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OUR BOYS AND GIRLS. BILLY.

"The kindling hasn't been brought "I'm just going to bring it, mother."

"When are going to?" " In a minute." Again quiet reigned in the broad farm house kitchen, where the sun lay cheerful and bright, this wintry morn-Occasionally Frank rustled a page of the book he was reading. Mrs. Holloway looked out of the pantry, where she was sifting squash for the week's supply of pies, and saw him still

by the window.
"Frank," she said again, "why don't you bestir yourself? You've for gotten the kindling wood."
"No'm, I haven't forgotten," re-

turned Frank, without raising his eyes from the book.
"Then why don't you go?" demand-

ed his easy going mother, returning to her task. "Yes'm, in a minute." Eph Daggett, the hired man, came

in just in season to hear the last dialogue.

"Yjings, Frankie, you're slower'n a toad funeral," he drawled. "An' your minutes, air longer'n Parson Amsden's sermons. your name should be Crasternation Holloway," stead o'

Frankie. 'I dew hate ter see a likely boy like you sp'iled by a bad habit," pursued Eph, as Frank closed his book and, grumbling, went out for the wood. When he arrived at the shed for the second armful, Eph was fitting a new handle to his axe.

'It's growin' on you, boy," he said, with a twist of his wide mouth.

"Procrasternation. It's sproutin out all over you. W'en yer mother speaks to ye, ye'd oughter jump." "You'd really oughter break away

from that 'ere bad habit of yourn,' continued Eph, after a moment like you be, I'm reminded of Billy ?'

"Billy who?"

"Who was he?"

"Billy was a bear."
"A bear oh?" Frank sat down on the chopping block, prepared to listen. "Lat's hear about him."

"Wal, I don't mind-seein' I've go this pesky helve ter fix," said Eph. 'You know, Frankie, I come from way up in 'Roostick county. There uster be bears there."

"There are now," said Frank; nearer than Aroostick, too.

"Ya-as," said Eph; "but there were bears that were bears in them days. 've seen 'bear marks' on a beech or sycamore in the spring higher'n a

Bear marks?" "Ya-as; don't you know what I mean? When the bears come out of the hollow logs and caves in the spring the cl' he's go stetchin' up agin the trees an' bite the bark as high as they can reach; sort of a-er-what d'you call it when them old knights uster to

thrown down in the a-re-na, you was reading me 'bout 'tother day?" "A gauntlet-a challenge," replied Frank :

'Ya-as, that's it. The old bears do

techin' of it. But all us youngsters begged so't they let us keep it. We fed it on milk an' johnnycake, an', bless you, haow it did grow! Y' never seen anythin' like it. 'Twas as play-ful as a kitten after a while, 'an would stan' right up on his hin' legs an' box at us like a reg'lar pugerlist" (Eph sounded the 'g' hard), "an' before winter we had to put muffiers—like boxin' mittens—on his paws so't he health, more respect, more love, m wouldn't scratch us. O' course, Bllly didn't mean ter hurt us; but he didn't

"He got so big't mother was all the time savin' he'd hurt us : but we didn't xactly believe it. Y'see, we was all uster him, an' he was so cute we hated to give him up; still, he was a bear

f'r all that. "It come erlong in the next spring -the spring Billy was a year old. He growed like a weed an' stood on his hin' legs taller'n I did. He was bout's big's that yearlin' calf o' yer father's. Wal, soon's we began ter plow that plaguy bear began ter be a trouble to garden was jest made fer him, an'

w'en the young veg tables showed up he rooted at 'em like a hog. "Course we couldn't stan' that, an' "Course we couldn't stan' that, an' we driv' him out, an' final'y one day I got mad at him an' jumped in with a hoe handle an' fetched 'im a blow on to men of high character, but they are the snout. Now, a bear's snout, like a bull's nose, is his tenderest p'int. I reckon it got his dander up, an' he Once in a great while, however, an

growled and grabbed me by the ankle

—I got the marks there to this day.

