words, raised his hand toward heaven and thanked the Maker of all things for His goodness. Afterward, when he had driven all his enemies out of the country, he was fond of telling everybody of the lesson which he had learned from the spider and the fly.

And never, so long as he lived, could he bear to see anyone hurt the smallest creature.

CHATS WITH YOUNG MEN

The great demand upon our columns during the past few weeks has forced us to leave out our "Chats With Young Men." As this is the first week in the New Year this department has appeared in the CATHOLIC RECORD, we think it not inappropriate to reproduce from the Catholic Universe the following excellent advice to its readers—

which we doubt not our Canadian young men will find as applicable as did those of the neighboring republic. And while on this subject—at the risk of being considered late—we wish all the readers of this department a happy and prosperous New Year.

Of course we all intend to turn over the proverbial new leaf on the threshold of ninety-eight. Some of us may fancy there is no need to do so on account of the condition of the old leaf. Perhaps some of us feel perfectly satisfied with the record of the year about to close. Possibly we haven't a grave balance of sins of commission against us. How many of us can persuade ourselves of the same thing touching faults of omission? If we feel tempted to acquit ourselves of culpability for neglected opportunities and shortcomings in various directions, which subtract from the sum total of all the good that we justly attribute to our lives and actions covering the past twelve months, we had best take pause and seriously scan once more the balances that adorn the pages of the unwritten book. No matter what may be the verdict of our conscience, there is strong reason to distrust a too favorable conclusion. And there is greater reason to do so when the estimate of our conduct is entirely flattering to self-esteem. There are precious few lives that can successfully withstand the search-light of honest scrutiny without revealing some dark spots, some marks of a doubtful or suspicious character. It is

human to err and to diverge from the plain but narrow way of righteousness. It is also very human to deal leniently with the evident and unmistakable evidence of occasional and unimpeachable straight paths. Young men especially should guard against the dangerous effects of this tendency.

"Nothing is more beneficial to us, spiritually, than frequent and searching examination of conscience. The Church, with a tender maternal solicitude for our welfare, recommends the practice of constant revision of our thoughts and words and deeds. In like manner we shall profit by careful and rigorous introspection, as it were, of our conduct with respect to things sublimity. For example, if we go back over the dying year to the day of our endeavors in every line of action, we shall see whether we have, as a matter of fact, progressed or retrograded. We cannot remain stationary. Unless we have gone forward we are obliged to admit that we have lost ground. This is the time to take an inventory of our spiritual, mental and material stock in trade. How do our assets compare with our liabilities? Are we actually better off than we were this time last year, or worse? A faithful adjusting of our accounts will show if we are better off, are we as well off as we should be considering the means and advantages and opportunities that have come to our hands? There's the rub. And it is just here that the necessity and utility of proposing to ourselves a new set of earnest, practical resolutions to be firmly lived up to, comes in. Turning over a new leaf is an inspiring and needful performance, if it is followed by an intelligent and serious determination to inscribe on the virgin page a record of better and higher deeds and steadfast adherence to nobler ideals than actuated such achievements as the history of the expiring year shows forth.

Youth is prone to ascribe failure to every cause except the true one. If our material affairs have not prospered as we hoped and expected they would, when we do not hesitate to lay the blame at some other door than our own. Luck was against us, the fates were unpropitious. Those whom we trusted and on whose good offices we counted and depended largely for the anticipated betterment of our condition and position, either betrayed or deserted us. If they had only done what we felt justified in expecting them to do, things would have been different. Success instead of disappointment would be written all over the pages of our chronicle and the balance would be immensely in our favor. The fact that the contrary result manifests itself is direct proof that somebody, who we have lived up to the contract which we have made secretly with ourselves in our own mind, has failed to do his part.

