

THREFOOLD

When Elizabeth Andrews drifted back from the borderland where she had carried so long, her husband asked, "What shall we call the little one, Bess? I would not have her named because I wanted you to choose her name yourself."

Mary's hand. "That is right, dear; I am sure Our Lady will be pleased." The gentle nun had no fears, for she had often heard Mary sing. The girl was quite unconscious of the fact, but whenever the children reached a particularly beautiful or difficult passage Mary's voice rose clear and pure above theirs.

was the striking of the gong at Benediction. Then I heard one of the children speak to another. I could not believe it, Father, until I heard Sister Placide answer my question.

appeals also receive their share of unfavorable comment. But what form of organization, sacred or secular, succeeds with money? And I never have heard the building of worthy churches seriously objected to.

in the worship the sacramental aid, enhancing as they do "the greater glory of God." That Church vesture is not designed for personal adornment shown by its form.

CONCERNING SIN. There is no subject to date, perhaps, in which it is more difficult to enlist the serious attention of mankind than that of sin.

TRIBUTES PAID TO OUR BLESSED BY CERTAIN NOTABLE PERSONS SINCE THE CHURCH. We are happily familiar, say in the Irish Monthly, with tributes paid to our Lady by her devoted clients, but the special degree of force and attaching to the praises bestowed by certain persons on our Church. Let me quote five or two especially surprise us generous enthusiasm.

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THE PRAISE OF STRANGERS.

TRIBUTES PAID TO OUR BLESSED LADY BY CERTAIN NOTABLE PERSONS OUTSIDE THE CHURCH.

We are happily familiar, says a writer in the Irish Monthly, with the affectionate tributes paid to our Blessed Lady by her devout clients, within the Church of her Son; but there is a special degree of force and interest attaching to the praises bestowed upon her by certain persons outside the Church. Let me quote five, of whom two especially surprise us by their generous enthusiasm.

Nathaniel Hawthorne is not one of those most unlikely clients of Mary. On the contrary, we seem to detect many Catholic tendencies in the author of "The Scarlet Letter," the foremost man in American literature, and (according to some) the only man of genius that the United States have yet produced. His Catholicity broke out in the next generation: Rose Hawthorne, his daughter, became a Catholic, and so did her husband, George Parsons.

When John Ruskin was issuing his "Fors Clavigera" in numbers of some thirty or forty pages, the installment which was dated May 1, 1874, contained a passage singularly appropriate for that month which the pious faithful associate very specially with the Blessed Virgin, calling it the Month of Mary.

But why does Ruskin say that he does not wish to defend the historical position of the Madonna any more than that of St. Christopher? What Christian or semi-Christian can dispute the position of Mary as Mother of our Lord and Saviour Jesus Christ? This attitude, however, shows still more plainly the overwhelming force of Mary's claims, since they thus impress a high-minded and pure-minded man who is not the hapless possessor of the treasure of Catholic faith.

"Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which even through all the cruelties of the Middle Ages developed itself with increasing power until the thirteenth century and became consummated in the imagination of the Madonna, which ruled over all the highest arts and purest thoughts of that age.

"To the common non-Catholic mind the dignities ascribed to the Madonna have always been a violent offense. They are one of the parts of the Catholic faith open to reasonable dispute, and the least comprehensible by the average realist and materialist temper of the Reformation.

"But after the most careful examination, neither as adversary nor as friend of the influence of Catholicity for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. I do not enter into any question as to the truth or the fallacy of the idea. I no more wish to defend the historical or theological position of the Madonna than that of St. Christopher; but I am certain that to the habit of reverent belief in and contemplation of the character ascribed to the heavenly hierarchies we must ascribe the highest results yet achieved in human nature.

"There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imaged presence of our Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfillment of the assured prophecy of the Israelite maiden: 'He that is mighty hath magnified me; and holy is His name.'

The Englishman, John Ruskin, was much nearer to the faith than the Irishman, William Hartpole Lecky. The historian of rationalism was unfortunately himself a rationalist, yet in that very work in this passage occurs:

"Because of her (the Virgin Mary) and through her woman was elevated to her rightful position, and the sanctity of weakness became recognized as well as the sanctity of sorrow. No longer the slave or tool of man, no longer associated only with the ideas of degradation and sensuality, woman rose in the person of the Virgin Mother into a new sphere, and became the object of a reverential homage of which antiquity had had no conception. Love has idealized, the moral charm and beauty of female excellence were fully felt, a new type was called into being, a new sort of admiration was everywhere fostered; into a harsh and ignorant and benighted age this ideal type infused a conception of gentleness and purity unknown to the proudest civilizations of the past. * * * In the many millions who in many lands and many ages have striven with no barren desire to mould their characters into her image, in those holy maidens who

of love of Mary have separated themselves from the glories and pleasures of the world to seek in fastings and vigils and humble charity to render themselves more worthy of her benediction, in the new sense of honor, in the chivalrous respect, in the refinement of tastes displayed in all the walks of society—in these and in many other ways we detect the influence of the Blessed Virgin Mary. All that was best in Europe clustered round this ideal of woman, and it is the origin of many of the purest elements of our civilization.