"Wal, sir—would you believe it?! Here light that beats upon a throne"

—it stook father an' Uncle Eph'ram both ter drag that little rascal off! He was so strong't they could sca'cely manage him, and mother was so scared that father got his gun an' shot him, though we young unscried like good fellers over it. I didn't mind my ankle; but I hated to see Billy shot ?

"Wal, Frankie, there's the story. An' it's jest that way 'bout yer habit of sayin' 'wait a minute'—'n' like any other habit, for that matter. Habits grow big an' strong, an' get the best of us, like Billy, the bear, 'fore we

"There," and Eph rose with a grin, "there's yer sweet 'n' bitter together—a bear story with a moral."—Sunday School Visitor.

CHATS WITH YOUNG MEN.

Making the Most of Life. Alexander the Great, who came early under the tutorship of Aristotle, said that he owed his life to his father, but to his teacher he owed a greater debt, because the latter had taught him "how to make the most of life." This is a lesson which few are able to learn. It is easy to look back with the judg ment born of experience and see where mistakes were made that took from life its flavor, that turned hope to disappointment and joy to sorrow, but while the moments are going by it is bard to decide upon the wisest course or to know just what will make the

most of life.

There is too much striving and too little contentment in the world. Present good is disregarded, and instead of seeing how much happiness can be found in the little that is possessed, the desires go out to the unattainable, and the result is a disgust for what might bring happiness on a smaller scale. There is a desire in almost every heart for prosperity. This is natural, be-cause no one likes to see some one else without any greater ability the winner in the race after wealth, but when wealth begins to gather, instead of enjoying it there comes a desire for "D'you know, whenever I see a lad like you Frankie, failin' into a bad No stone is left unturned which can serve to elevate or add to the position of the seeker after society honors, and the result is an amount of insincerity "Oh, just Billy. He hadn't no other and heart, burning which would sur prise the uninitiated. Ambition does not tend to happiness. Alexander, in spite of the teaching of a philosopher came to the point of weeping that there

were no more worlds to conquer.

The one who makes the most of life is not the ambitious schemer, but rather that one who with patience and diligence accepts his opportunities and makes the best of them. But for one who learns this lesson there are scores who do not recognize it until powers are wasted and life is blotted and marred with a thousand mistakes which are beyond remedy.

The Envy of Sinners.

The wise man give this warning in the Book of Proverbs: "Let not thy

heart envy sinners.". That envy is the source of sources to young men. The sinner seems to be having the best time. They forget that the best of a thing is the way it turns out. Are old sinners having a better time than old saints?

Now the first symptoms of this envy of sinners is the question, "What is the harm?" No one ever asks what is the harm of prayer, self-denial, or praise, or Christian service, or of the that as a sort of challenge to any other joy of the Lord. No one asks what is bear comin' that way—shows how big the harm of incorruptible integrity, of they air, y'see."

they air, y'see."

But what about Billy?" demanded his listener.

they air, y'see."

the harm of incorruptible integrity, of ter. It is better than, gold, always current, and impossible to be stolen.

No one over the listener of the listener of the listener of the listener of the listener. sustener.
"Don't never be in a hurry," adseed Eph. "That's as bad a habit to tinto as procrasternation."

or life, of sobriety, of manliness and courage. No one ever asks what is the harm of the society of the wise and the pure, of good books, of flowers. rised Eph. "That's as bad a habit to get into as procrasternation."

"But I was tellin' you a bear story. It was about we'n I was a boy, back in 'Roostick. I was nine years old, I guess. One day in April I was up in our wood lot with father, we'en we come agreest a little young hear cub—th' cult. acrost a little young bear cub-th' cut- harm of a social game of cards, of a est critter ever you see

'Father said he wouldn't tech it f'r
fear the old she bear was round; but

with things harmless or indifferent as fast's I could go.