Unless we be perfectly satisfied with ourselves in this accounting, that somebody will be anybody or everybody, except ourselves. Most persons refuse to admit, even to themselves, that they are absolutely to blame for the untoward aspect of their fortunes in any connection. Young men, too, often satisfy their scruples by holding others responsible for that which they themselves are individually chargeable. This is particularly true with regard to the failure to advance their interests in a worldly sense. For instance the young man in business as a mechanic or a clerk or whatnot, who has contented himself simply with the routine requirements of his position; who has not devoted a single hour during the year, beyond the prescribed period of his daily tasks, to the acquirement of knowledge or skill in his avocation, will explain the want of improvement in his condition or prospects by disclosing a conspiracy against him on the part of others who have followed a different course. These other people have spent their leisure in increasing their fund of information by reading and study, becoming more dexterous in the performance of their work by thoughtful attention to its details and a settled determination to get to the front rank in their calling. In consequence they have passed onward and upward over the head of the dawdler. The same will continue to progress by the same means while he stands by criticizing their acts, and questioning their motives, and doesn't take extraordinary precaution to discern what the ultimate outcome must be.

"Let us have the new leaf by all means and a set of ringing resolutions to begin the new year with. What ever be the record of '97 and all the years that have preceded it, counts for little now. It stands forever and irrevocably fixed. The past does not belong to us. The present is ours and it is a very vague and uncertain possession. To be of any avail, therefore, it is absolutely necessary that what we resolve to do, must be done at once, during the only period of time to which we can rationally lay claim. We must begin at once to put into execution whatever plan for future conduct we adopt. What shall this be? First of all let us resolve to live up faithfully to our religious convictions. The grace of true faith is the most precious gift of God to man. Let us make up our minds to be worthy of it, and to prayerfully meet and discharge the awful responsibilities which it entails. What shall it profit a man to gain the whole world and lose his soul? That is our highest duty and ought to be, by all manner of means, the chief concern of our lives. If our Catholic young men would only get this vital truth deeply rooted in their hearts and minds there would be no urgent need for

moralizing and sermonizing. If they would only get the right point of view on that subject the rest would be plain sailing. They would perfectly understand that loyalty to this transcendent spiritual trust did not preclude, but would promote success in the minor affairs of existence. "Seek first the kingdom of God and His justice, and all things will be added unto you." This promise of divine assistance is just as pertinent and potent to-day as it was when first uttered. It is an outrage to the goodness and greatness of the Almighty to question, as so many of our nominally Catholic people apparently do, the sincerity and power of the Voice that spoke those words. As we have frequently said before in this place society everywhere furnishes practical demonstration in unnumbered instances that true devotion to the cause and exactions of faith is not incompatible with the highest degree of material, and social prosperity. Some of the most successful careers in trade and professional life, in art, science and in all the avocations of useful service have been and are those of eminently good and truly pious men. Intelligent application of our religious principles will inevitably develop the best powers of mind and body and assist us in the attainment, in the best measure, of all legitimate aspirations and ambitions in the material order. This then should be the key note of our resolutions for the coming year. If it is not, the new leaf will prove unavailing and we shall fall short of the ability to carry out in practice, what we propose to our own impotent self-conceit and fatal vanity. Let us turn over the new leaf in good faith and make up our minds to keep it in such a condition that it will be an honor to us. Then we may confidently look forward to a Happy New Year."

"QUESTION BOX." Father O'Connor in Philadelphia Catholic Standard and Times.

Philadelphia Times, Jan. 18. Rev. Joseph V. O'Connor's question box had among its patrons last week almost every form of belief, from the agnostic, who sees science and Christianity in conflict, to the Catholics who, not satisfied with the greater graces vouchsafed him as a son of the true Church, wishes to deny the possibility of salvation to any outside the visible fold. Almost all of the larger Protestant sects which have resulted from private interpretation were represented in the queries, which here and there was a question that identified exclusively his own. From among these samples are selected:

J. C. asked: "Did Masonry exist before Christianity?" Speculative Masonry, as we know it, had its origin in England in the eighteenth century. Its ritual contains passages which prove that it did not exist before Christianity. The Masons of the Middle Ages, as organized, were guilds of workmen in that trade. There were Masons at the building of the temple at Jerusalem, it is true, but they were stonemasons.

H. E. S. (1): "A very near relative died suddenly. While not a vicious or immoral man, he was careless. Would your Church have hope for such a one?" Yes. No one knows what passes between God and the soul at the moment of death. The poem regarding the sinner killed by a fall from his horse says:

Between the saddle and the ground He merrily sought and merrily found Death had repentance, it is true, is dangerous, but not hopeless. We pray for his soul.