This tribute is remarkable, coming from an Irish Protestant who, I fear, did not preserve the faith of his childhood. But surely a still more unlikely person to pay such homage to the Blessed Virgin is the Rev. Charles Kingsley, who stows in many of his writings an ugly, un-Catholic spirit. Yet he says:

"Our hearts and reasons tell us, and have told all Christians in all ages, that the Blessed Virgin must have been holier, nobler, fairer in body and soul than all women upon earth."

Lastly, Mr. Robert Buchanan, author of "God and the Man," wrote in one of the newspapers not long before his death:

"The worship of the Virgin is to my mind—the mind of an unbeliever—full of holiness and beauty. We owe to it a great deal that is ennobling in life, in art, in literature. I myself see in the Virgin the exquisite incarnation of Divine motherhood, well worthy of the reverence of any man, whatever his theological belief may be."

NAPOLEON'S RELIGION.

IT WAS REMARKABLY STRONG AND VIRILE IN ITS CATHOLICITY.

A cult which will always have followers as long as there are men who admire masterful, heroic characters, is that of Napoleon Bonaparte. Napoleonic literature, therefore, of which there has been a great revival of late years, is of paramount interest, and in his confessions, much is found that throws an illuminating light on the true character of that wonderful man. For here he gives voice to his religious views in no unmistakable manner. A mind so acute and capacious was almost certain to have strong and clear convictions on so vital a matter, and though largely a child of the Revolution, upon which he mounted to his meteoric splendor, he apparently remained mentally high above the welter of infidelity into which so many of his contemporaries and associates fell.

One of the staff at St. Helena having spoken of Christ as simply a philosopher, Napoleon immediately corrected his view. "I know men," he said, "and I tell you Christ was not a man." And then he went on to say that no man who gave a study to the cults of the different nations could perceive in them a divine origin. Their founders were of the race and of the year of Adam of whom they showed all the passions and the vices. The temples and the priests proclaimed this origin, for their whole history is that of the inventors or despoilers.

"Paganism," he continued, "was never accepted as truth by the sages of Greece—neither by Pythagoras, nor by Socrates, nor by Plato, nor by Aristotle, nor by the great poets, since the advent of Christianity, have had faith, and a living faith—not only Bossuet and Fenelon, whose mission was to preach, but Descartes and Newton, Leibnitz and Pascal, Corneille and Racine, Charlemagne and Louis XIV. Whence the mystery, that a symbol so mysterious and obscure as that of the apostles, has been accepted by all our great men, while the Theogonies drawn from the laws of nature, never imposed upon any instructed intellect?"

"The reason is natural. Behind the veil of mythology the sage was quick to detect the march of the laws of nascent societies, the illusions and the passions of human heart, and the symbols of pride and sinfulness.

"In Paganism all is human, imperfect, incomplete, uncertain, contradictory. It is not with metaphysics nor with poetry that one speaks of God, that one speaks of the origin of the world and reveals the laws of intelligence. 'What know they more than other mortals,' he asks, 'these gods so vaunted, these legislators of Greece and Rome? What more than to other mortals was known to Numa, Lycurgus, the priests of India and Memphis, Confucius and Mahomet? Absolutely nothing. The theosophists have told us nothing that is essential to our knowledge. Their Theogony is oblique and confused, and is not a religion at all.'"

One sole religion, he argues, accepts fully the natural law and appropriates its principles; one alone has the aim of a perpetual and public instruction. This is the religion of Christianity. With the Pagans, on the other hand, the natural law was unrecognized, disguised, modified by egoism and the exigencies of politics. It was tolerated, but not viewed as invested with any character of sacredness. Mythology was a temple consecrated to force, to heroes, to science to material benefits. The sages had no place there; indeed, they were the natural enemies of an idolatry which deified matter.

Then comes this fine passage: "Penetrate into these Pagan sanctuaries, and you find neither order nor harmony but positive chaos—a thousand contradictions, conflicts between the gods, the immobility of sculpture, divisions subversive of unity, parcelling out of the divine attributes, sophisms of ignorance and presumption, profane festivals, the triumph of personal degradation, impurity and abominations worshipped, all kinds of corruption, which do not glorify, but dishonor God."

Having disposed of the claims of Paganism he turns to Christ, in Whom he sees nothing of man. "His Gospel; the singularity of His mysterious being, His apparition, His empire, His march through centuries and kingdoms—all this is for me a prodigy, an unsoundable mystery. His religion is a secret of His Own, and flows from an intelligence which is cer-

tainly not the intelligence of a man. There is in it a profound originality which creates a series of new words and maxims. Jesus borrowed nothing from the sciences. One finds nothing in film but the imitation of the example of His life. He persuades the disciples more by an appeal to sentiment than by any ostentatious display of method or logic; nor does He impose upon them any preliminary studies or the knowledge of letters. All His religion consists in believing."

Yet with all this simplicity, neither history nor humanity nor the centuries can present anything that will compare with the Gospel. Who else than God could produce such a type, such an ideal of perfection, equally exclusive and original, where none can add or take away a single phrase—a book differing from all others existing, absolutely new, with nothing like it preceding or to follow.

