JULY 29, 1905.

ught of a possible ld age gives most ments of anxiety." of endowment insur-

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AN LIFE NY

TO, ONT. IN L. BLAIKIE, L.B., Secretary.

ARITY : ed, and ed.

LIFE F CANADA

a these important respects ANIES in the net amount the LAST, FIVE YEARS,

generally known that at the uncil thirty-six years ago a er of the archtishops and sent signed a petition urging (X. to admit the inauguranecessary steps to this end regation of Rites. And even ouncil prelates in different world made individual ap-Holy See about the matter. Count de Lorgues spent his in collecting evidence despport the claims of Columbus tion and in vindicating his om certain charges alleged m. But since the count's affair has been allowed to t is only now that it is be up again, in connection with centennial of the death of who may, after all, become n saint of America.-N.Y. Journal.

KEEFE'S d Extractof Mai

If you do not enjoy your meals and do not sleep well. you need O'Keefe's Liquid Ex. tract of Malt. The Diastase in the Malt aids digestion, and the Hops insures sound

one bottle every two days in deses of a wine glassful after each meal and at bed time will re-E STATE store your appetite, give you refreshing sleep and build up your general

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health.

THE CATHOLIC RECORD.

Why the Battle was Lost.

Supine in Their Concerts.

How to be Popular

loved. - Success.

others.

Punctuality.

JULY 29, 1905.

CHATS WITH YOUNG MEN. To place any confidence in it alone is to worship an idol. The world is fall of men who talk Model Citizens Model Citizens An unnamed writer says: "In every community, large or small, the Catholics who command universal re-spect are those who most strictly and spect are those who most strictly and exactly live up to the rules of their Church, who admit no compromise in Church, who rematice. Their proas if they were going to be of some real use to the community and forget to act. And, in this respect, the prin-ciples that apoly to business apply to life. It doesn't make any difference how honest a man may be if he wants to borrow money from another man he Church, who admit no compromise in principle or practice. Their pos-ition is known on every question, and they are spared useless approaches or dubious propositions. They are are trusted and honored. They are on the best of friendly terms with their has to sign a paper that stipulates in detail the conditions under which the loan is negotiated. And it doesn't make any difference how good a man may pretend to be, if he wants to win the confidence of other men and women the best of friendly terms with their fellow citizens of all creeds, and are looked upon as pillars of the State as well as of the Church. Model citizens these, active and energetic in public life, always on the side of law and order ! Unswerving loyalty to the teaching of their Church has com-pelled the high esteem in which they are held." the best of friendly terms with their and merit the love of God he must make good his pretensions, which, as rule, consist largely of words.

Does a Vacation Pay ?

Does it pay to put beauty into the lite, to gather screnity and poise from the sweet music of the running brook

Is it better to be a full rounded man with large views and a man wide outlook, or a mere automatic machine running in the same old rooves year after year ?

Why the Battle was Lost. Everything depends upon the care you take to keep yourself in superb condition for achievement in life's con-test. A poorer horse with a better trainer will beat a better horse half-fed and half cared for. One talent kept in prime condition will beat ten talents demoralized by vicious or careless living. If there is no iron in your blood, no reserve in your con-Is it a good investment to exchange few dollars for a great deal of health and happiness; to economize in that on which the very well springs of our being depend ? Does it pay to be free for a time your blood, no reserve in your con-stitution, you will go down in the first

from the petty annoyances that vex, stitution, you will go down in the first battle. A great general does not take his army to the supreme conflict, the decisive battle, in a demoralized con-dition. His soldiers must be superbly drilled for the great struggle.—Suchinder and exasperate ; to get ou of ruts and the old beaten tracks and take in a stock of brand new ideas ? Does it pay to get away from the hot bricks and mortar of the city and breathe the pure air of the country ;

to become rejuvenated and refreshed by breathing the untainted and invig-Father Hudson puts the blame for low civic ideals where it belongs when he says : " The corruption that dis-

Is it better to go to your task with a hopeful outlook than to drag yourgraces the administration of so many graces the authinistration of so many large cities is due, in its ultimate analysis, to the supine unconcern of sell to your work like an unwilling self to your work like an unwining slave; to go through life halting, weak, inefficient, pessimistic, or to be strong, vigorous, self reliant and optimistic? Does it pay to save 5 per cent. of your income by economizing on your who probably flatter themelves that they are exceptionally vir tuous and high minded, whereas in

tuous and high minded, whereas in reality they are distinctly unworthy members of the community in which they reside. The nature, extent, and urgency of one's civic duties are points to which the average man may vacation this year and break down next year from the continued strain and be obliged to pay 50 per cent for doctor bills, besides the time lost in well devote some earnest reflection.-Union and Times. enforced idleness ? Does it pay the hard worked, nerve

racked, desk-bound man to lock his business cares in his office or store As long as a man remains cold, self-centered, and self contemplative, he will have no magnetism for others. He will be shunned and disliked. No one and be free once more; to exchange exhausted and irritable nerves for sound, healthy ones which will carry pleasurable sensations instead of rasp-ing ones ?-Orison Swet Marden, in will voluntarily seek him. It is just a question of the kind of magnet he of himself. The moment he shows regard for other's magnanimity,