(2): "Why does the Catholic Church claim to be the one true Church, to the exclusion of all others?" Any Church which does not make this claim has no logical reason for its existence. The fourth chapter of Ephesians makes this plain, particularly the sixteenth verse. Christ established a Church, not churches. He commanded His Apostles to teach and His people to believe "all things whatsoever" He commanded. There can be but one true doctrine. Catholics teach one, and say it is the truth of Christ. Non-Catholics allow each individual to interpret for himself and destroy the Church idea, resulting in a mass of conflicting opinions, some of which must of necessity be false. A Church that is not infallible cannot be true. Only one claims to be infallible.

(3): "You are arguing in a circle when you prove the Church by the Church." The Church is existent, self evident, and therefore needs no proof of its existence. Its position as the Church of Christ, its unity, holiness, catholicity and apostolicity are proved by history, tradition and the Scriptures. Tradition preceded the written word. The Scriptures are only appealed to when the inquiring non-Catholic is one, who accepts the Bible, it becoming then a common base of argument.

An unsigned note asked: "What would you do with a young girl who is in love with a young man, gives him presents and throws herself in his way, when he doesn't care for her?" Father O'Connor made this the occasion of reprimanding such unmaidenly conduct, showing its danger, and that one of its consequences is to excite the disdain rather than the admiration of the one whose love is desired.

J. E. M. said that in one of the lectures the speaker had advised not only Catholics, but Protestants, to have nothing to do with Catholics who became Protestants, and asked: "Why do you say this? Is not the saying of 'ex prius' Slatery true?" "Have you ever known the 'Romish' Church to say a good word about any man or woman who dared to leave her?"

While such a remark could not be recalled, the answer was that no less a Protestant than Dean Swift said that the perverts received from the Catholics were the weeds thrown out of the Pope's garden. No Catholics leave his Church for a good motive; this is a safe assertion, for he knows that no other church has anything better to offer spiritually. As for the so-called "ex-prius" Slatery, for they also learned that he was a weed, for they also threw him out of their garden. The true history of ex-prius and ex-nuns, where they actually are so, makes sad reading, as they left a life of self-sacrificing work for God to stir up animosity against the faith which they in their hearts know to be true, but which interferes with their ungovernable passions.

"C. C." did not understand reply regarding what becomes of unbaptized children and asked for an explanation. They enjoy a state of happiness, but are denied the beatific vision. This is a free gift of God and not a right, and as children of God the baptized only enjoy the inheritance of their Father.

"Miss A." Baptist, asked: (1) "Why does the Catholic Church baptize by sprinkling instead of using much water, the way our Lord was baptized?" Baptists say they do not believe baptism necessary for salvation, but are nevertheless particular as to the form. This view has been aptly termed "the necessary form of an unnecessary act." The Catholic Church believes baptism to be a sacrament essential to salvation (John III., 5). Hence it is that the Church accepts several forms and permits lay persons to baptize in case of danger of death when a priest cannot be procured in time. We have the "baptism of desire," where one sincerely desires actual baptism and tries to secure it, but dies before he receives. Again, "baptism of blood" is that in which one dies for the faith before having the opportunity to be baptized.

Baptism by water may be by immersion, sprinkling or pouring, if the form "I baptize thee in the name of the Father and of the Son and of the Holy Ghost" is used. The intention of the baptizer must be to administer the sacrament. As to the form of using water, the Bible shows that in houses where immersion was no doubt possible. The best pictures of the baptism of our Lord from the earliest ages represent Him standing in the river Jordan only partly immersed, while St. John the Baptist pours water from a shell upon His head. The significant fact remains that those who insist on immersion place less importance upon baptism than any others who baptize.

(2): "Why do you pray to the saints? What power have they?" The Catholic Church believes in the communion of saints. Though this is a part of the Apostles' Creed accepted by many non-Catholics, it is usually meaningless to them. St. Paul, Romans xv., 30, asked the Romans to pray for him. In Luke xv., 7, 10, we are told of the joy the angels feel "upon one sinner doing penance."