Napoleon refused the name of Christian to Protestants. What is their religion? They pretend to have the same religion as Catholics, only they accept it in what they call its original purity of the Holy Scriptures, shorn of accretions introduced by men into the teachings. This, he said, is all very well, but presents a grave inconvenience. We are governed by laws contained in the code; it is necessary, suppressing all the magistrats and all the tribunals, to place the Code in every person's hands, that he may find rules for his conduct? You have a difficulty with your neighbor; you will not consult a judge but a book, and you will draw from the text, in good faith, the reading most favorable to your own interests. Protestantism, he continued, was at its point of departure an adoption of some man; the truth of the councils and the Popes, which goes back without interruption to Christ, its author. It possesses all the characteristics of a natural and divine thing; it stands on a plane above our passions and vices; it is a sun which lights the soul with mystery and majesty; it is infinitely superior to our spirit, and, notwithstanding this superiority, is suitable to the commonest intelligence; it is a hidden virtue, which is within man as the sap is within the tree.

OUR FIRST COMMUNICANTS.

With every recurring year returns the uneasy question and the terrible certainty of its answer. There is no more heavenly sight upon earth than the yearly presentation of the children of the Church to Him Who dwells in Eucharistic mystery. It is a vision of angelic sinlessness, and, to the onlooker, a recollection, more or less poignant, of the innocent glory of the long ago first Communion day, when the little Christian was ready to be crowned with the completeness of his Saviour's love, ready to be one with his Redeemer, his Lover and his Judge.

The young souls have been made ready by their priests and by the noble teachers who have dedicated their lives to the work of Christian education. One has but to watch the children to understand how thoroughly they have been made to realize the awful solemnity and solemnity of the Sacrament. They are not one indifferent contentment among these neophytes; a holy emotion overwhelms their souls, and is reflected in the radiant glow of the serious pallor of the young faces. God is with them, they are with God, and the heavens touch the earth.

And yet—and yet! Why does the beholder's heart ache for these little lovers of the Lord God? Why is it irresistible when one rises to his lips, "Would that they might die now before they are hurried into the sinful indifference of the world?" It is a forbidden wish. The battle is to be fought; the world must conquer or be conquered. Glorious the unscathed victor who keeps his soul stainless to the Lord through the grimy strife; honored the reclaimed wanderer who returns through penitence to the Divine Father. But what of the vanquished, for whom the worldly evil has been too strong? He, too, was of the elect, but for him the Blood of the Lamb has been shed in vain. Thus a morbid foreboding oppresses the witness who loves and reveres every one of the thousands of festal-garbed innocents. "Oh, God, oh God! Must one—even one of these little ones become the enemy and merit Thine eternal condemnation?"

Mother Church and sister school have worked together every hour of every day to keep the boys strong and pure, the girls gentle and virtuous. Whose fault when the innocent falls from God's grace? Hear what the reverend editor of St. Joseph's Chronicle says: "Parents should be careful of what they do and of what they say in the presence of their children to avoid scandalizing them. No truly Christian parents will talk in the family circle about the beastly crimes of savage men; no Christian parents will speak in the presence of their children about indelicate subjects which offend against modesty. When sensational and unsavory articles appear in the daily paper to express their horror at such things, and to instruct their children on the sinfulness of the evil. Sensational talks have a bad effect on the minds and

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oxygen—is deadly to vegetable matter. Liquozone goes into the stomach, into the bowels and into the blood, to go wherever the blood goes. No germ can escape it and none can resist it. The results are inevitable, for a germ disease must end when the germs are killed. Then Liquozone, acting as a wonderful tonic, quickly restores a condition of perfect health. Diseases which have resisted medicine for years yield at once to Liquozone, and it cures diseases which medicine never cures. Half the people you meet—wherever you are—can tell you of cures that were made by it.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

ably out of it. And they who are the more they know—or might, and therefore ought to know—that it is their duty to submit to it. The Church teaches that men may be incalculably out of its pale.

Now, they are incalculably out of it who are and have always been, either physically or morally, unable to see their obligation to submit to it. And they only are culpably out of it who are both physically and morally able to know that it is God's will they should submit to the Church; and either knowing it, will not obey that knowledge, or not knowing it, are culpable for that ignorance.—Cardinal Manning.

Don't forget that performance of the Easter duty is a necessary requirement for the claims of practical Catholicity.

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BY A PROTESTANT THEOLOGIAN. OCCLIII. Calvin declares that if a monarch refuses to receive the Word of God...

The nation as a whole seems to have been passive. Its zeal for the new religion was not yet heated enough to make it prompt in rebellion.

Whether the Reformers took advantage of an actual crime of the Queen, or whether they manufactured the evidence against her, is distractingly uncertain.

As Mr. Meline remarks, Presbyterian Scotland, after a few years of hesitation, settled down into an unmoved conviction of Mary's innocence.

The English Reformation, being essentially imposed on the nation from above, of course found little occasion to plot the dethronement of sovereigns.

It will be urged that the Protestant masses did not rally around Jane, Truce, nor did the Catholic masses rally around Cardinal Bourbon.

True, there were great differences. These differences, however, were not mainly between one religion and the other, but between one nationality and another.

Mrs. Slavin, of Brooklyn, lost \$8,850 last week. It was all the money she possessed. She had drawn it from the bank, and after reaching home found that it was gone.

An aged couple, who refused to give their names, and who had found the money, visited the home of Mrs. Slavin and presented the money to her.

great enemies of the Holy Office the kingdom of Aragon and the Pope?