Some Helpful Thoughts. The man who has plenty of push can worry along without a pull.

snows regard for other s magnanimity, he will take on magnetic qualities, and attract, where before he repelled. He will draw others to him just in pro-portion to his interest in them. As A man with an aim will sooner or later be a man with a name.

soon as he puts himself in another's Life is too full of glorious possibili soon as he puts himself in another s place, takes a genuine interest in his welfare, and does not try to shift the conversation to himself and his own affairs, just so soon, and no sooner, ties to be treated lightly, to be frittered away. A moment may prove momentous in view of all that may result from it.

The kind word or helpful deed may, will others take an interest in him. There is only one way to win love, and all unknown to us, change the whole world for those with whom we come in that is to love. Love will break the contact .- Mary Doran. bonds of selfishness and self conscious-ness. Stop thinking of self, and take

Our earnest endeavor should be to make those with whom we come in con-tact happy. Sunshine is a wonderful an interest in others, develop an ad-miration and love for them, a real de-sire to help them, and you will be stimulant.

Vigilance in watching opportunity ; Vigilance in watching opportunity; tact and daring in seizing opportunity; force and persistence in crowding opportunity to its utmost possible achievement — these are the martial Boys, learn to be punctual, to be Boys, learn to be purchar, to be always on time and never keep others waiting on you. Time and season wait for no man. The regularity which we cannot fail to observe in all nature around us should be a lesson to us virtues which command success.

If we cannot, for the love of others, make up our mind to leave off this habit of judging, let us do so for our that being on time always and everythat being on time always and every-where is very necessary for our pres-ent and future success. To be on time means that you make an effort to do things according to order and method : own sake. Every false judgment in our mind is a step toward death. False judgment is, in the mind, what a bad bankrote is in a safe, or a leaden coin in a purse. The moral fortune of a man for the boy who observes no order in his life shows that he is careless, and is seriously compromised by the great number of false bills in the coffers of his lives not according to reason and good common sense. Throughout the entire universe order is to be observed. To be heart, in the shape of false judgments upon men, cases and institutions.--Charles Wagner.

punctual means many little acts of self-denial, resisting temptations to delay Life is not all darkness, nor is all denial, resisting temptations of present and loiter, putting away the present facing or inclination to scorn future pleasure gained by sacrifice. There are some things which cost little or self; but every boy who hopes to be a success in life should be willing to brighten the forlorn hearts and makes the silver linings for the darkest clouds. sacrifice the petty little feeling that may prevent him from being always on We may not have much of this world's We may not have may but we can souther round us that which is far superior, and spend a beneficient, useful life by cast-ing everywhere we go the "grace of human tenderness in word and spirit." time. Success has been won by men by their being on time. Failure has darkened the lives of many because they were late. How many accidents have taken place, how many lives have been how many lives have been lost, through not being on time! Punctuality shows order. Order is Heaven's first law. It leads to God and wins for us the good opinion of others It consists of patience, forbearance, considerateness. "It is as the music considerateness. "It is as the music of the angels stealing down on the Plains of Bethlehem."

it's got anything to say to going and being bored talking to people just be-cause they want you to go and see pression. It is evident from this ex-ample, which may be verified by any observant man, that literary associa tion as well as the association of individuals has much to do with "Mother thought it had, and she read me a little bit out of that pet book the formation of manners, and that one of hers. It was a chapter on the Visitation, and it said something about visits and all that kind of thing being

Tom lay on the grass, and as the sun

was no longer in his eyes, he pushed off his hat and looked up at the sky,

which was of a very lovely unclouded blue. He was a very ordinary school-boy, little given to meditating on spirit-

ual things, though trying earnestly and

perseveringly to offer all the actions of the day to God, and making an effort

VIRTUE INDISPENSABLE TO TRUE

WISDOM.

FR. BOLAND AT MT. ST. AGNES' COLLEGE.

Catholic Mirror.

to live as in His presence. TO BE CONTINUED.

may be judged by the literary com-pany he keeps as well as by his boon companions. This is especially true in our day and generation, when literature a part of one's duty to one's neighbor. " Miss Winnie, dear." It was Bridget, who had come out unin some of its many forms has such a large share in our daily life. Not merely books, but daily papers, help to guide the taste and refine or perceived. "Just come along, honey, into the drawing-room; there's Mrs. Weston there with the mistress and afther ask-

degrade the language of those who read them habitually. The evil communications that corrupt good manners may be the daily paper that is not carefully edited, both as to the matter it contains and as to the language employed and its construction. That paper which is edited so as to make it fit for which is collect so as to make in the hor hor the horne circle, temperate in tone and correct in its use of language, is an educator of its readers. Those who habitually read it will be insensibly trained morally and intellectually. They will avoid the evil communications

fuence of the good communications that refine and elevate the manners. Upon the other hand, those who habitually read sensational daily papers those who will have their manners corrupted just as surely as though they associated in person with the ignerant or corrupt authors who pander to their low