"Mother was as sot agin havin' the critter round as father'd been about is to live forever in that big beautiful side of life where no questions are

We asked. Take the sinner all the way through life and take a man who goes to confession and Communion once a month and if you knew the secrets of their hearts you would see that the latter

hope.
And at the moment of death, which

know how to keep his claws sheathed life would you like to have led?
we'en he got excited.

Let the sinner have his rich Let the sinner have his riches and feasts and fine clothes; let him pros-per and get ahead. His heart is heavy with unhappiness in the midst of gaie ties and dissipation; his soul is dark with guilt; his end will be full of despair and his future will be miserable. He is to be pitied and not envied.

High Character.

There is something inspiring in the respect that all men pay to those among them who are spontaneously and generously recognized as being of He seemed ter think the kitchen high character. There are very many len was jest made fer him, an' men of good character who are the young veg-tables showed up spected and admired by those who are familiar with them, but who have not

or appear in that light to be without moral fault he becomes a popular idol, February issue of Success contains an for men respect moral as well as in-

tellectual or physical force.

Moreover a man of high character is Moreover a man of high character is generally strong in other ways. Honesty and sincerity of purpose are virtues common to the great majority kept a store. They were James L of men. They become of vital force only when joined with intellectuality and indomitable will power, and to sustain these a strong body is needed. The man who is eminent alike for his moral force, his intelligence and his public notice he is sure to inspire re spect or awaken a warmer feeling of pegard.

It is creditable to humanity that men of unquestionably high character thus inspire admiration and become leaders among men. The influence of their example is beneficent, and they arouse in us an admiration for virtue itself. Hero worship is not confined to wor-ship of the individual; it implies admiration for the qualities that make the hero, and these qualities are not always prowess in battle or intellect-ual force; they are sometimes, and preferably, moral qualities. And no man can admire these qualities without the desire to develop them within himself. He may not be able to do so to such a extent as to make him prominent among men, but the desire itself to be honest, fearless, forceful, an agent of good, the enemy of wrong and injustice, is helpful and uplifting.

The man of high character helps those who admire him by inspiring them with the desire to emulate his example Virtue in the abstract commands our formal respect; it becomes a vitalizing inspiration only when associated with

someone whose acts we see. Hence the importance to the community of men of high character in public life. They guide their followers to better living and awaken in them a disposition to cherish the virtues. The young are greatly helped in building up good character by keeping before them some living ideal who not only commands their respect but excites their enthusiastic admiration. The ideal may not be altogether down C street amid a babel of cheers perfect, but he should at least have the higher moral qualities- be honest, frank, sincere and truthful-for these character and become the foundation of high reputation.

How to get Rich. Learn to save something from your income, be it ever so small.

Do not be in a hurry to invest in 'good things," they generally prove

Never put your money in a business, until you have studied it up; a little practical knowledge of your own is petter than trusting all to other fel-

low.

The man who invests his money against the experience of his partner sometimes in the end finds he has made

a bad "swap."

Beware of loaning money to enable others to start business or speculate. When you are rich, you may take a risk of this kind, but not while you are struggling for yourself.

If you are a youth carefully select a trade or profession, and then master it; if you fail in business you will always have something to fall back on. Be truthful and honest. Nothing serves so well in the battle of life, or is so valuable, as integrity of charac-

Before associating yourself with any person in business, inquire into his personal character, his habits and general fitness for the proposed enterprise

Recollect that the savings of a life-time are often swept away in a day by foolishly acting on the impulse, or being influenced by the glib tongue of a schemer. Always investigate, even if you pay for the information; the money thus expended frequently in sures you against great loss, and can-not possibly lessen your chances for

Riches is a comparative term ; but every person is rich who has more in-come than outgo. When this degree of riches is reached a man can act deli berately, he is more independent, and if his tastes and ambition call for greater health, the way to affluence is much easier.