Llorente relates a fact, which makes us think of St. Paul's word, that a man may be ready to give his body to be burned, and that yet, if without love, he is nothing.

At this he fell into a sudden rage, and began to revile her and kick her. I hope he came to a better mind before his last moment.

The Catholics in England have gained a point on us by having secured as a martyr on their side one to whom we have no equal to oppose on ours, Thomas More, longe optinus Anglorum.

Far from equal to More, but worthy to be joined with him in martyrdom, is John Fisher, Bishop and Cardinal, the finest description known to me of his last days and death is that given by "worthy and wise" Dr. Thomas Fuller.

It is from no malice, but from sadly defective knowledge, that Dr. Henry Van Dyke can approve Pennycuik's delineation of Pole, one of the most beautiful characters of English history.

Simply, we can offer her, every day, a little bouquet of virtues practised and of good deeds done; so that she may give it to our Lord.

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It seems strange at first sight to say that patience appears to fortitude. It is, in fact, a part of this virtue.

It is in fact, a part of this virtue, a twin-sister or a daughter of it, a secondary virtue in relation to a primary or principal one.

The idea has gained currency that the Catholic Church prohibits the circulation of the Bible or any devotional books printed in English.

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IMITATION OF CHRIST. OF THE DIFFERENT MOTIONS OF NATURE AND GRACE. Nature doth all for her own lucre and interest; she can do nothing gratis.

GROWING IN STRENGTH. In proportion as people grow patient they grow strong. There is a strength and constancy of will, a noble tenacity of purpose, character, unknown to others.

TWIN-SISTER OF FORTITUDE. It seems strange at first sight to say that patience appears to fortitude. It is, in fact, a part of this virtue.

Pre-Reformation Bibles in English. The idea has gained currency that the Catholic Church prohibits the circulation of the Bible or any devotional books printed in English.

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CHATS WITH

With an excellent on a Christian charity society and a love of man, taking the road to achievement, success, is to accomplish his purpose.

An argument against after repeated failures of George Prentiss, the English painter, who was the artist in Britain's most imitated, yet his merits recognized until after his eightieth birthday.

Men are but boys and many of the all the jostle on the school. The boys who fall or a bump or point; they keep a game; and often fallen or slipped his pins, nor growled sought to foul.

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It would be an unspeakable advantage if men would consider the great truth that no man is wise or safe but him that is honest.—Walter Raleigh.

No large, generous soul was ever a worrier. Calmness, serenity, poise and power to move through life rhythmically, without jar or fret, are characteristic of greatness and true nobility.—Success.

The optimist does not record the shadows or remember the gloom. He covers all with light, floods it with sunshine, and—adds years of happy usefulness to his life.

A man should always have the courage and conviction to do what is right, and what is for the interest of his principles, no matter whether he represents a corporation or an individual.

The Power of Your Example. A piece of advice which philosophers are fond of proffering to ordinary men is: Do not take yourselves too seriously. With fully as much reason, perhaps, may the Christian moralist advise: Do not take yourselves too flippantly. While it is quite true, on the one hand, that a good many people entertain an exaggerated opinion of themselves, it is equally true, on the other, that a still larger number attach altogether too little importance to the example they personally set in the community of which they are members. Individual example is a more potent agency for good or evil than the unreflecting apt to consider it; and no person is so insignificant that his principles and actions, his conversation and conduct, do not sway toward right or wrong, toward a higher or lower standard of life, some few at least of his fellow-men.

Even the weakest natures exercise some influence on those about them. The approximation of feeling, thought and habit is constant; the action of example is incessant.

A point to meditate upon, in connection with this subject, is that we are all eventually to be judged, not merely as to the evil which we have done, but also as to the good which we have failed to do. Not to give a positively bad

CHATS WITH YOUNG MEN.

With an excellent reputation based on a Christian character, a habit of sobriety and a love of chastity, a young man, taking the ordinary means to achieve success, is fairly sure to accomplish his purpose. He has only to will. Let him make up his mind what he will do with his life, what he will accomplish, what his record shall be, and then persist in the pursuit and the end is assured.

The Ideals of Youth. It is easy to promise ourselves, when starting out in life, that we will never lower our ideals, that we will always go onward and upward, and that we will ever be found abreast of our times, in sympathy and co-operation with the leaders of progressive thought. We do not dream of the constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within against which we must struggle if we would remain true to the high and beautiful aspirations of youth.

Pluck and Success. An argument against discouragement after repeated failures is offered by the life of George Frederick Watts, the great English painter. That he was quite the most important of Great Britain's artists is now everywhere admitted, yet his merit was not generally recognized until after he had passed his eightieth birthday. Before he died he said, with a smile, that he had never been discouraged once in spite of all the unjust criticisms and, more maddening still, the utter indifference with which his pictures were received until after he had begun to descend the hill toward the valley of old age.

The Pluck of Life. Men are but boys of a larger growth; and many of the affairs of life are like the jockey on the playground of the school. The boys who play do not mind a fall or a bump or the loss of a vintage point; they keep at it till the end of the game; and often the boy who has fallen or slipped his hold, recovers and wins out. He has not sulked, nor resigned, nor groveled at the umpire's report to foul. But whether he wins or loses, he is good tempered when the bell rings. He has had his play. Now that is the pluck of life. The lesson of it should go with us in the after affairs of business and politics and society. Let there be pluck to rise when we fall, and use to the best advantage the time left. And do not mind the bruises.—Catholic Citizen.