This shows that those in Heaven know. It is told that in Heaven know. In Exodus xxxii., 7, 14, Moses on the mountain with God is told by Him of the idolatry of the people whom He threatens to destroy. But His anger is appeased through the intercession of Moses, who said of himself, "I was the mediator and stood between the Lord and you." Deuteronomy v., 5. The saints of the New Law, whose requests in instances were granted by Christ while on earth, are to us what Moses was to the people of Israel. They have their power as the special friends of God.

(3): "Why do Catholics confess their sins to the priest? Has he the power to forgive them?" He that hideth his sins shall not prosper, but he that shall confess and do penance, them shall obtain mercy." Proverbs xxviii., 13. St. James v., 16, "Confess your sins one to another." The first text cannot refer to confession to God, for who can hide his sins from Him? The second text is more explicit. The New Testament shows that Christ gave to His ministers the power to forgive sins. John xxi., 2, 3. Confession is obligatory on all Catholics, priests or laymen. Even the Pope must confess his sins. No instance is known of a priest or ex-priest ever divulging a secret of the confessional. The Methodists in their "experience meetings" retain something akin to confession.

"E. J. B." a Methodist, asked: "Why is the Bible not the sufficient rule of faith?" The Bible consists in the true sense, not in the words. That it cannot stand alone without authoritative interpretation is proven by the many contradictory doctrines relying upon the same text for support. The devil himself quoted Scripture when tempting our Lord in the desert. (St. Matt. iv., 6.) In II. Peter i., 20, we are told that "no prophecy of Scripture is made by private interpretation." In II. Peter iii., 16, referring to St. Paul's epistles, it says they contain "certain things hard to be understood, which the unlearned and unstable wrest as to their own destruction." It would be as sensible to put a copy of the laws in each citizen's hand and abolish our courts as it is to make the Bible alone the rule of faith. This is particularly true to non-Catholics who pin their faith to a book kept throughout the ages in the hands of the Church which they do not acknowledge.

Quertast asks: "If, as Anglicans claim, no breach of continuity (apostolic succession is meant apparently) occurred at the Reformation, what did occur?"

The best possible position they could occupy, if such were the case, is that of schismatic. Such is not the case, however.

J. H. McG. asks: "Suppose a husband comes home and finds his wife in an intoxicated condition, has she the right to interfere with his right to get in the same condition?"

Drunkness is a grievous sin and not a right. Two sins, like two wrongs, don't make a right. There are cases where husbands have introduced to the home both the drink and the company which made a drunkard of the wife. Both should abstain entirely in such a case, as drink is an occasion of sin to them.

A. C. asked whether Baptists receive the sacrament of baptism, as they baptize differently from us? The validity of Baptist baptism is not affected by the fact of its taking the form of immersion. The intention must be to administer a necessary sacrament. The Baptists do not consider baptism necessary to salvation.

HOW SOME OF OUR READERS CAN MAKE MONEY. Last month I cleared, after paying all expenses, \$355.85; the month previous \$200 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendidly. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburgh, Pa. They help you get started, then you can make money awfully fast. MRS. W. H.

NEWS OF VICTORY

James Thompson Cured of Diabetes by Dodd's Kidney Pills.

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So many remarkable cures have been made by Dodd's Kidney Pills, in this county that the people's confidence in them is only natural.

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Mr. Thompson is only one of many thousands who have been cured of Kidney Diseases by Dodd's Kidney Pills. The simple, undeniable truth is that every person who has used them for many of these diseases has been thoroughly and permanently cured. This cannot be said, truthfully, of any other medicine that has ever been used. Dodd's Kidney Pills stand alone, in proud position far above any rivals.

Dodd's Kidney Pills ALWAYS CURE Rheumatism, Lame Back, Lumbago, Gout, Dropsy, Heart Disease, Gravel, Stone in Bladder, Sciatica, Neuralgia, and all impurities of the blood. They are the only medicine on earth that will positively cure Bright's Disease and Diabetes. Dodd's Kidney Pills are sold by all druggists at 50 cents a box, six boxes for \$2.50, or will be sent, on receipt of price, by the Dodd's Medicine Co., Limited, Toronto.

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