Recollect that one of the greats helps to prosperity and riches is health. It is so priceless that the wealthiest person in the world would give his whole fortune to possess it if it were necessary. Therefore, always guard your health. Health makes us enjoy a crust of bread with a cup of water, while the most sumptuous banquet has no charms for the sick. Next to honor, health is the dearest possession to man

or woman. Be prudent, but do not be mean. The poorest person has the power of doing some good to a fellow sufferer. If ever so little, give to the worthy It will make you feel better, and always gives pleasure when remem-bered. Besides, many a poor person has become fortunate, and the friends

of adversity should win the gratitude of all true hearts. Benjamin Franklin said: "The way to wealth is as plain as the way to the market. It depends chiefly on two words: Industry and frugality, that is waste time nor money, but make the best use of both. Without industry

cesses That Were Not [All Luck " the THE THINGS OUR CHILDREN covery of the great Comstock property.

Flood and William O'Brien. They had saved some money after a few years of trading with the miners were ready for a deal in one of the mines, and had faith in Mackay and Fair. So, when Mackay walked into their store one virility is out of the ordinary, and, if morning and remarked, "Jim Flood, attention of philosophers and sociolog-circumstances should bring him into if you and O'Brien will put up the ists; but young persons of sixteen money, Fair and I will put the brains, and I think the four of us can buy the 'Con' Virginia and make something out of it.

"How much do you want, John?" said Flood.

" Eight thousand dollars." The deal was closed on the spot. The history of the "Con" Virginia is as well-known, almost, as the story of Washington and the cherry tree. Before the four miners had exhausted their money and their credit. There seemed to be nothing in the rock they brought out of the earth. earth. Other miners met them day after day and laughed at their appar ently hopeless task. They were jeered and made fun of. But they kept serious faces and sober minds, and were not to be thwarted by the idle talk of idlers.

One morning, when the prospect seemed blackest, a friend said to Mac-

kay: "John, luck has gone against you why don't you quit and go prospect-

ing?"
"The man who figures on luck in mining," said Mackay, "is a fool; the man who figures on doing a lot of hard work and not losing his grit will get something."

The four partners did not lose their grit, nor did they rely on luck. One atternoon the rumor spread over Vir-ginia City that the "'Con' Virginia men" had struck a body of ore. It spread as wildfire often swept over the Nevada prairies. The four men left their mine at sundown and walked The next morning the Consolidated Virginia stock had gone from 80 cents to \$250 a share, and in another day up are the qualities that build up good to \$500 a share. In three days it was announced that the body of rock was so large that its value could not be estimated. In two weeks the United States Government was negotiating with the owners of the mine for the re demption of bonds whose values had been affected by the Civil War. In two months the financial centers of old Europe had felt the shock, and about the same time Mackay, Flood, Fair and O'Brien were able to announce that they were millionaires beyond the

dreams of avarice. CONVERSION OF BRUNETIERE.

From the Literary Digest.

Not since the conversion of Newman has the Roman Catholic Church made so important an individual conquest as in the case of Ferdinand Brunetiere, who as the editor for many years of the Revue des Deux Mondes has been regarded as the ex-officio head of French letters. The event is a sensation among literary folk all over the Continent, for, aside from his position as a sort of literary dictator of France, he is an acknowledged master of French prose and the ablest critic since Taine. The Literary Era (Philadelphia, February) thus speaks of him and his

new religious belief : college of France. Brunetiere was known as

"In his sarliest efforts as a lecturer in the college of France, Brunetiere was known as something more latitudinarian even than an agnostic; none of his works encourages unsue confidence in orthodox belief; his studies of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as deeply into them as all of his contemporaries of the French classies—and he has gone as a deeply into them as all of his contemporaries of the French classies—and he has gone as a gone his gone his contemporaries of the French classies of the French classies of the French classies of the French classies and he has gone as a deeply into them as all of his contemporaries of the French classies of the Fren The poorest person has the power of doing some good to a fellow-sufferer. If ever so little, give to the worthy needy according to your circumstances. It will make you feel better, and allasso which at the time piqued curiosity. What the Pope was good enough to way to bered. Basides, many a poor person has become fortunate, and the friends of adversity should win the gratitude of all true hearts.