Effective Originality. No human being ever yet made a success by trying to be somebody else, even if that person was a success. Success can not be copied—it can not be successfully imitated. It is an original force—a creative process. Every man will be a failure just in proportion as he gets away from himself and tries to be somebody else and to express somebody else instead of himself. Follow your own path, and do not let anybody else lead you. Listen to the voice within. There is room for improvement in every profession, in every trade, and in every business. The world wants men who can do things in new and better ways. Do not think because your plan or idea has no precedent, or because you are young and inexperienced, that you will not get a hearing. The man who has nothing new and valuable to give to the world will be listened to and will be followed. The man of strong individuality, who dares to think his own thought and originate his own method, and who is not afraid to be himself, not a copy of someone else, quickly gets recognition. Nothing else will attract the attention of your employer or the rest of the world so quickly as originality and unique ways of doing things, especially if they are effective.—O. S. M. in Success.

Some Helpful Thoughts. Of all the advantages which come to any young man, I believe it to be demonstrably true that poverty is the greatest.—J. G. Holland. It would be an unspeakable advantage if men would consider the great truth that no man is wise or safe but him that is honest.—Walter Raleigh. No large, generous soul was ever a worrier. Calmness, serenity, poise and power to move through life rhythmically, without jar or fret, are characteristic of greatness and true nobility.—Success.

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example is well enough, so far as it goes; but it clearly falls short of one's whole duty. In our day and country the influence exerted by the individual Catholic should be something more than simply innocuous; it ought to be positive, not to say aggressively, benevolent. And there is little danger of our taking ourselves, and our responsibility along this line, with undue seriousness.—Ave Maria.

The Twin Brother of Honesty. Some minds seem to be almost incapable of accurate action. These are loose-jointedness about their very mental make-up. If we analyze these people, we find that they do not observe definitely or think sharply. They lack mental method and system. Slipshod thinkers are loose-jointed doers. "Oh, that is good enough! Do not spend so much time on that thing! We can not afford it, Charlie. We do not get pay for it." This was the exclamation of a proprietor of an upholstery shop to a new boy who was employed to run errands and to get and deliver goods in a push-cart. When the boy had a few minutes he borrowed tools and repaired furniture. He soon became so skilled that the proprietor set him to work at upholstering furniture. The only fault he had to find was that he was too particular, and he would say, "Do not use two nails where one will do. Do not spend two hours on a job when one hour will do. We do not get pay for that sort of nicety." But the boy was not satisfied with "good enough," or "pretty fair." He always insisted upon everything being done to a finish, and would never let a job go out of his hands, if he could help it, until it was done just as well as he could do it. This was his trade-mark.

The determination of this young man to do everything to a finish has carried him to a high and a very responsible position within a few years, and now he has hundreds of men under his authority. The reputation of being absolutely accurate and painstaking is equal to a large amount of capital to a young man going into business for himself. Banks are more likely to give him credit, and jobbing houses will trust him when they would not place confidence in a slipshod man of equal ability.

Thoroughness is the twin brother of honesty. When an employee gets the reputation of doing a thing not pretty nearly, but exactly right, it has more influence with his employer than brilliancy or talent.—Success.

Aids to Success. A man should fill the position and do the work that Divine Providence has designed for him. Inside of that limitation, he should have an insatiable discontent, a purpose to make the most of himself, a craving to achieve success, an ambition to get to the front, a will to make his marking, a longing to be a force in the community in which he lives.

Many young men drift along, without a purpose, without a definite aim for the future, without desire to get up in the world. Some of them have no confidence in themselves. They are willing to be followers, employees, second fiddles. They have no courage, no initiative, no "grit." They are not like the late Charles O'Connor. A poor lad in New York City, he encouraged himself with the words: "I can do what any other man can do." So he studied law and became a leader at the bar in the metropolis. If he had thought that he had not brains enough to make a lawyer, that no one would give him a chance, that there were no longer opportunities for a youth without influential friends, he might have got a job driving a street-car and so never have won fame and fortune.

So other young men, coming to the end of boyhood and peering into the days that are before them, must believe in themselves, have a determination to get to the front of the procession, and then take the means to rise and go forward.

Obstacles to Success. The chief obstacles to a young man's progress are a bad name, drunkenness and debauchery. As it is true in nature that what a farmer sows, that will he reap, whether it be clover, or carrots, or corn, so in life what is sown in action is usually reaped in character and reputation. If a young man gets the name of being honest, industrious, trustworthy, bright, energetic and persevering, it is as good as so much money capital to him in business. It will bring to him promotion. It will bring to him offers of better positions from other firms. And if he is at work for himself, it will bring to him credit and trade.

But it a young man blackens his reputation with wrong-doing, the mark will not out but will be a bar sinister to his success wherever he goes. His good name has a cloud on it, and is like a clouded title in real estate. His career will not be lofty because it lacks the foundation of integrity.

Young men, beware of trifling with your good name. Take no risks. Avoid the occasions of dishonesty. Determine to have all your actions, private as well as public, unseen as well as seen, regulated by the strictest probity.

The second obstacle to a young man's success is drunkenness. It is so attractive to be sociable. It is so alluring to "have a good time." The habit of drinking is so easily formed. Then the treating custom and the incipient craving for stimulation do the rest. The young man who must have his "bracer" in the morning is likely to be soon "in the downward path." No business wants him. No man seeks him for a partner. And if he goes on periodical "sprees" his fate is sealed.

The late Admiral Farragut used to relate that, when he was a lad, his father took him as cabin-boy on a voyage to New Orleans. The young fellow wore like a trooper, drank a stiff glass of grog, smoke like a pipe-stack, play cards with the best, and gamble at every game. One day, at the close of dinner, his father, ashamed, indignant and grief-stricken, turned everybody else but himself and his son out of the cabin, and locked the door. Then this conversation took place: "David, what do you mean to be?"

"I mean to follow the sea." "Follow the sea! Yes, be a poor miserable, drunken sailor before the mast, kicked and cuffed about the world and die in some fever hospital in a foreign clime." "O, no; I'll tread the quarter-deck and command a fleet like you do." "No, David; no boy ever tread the quarter-deck with such principles as you have and such habits as you are forming. You'll have to change your whole course of life, if you are ever to become a man."

Then the father went up on deck. The ten-year old boy was stunned. He thought: "I'm to be a poor, miserable, drunken sailor before the mast, am I? To be kicked and cuffed about the world and die in some fever hospital! That's my fate, is it? Then I'll change my life and change it at once. I'll never utter another oath; I'll never drink another drop of intoxicating liquor; I'll never gamble again."

In telling this anecdote in after years, the Admiral added: "And as God is my witness, I have kept those three vows to this hour."

What was the result? Every American knows the history of David G. Farragut, is proud of the imperishable renown of his achievements and is glad that the U. S. Congress voted a \$20,000 monument to the hero who conquered himself as a child with the same courage and tenacity with which he pursued the enemy in time of war.

Society, is, in these days of keen competition and intense business strain, almost an essential of success. Certainly temperance is a most necessary preparation for prosperity.

A third great obstacle in the way of the advancement of some young men is lack of chastity among the unmarried and a want of self control among the wed. The prodigal waste of vital power is, to say nothing of its moral turpitude, a terrible business blunder. The young man who is weak cannot cope with those who guard their vitality. He has not the stamina needed for leadership. He is not fit for positions of high responsibility. He becomes prematurely aged. He is likely to fill an early grave.

Many a father has warned his sensual son in vain and has seen him speed along the downward way. One such, standing beside the coffin of his first-born, who had died the death of the profligate, said in broken tones, while tears coursed down his cheeks: "My friends this is the corpse of my eldest son. He was a young man in the prime of life. He had the gift of a sound constitution which should have insured him length of days. But he chose the company of the vicious and wasted his strength in debauchery. And there he lies, cold, in death, in the spring-time of his manhood; and the fondest hopes of his parents will be buried in his grave. If his untimely fate would only serve as a warning to other young men who are wearing themselves up, body and mind and soul, to corruption, how many might be saved from the grief that has pierced my very heart! Poor boy, poor boy, he would not listen to me and now he's dead, and the evil friends who lured him to his ruin have already forgotten him."

Parity is possible. It is commanded. It can be preserved. And continence gives courage, vigor and stability of character. These possessions are great helps to success.—Catholic Columbian.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By LUCIA EMILY DORRICK. The Annunciation. DOROTHY. The world in which Dorothy Fuller lived, moved and had her being, possessed but one inhabitant. That personage was, in Dorothy's eyes, very important indeed. All things that affected life possessed no interest for her excepting by their relations to that individual, whose rights were ever to be respected, whose wishes were law and whose opinion was intended to have great weight concerning anything where that inhabitant was concerned. And this central personage of Dorothy's life was—herself.

Circumstances had certainly favored Dorothy, who was all unconscious of her self-centred existence, for she was the adored only daughter of fond parents who, in their heart of hearts, felt that they must unite in smoothing away all crumpled rose-leaves which might cause their treasure a moment's uneasiness, and that her welfare was their main interest in life.

To that end Mr. Esias Fuller worked hard at his office in New York, watching the dollar increase in number and reflecting how well spent they would be in giving Dorothy everything she could fancy. Momma—as Dorothy called her maternal parent—was ready to obey that dear child's slightest wish, and when Dorothy emerged from the convent school and said she would like to go to Europe, Mrs. Fuller at once prepared for the journey. She had been there before on her honeymoon, and the crossing of the herring pond had been such a terrible, and never-forgotten experience that on her return, as they "turned the corner from Europe" and came in sight of the Stars and Stripes waving a welcome from a host of friends waiting for them, she had vowed she would never leave America again. Yet, had he been broken by Dorothy's suddenly announced desire, Mr. Fuller said they could go; Dorothy talked of it to her friends, and Mrs. Fuller bought sundry bottles of various infallible remedies against the enemy which, for Dorothy's sake, she would bravely face, and when she started she was really under the impression that she had proposed the plan herself, so thoroughly

was she impressed by that young lady that she had wanted to go. "They had what Dorothy called a 'lovely send off'—which meant a crowd of friends and acquaintances to see them start, a bewildering amount of costly flowers and packets of candy scattered over their cabins, and a nice thick packet of 'steamer letters,' ever so many for every day of the brief voyage, each carefully marked with the day on which it was to be opened and read.