Benjamin Franklin said: "The way to weath is as piain as the way to the market. It depends chiefly on two words: Industry and frugality, that is ways to weath is as of both. Without industry and frugality nothing will do, and with them everything."

Luck was ispelled Within' P."

Under the caption "Mining Suc"

Is ion to visit the Vatican, and, incidentally, was accorded an interview with Leo XIII. Box 1811 and the very stable file of the event afterward in the Deux Mondes, he made a somewhat mysterious Yane will not give relief. For coughs, colds and all affections of the throat, lungs and chest, will not give relief. For coughs, colds and all affections of the throat, lungs and chest, will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail true hearts.

Benjamin Franklin said: "The ways to weath is as piain as the way to the market. It depends chiefly on two words: Industry and frugality, that is been that the found both inspiration and sits faction."

Dare you do in his presence that whitch by our would be ashamed to do before a man? Be devoted, then, to this illustrity and frugality nothing will do, and with them everything."

Luck was ispelled Within P."

Luck was ispelled Within P."

Under the caption "Mining Suc"

It will make you feel better, and all affections of the throat, lungs and chest, the safe it is a specific which has never been known to take a seasy expending the free are cases of consumptions of an advanced that Bickle's Anti-Consumptive Syrup will not care, but not be expected that I solud representation of the

READ

" We are letting our young people run riot among all sorts of books," truly remarks the New Century. 'Thoughtful and scrupulous librarians complain that mere children are permitted to read every volume advertised or talked about. There is neither law, public opinion nor parental surveil-lance to prevent this. We are not narrow or liliberal in this matter; the novel is to-day worthy of the serious attention of philosophers and sociologeven of ten and eleven-can not be reckoned as serious students. The publishers' advertisements seem un-happily to be the only guides which some fathers and mothers follow in the choice of books. They are unsafe guides. And this ought to be quite evident even to those who depend on the newspapers for the processes of their thought. Why should we take trouble in choosing schools or friends for our children, if we are to leave them undirected in their choice of books? Some books are full of insidious and permeative poison. Rousseau boldly recognized this when, in the preface to one of his works, he coolly announced that to read it meant the death of virtue in the young heart.

SUFFERING WOMEN.

Message of Hope to the Weak and

LEASE FROM THE AGONIES THAT AFFLICT HER SEX AFTER THREE DOCTORS HAD FAILED TO HELP HER

The amount of suffering borne by vomen throughout the country can never be estimated. Silently, almost nopelessly, they endure from day to day afflictions that can only fall to the lot of women. The following story of the suffering and release of Mrs. Charles Hoeg, of Southampton, N. S., ought to bring hope and health and happiness to other sufferers. Mrs. Hoeg says:—"For nine out of the thirty two years of my life I have suffered as no woman, unless she has been similarly afflicted, can imagine I could suffer and yet have lived. Three weeks out of four I would be unable to move about and, indeed, at no time was really fit to attend to my household duties. I consulted physicians—three of the most skilful doctors in the county of Cumberland at different times had charge of my case. These all agreed in their diagnosts, but the treatment varied; and while at times I would experience some relief, at no time was there any hope given me of a permanent cure. Many a night when I went to bed I would have been glad if death had come before morning. I never had much faith in proprietary medicines, but at one time I took a half dozen bottles of a blood making compound that was

highly recommended. This, like everything else, failed to help me. There seemed to be not a particle of blood in my body. My face was absolutely colorless, and my appetite al-most entirely deserted me. I often saw in the newspapers letters testifying to the merits of Dr. Pink Pills, but nine years of suffering and discouragement had made me too sceptical to see any hope of relief, when dectors had failed to effect a cure. But at last I came across the story of a cure near home—that of Mr. Moses Boss, of Rodney. I know that at one time he had been regarded as a new religious belief:

"In his earliest efforts as a lecturer in the through Dr. Williams' Pink Pills, de-



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