Dorothy enjoyed the crossing extremely. She was a capital sailor, kept her "sea legs" in rough weather when most of her sex fled to their cabins, made friends generally with the nicest people on board. The wind and sea air brought color into her usually pale face, and she was in splendid spirits. Mrs. Fuller was only too glad to think that Dorothy was happy, and when the little serene eld figure in a sailor hat came in now and then to cheer her up when she lay prostrate in her berth, she always tried to look as if she did not mind her sufferings in the very least.

"Well, momma," said she, three days before they landed, and Mrs. Fuller was still in her cabin, though the day was only what the captain called "choppy," "don't you think you could come on deck for a while?" "No, thank you, Dorothy, I'm best here," said Mrs. Fuller. "I feel sort of 'sleazy this afternoon.'"

"Then I think I'll go, and see how Sister Rose is. She was really sick yesterday." "Yes, do," said Mrs. Fuller, and Dorothy went off gaily, for the old Irish Dominican nun had a kind of attraction for her which she could not explain.

Perhaps if she had had an interview with herself she might have discovered that love of popularity and praise was the real incentive to many of the actions which she always labelled generous and unselfish, though in this case it was not wholly the secret of her attraction. She went over to the second class, on her way stopping to talk to an old weather-beaten naval officer, and smiling to several people whom she knew and liked.

Sister Rose was in a sheltered corner of the deck, and her lips moving as Dorothy came up and established herself beside her. The former was returning to Ireland after thirty years in America, where she had let her health but not her accent, which was soft and persuasive, though by no means a rich brogue.

"Beads again, I presume," said Dorothy, looking at the fine face with its deep Irish blue eyes; "now, Sister Rose, you know you're always at it, and how you can keep on and on and never get tired of them just right down puzzle me."

"Well, dear, perhaps it does. Maybe you've no particular devotion to the Rosary," said Sister Rose, slipping her bag again into her capacious pocket, her soft tones contrasting with the metallic ring of Dorothy's voice.

"Guess I haven't much devotion for anything," said Dorothy; "not in the religious line, and just saying over those beads again and again always did seem to me a waste of time!" "It cannot be waste of time if it is honoring our Blessed Lady. There are many holy devotions in her honor, but the Rosary is queen of them all," said Sister Rose with an air of conviction.

TO BE CONTINUED. SHALL WE KNOW OUR OWN HEAVEN? It is an extraordinary thing that men should doubt the resurrection of Christ, or the resurrection of all men at the last. So explicitly and so strongly, however, does the Catholic Church hold to this belief that in her Creed she says emphatically, not "I believe the resurrection of the dead," alone, but "I believe the resurrection of the body." And how should we not believe that? Testimony has come down to us, from the time of Christ, that His most dear and intimate disciples and friends saw their Lord alive, after they had seen Him dead and buried in the tomb; that they talked with Him, walked with Him, saw Him go up from them into heaven. As He rose from the dead, so we shall rise, in St. Paul's ringing assurance. But, leaving aside all this, what cause have we to doubt our resurrection, even though we should be drowned in the sea, or burned in some destructive fire, or buried by earthquake shock, laid peacefully in our own chosen quiet graves? What matters all this?

Just as surely as the year comes round, the farmer goes regularly forth to sow his field, with no doubt haunting his hard practical mind whether these little brown seeds he sows have any inherent chance of becoming the sheaf of waving corn, the harvest of new-mown hay, the useful vegetable, the flower, the fruit. Yet, had he never seen anything of the sort before, would he not laugh at the bare thought of that dull brown seed springing into luxuriant life and health-giving capacity? He surely would. And what does St. Paul claim in his emphatic words? (I Corinthians xv. 35-38.) "Some man will say: How do the dead rise again? or with what manner of body shall they come?" "Senseless man, that which thou sowest is not quickened, except it die first. "And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat or some of the rest. "But God giveth it a body as He will, and to every seed its proper body."

"Ah! the doubter will reply: 'But shall we know each other; then? Even



if we do rise again, shall we know our loved and lost ones?" Know them! Know then again those who have just risen to life and love again, in God, without fear of loss again, forever? How should we help but know them? "God giveth it a body as He will," yes; "but to every seed its proper body." We are made up of body and soul; the nobler part, the vital thing. On the Last Day, the Christian's body and soul shall meet in glory; and surely face to face we shall know our loved ones, when our spiritualized eyes behold their beautiful souls. No longer, indeed, shall we know them by their irritating, baffling, disheartening qualities, that try and pain us now, and all that will have passed away. But we shall know them by that which is noblest, highest in them, and which will have blossomed out, not only in a transfigured soul, but into the soul's "proper body"—a body, true twin to the immortal, loving, lovely and holy soul; a body weak no longer, sinful no longer, but perfectly strong, beautiful and good. This body and that soul together will be the mother, the friend, the child we loved. We shall know our own, in the Vision of God's Face, with no shadow of a cloud between us and them, through an endless eternity of joy and peace and love.—Sacred Heart Review.

Our Lord loveth His Blessed Mother as no other child ever loved its parent. Should not we, therefore, love and honor her also?

THE SECRET OF HEALTH. IS RICH, RED BLOOD—DR. WILLIAMS' PINK PILLS MAKE NEW BLOOD.

Blood—rich, red blood—is the only cure for such complaints as anemia, decline, heart palpitation, skin eruptions, rheumatism, kidney troubles and a host of other every day ailments. Good blood makes you less liable to disease of every kind, because it strengthens and stimulates every organ in the body to throw off any ailment that may attack it. Good blood is the secret of health. The secret of good, rich, red blood is Dr. Williams' Pink Pills for Pale People. These little blood-building pills have saved lives that doctors and nurses have despaired of. They have cured thousands of others—they will cure you too. Mrs. Wm. Booth, Montreal, Ont., says: "For a couple of years my daughter, Mena, was in failing health. She complained of headaches and distressing weakness, and seemed to be rapidly going into decline. We consulted several doctors, but they did not help her. She was apparently bloodless, and we were afraid she would not recover. She had no appetite and was greatly reduced in flesh. At this stage I advised me to give her Dr. Williams' Pink Pills, and in a few weeks we noticed some improvement in her condition, and that her appetite was improving. We continued the treatment for a couple of months longer, and by that time she was again in the best of health. She had gained thirty-two pounds in weight, had a good color, and was in the best of spirits. I do not think I am putting it too strongly when I say I think Dr. Williams' Pink Pills saved her life."

Dr. Williams' Pink Pills do only one thing, but they do that well. They do not act upon the bowels; they do not bother with mere symptoms. They actually make the new, rich red blood that goes right to the root of the disease and rebuilds the system. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around every box. All medicine dealers keep these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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We make ladies suits. Our leader is a cheviot brown and navy blue. The cloth is wool, it is a full length suit. The price is \$4.50. We sell hundreds of these suits. The model is the latest spring style. The jacket has a thin lining back with full light fitting front, with belt at waist line. It is made in reversible style. The skirt is seven panel with double rack at each waist later extended to six, lined with rayon, and lined with rayon. It is elaborately trimmed with buttons. Skirt or coat alone \$2.50. Any suit may be returned in full if satisfactory and money refunded to 20 days. SHIRT WAIST SUITS. Spring styles supplied instead of the usual styles. SHIRT WAIST SUITS. From collar or necktie, any shade, white, blue, black and \$4.50. Skirt or coat alone \$2.50. WAISTS. Spring styles, any shade, China Silk \$2.50, best quality, all shades \$2.50, better all shades \$3.00, velvet \$2.50. White lawn \$2.00, finest trimmed. All waists are new styles, lace front at shoulder tucked above from cuff up to elbow, has pleated down front, clusters of tucks on each side. Skirt or coat alone \$2.50. Tucks may be fine or wide as desired, the waists are elaborately trimmed with buttons. SHIRT WAIST SUITS. Spring styles, any shade, China Silk \$2.50, best quality, all shades \$2.50, better all shades \$3.00, velvet \$2.50. White lawn \$2.00, finest trimmed. All waists are new styles, lace front at shoulder tucked above from cuff up to elbow, has pleated down front, clusters of tucks on each side. Skirt or coat alone \$2.50. Tucks may be fine or wide as desired, the waists are elaborately trimmed with buttons. SHIRT WAIST SUITS. Spring styles, any shade, China Silk \$2.50, best quality, all shades \$2.50, better all shades \$3.00, velvet \$2.50. White lawn \$2.00, finest trimmed. All waists are new styles, lace front at shoulder tucked above from cuff up to elbow, has pleated down front, clusters of tucks on each side. Skirt or coat alone \$2.50. Tucks may be fine or wide as desired, the waists are elaborately trimmed with buttons.

Southcot Suit Co., LONDON, CAN. & KING ST. E. Shirt Waist Suit, \$3.75. (Of waist and skirt) any color union linen, spring style waist with wide tucks down each side of wide box plait in centre, which is trimmed with a row of fine insertion. Large outfit at top of sleeve. Skirt is 7 gore, a tuck down each seam to know where skirt flares, strip of fine insertion down front of skirt to match waist. An attractive summer suit worth \$7.00—only \$3.75 factory price—money returned if unsatisfactory.

Farm Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

The Air We Breathe

in home, office, store, factory—or in church—should be AS PURE AS IT IS FREE. "Walls to be healthy must breathe." Wall-paper and kalsomine obstruct wall respiration. CHURCH'S COLD WATER

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is a POROUS CEMENT WALL-COATING that hardens with age. No close, stuffy smell in rooms the walls of which have been decorated with ALABASTINE. ALABASTINE is made in twenty beautiful tints and white. Sold by Hardware and Paint Dealers everywhere. Packages only. You will please us if you will inquire for more particulars about Alabastine, and we will send booklet free. Address The Alabastine Co. Limited, Paris, Ont.

Those Sabin of Eglinton, says: "I have recovered ten cents from my feet with Holloway's Corn Cure." Reader, do thou and do likewise. A SOUTHERN OIL. To throw oil upon the troubled waters means to subside to calmness the most boisterous sea. To apply Dr. Thomas' Electric Oil to the troubled body when it is racked with pain means speedy subjugation of the most refractory elements. It cures pain, heals bruises, cures the first cold, and as a general household medicine is useful in many ailments. It is worth much. Many men in the mad rush for money are losing their conscience.

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