One hundred years ago a man might be judged by the company he kept. To-day he must be judged as well by the

STORIES ON THE ROSARY

At her own desire she helped in the mending of the church linen, doing it in spare moments, and when she was allowed to arrange some of the flowers for the poor little altar or to place under the shrines, her cup of happiness was very full. As for games, she was as fond of them as Tom was, and he averred that she knew as much about averged that she knew as inden about cricket as he did, and that she "went one better" than hinself at tennis. "Tom," said Winnie, after some minutes' silence, "would you like to come to the tennis field and have a

Let us wait until after tea, and then the sun will be off the field a little, and we can have a go at it. It's jolly

"it's awfully nice your being back from school. I counted the days." "Yes, it's not bad," said Tom, mean-

ing that it was delightful. "I must go round the church after I leave the field, as I want to see Father Moore and as him if Harold and I can serve next week. I went there this morning, but he had gone to Manchester for the day, and will be back by 6 o'clock. I say !

"Yes." "The church does look poor and dreadful. It's a most beggarly little

them solely and pre-eminently to the acquisition of material prosperity and This for the vast majority of men

"What is?" "Well, that he cannot have it. Such heaps of the mill hands are Catholics, and they do want a church. It does honor and position; this I say, is the seem such a pity when so many people have such heaps and heaps of money, and could give it, but they do not so. "Yes, I wish I had it. I say, wouldn't it be ripping to have a lot of money and just hand it over and see a church



there with the mistress and alther ask-ing for you." Winnie groaned. "You must go, Winnie. What's the good of mother reading you out bits of her look unless you..." "Ob, bother, don't you preach. Well, yes, I must go, I suppose," said Winnie, and she got out of the ham-mock as best she could and ran up to tidy herself hefore going to the drawsatisfactory world; that he has been natural purpose; that consequently, he has duties to comply with-duties toward God, towards his neighbor, owards one's self. tidy herself before going to the draw-

Every system of education worthy of the name should take into account this higher and nobler nature of manthis inguer and nobler nature of man-the necessity, the beauty, the force of moral virtue must be inculcated upon the young. They have not only in tellect to be developed, and minds to be stored with knowledge, but they have also wills to be guided, hearts to be moulded, characters to be formed, passions to be curbed, immortal souls to be saved.

They go forth from the school room into a money making and pleasure seeking world, where temptations w ing world, where temptations will sur-round them on every side—temptations against honesty, against temperance, and against morality, against every social and moral virtue; they need to be pure in heart and strong of will, actuated and fortified by supernatural motives. The following address on "Educa-tion," was delivered by Rev. John D. Boland, pastor of St. Pius' Church, at the Golden Jubilee celebration at Mt. St. Agnes' College, last week. The occasion of its delivery was a

motives. They are to be the future genera-tion in whose keeping will be placed the honor and integrity of the nation. They should be schooled then in prin-ciples of justice and morality.

cipies of justice and morality. The growth, the development, the material prosperity and social happi-ness of a people depend upon the virtue as well as the intelligence of that marks. Deliver without the social that people. Religion must permeate education, otherwise, the people, by the very force of their corrupt nature, will drift into that moral leprosy of inveligion and infidelity, which like irreligion and infidelity, which like canker, will sap the security of the State, and eat away and destroy those

subject naturally suggested by the cel-ebration going on to day-the all imvirtues that make good citizens. The best interests of society, there ebration going on to day—the all im-portant subject of education. The manner in which men view this sub-ject; the estimate they place upon it; the value and appreciation they attach to it will be telt by their children and their children's children. There-tore, it is necessary that you should fore, demand that the development knowledge and virtue go hand in hand. Knowledge is power; vast, mighty, farknowledge is power; vast, mighty, lar reaching in its effect, but knowledge supported by virtue is the noblest, the highest, the grandest power in God's world. It is the only power that will tore, it is necessary that you should have upon this subject. clear, correct clean-cut, rational ideas—ideas belong-ing to some discite an ideas belongent; keep the preserve our government; keep moral bonds of society strong ing to your dignity as children of and secure; maintain peace and good-will among all classes, create and develop a sense of duty and justice, so that men Upon this subject, as upon all those Upon this subject, as upon all those which largely affect the interests of society, many have talse, restricted, aye, even pernicious and hurtful no-tions. Men are influenced in this, as in all things else, by the world of sense and matter in which they live and more have Ladwit there is no will work together harmoniously and successfully for the best interests of

God and society. We maintain, therefore, that religion is a necessary feature; an indispens-able elements in every system of educa-

and move. Now, I admit there is no inherent evil in matter as such; that tion. We maintain it because the Church the material is the basis and the foundacommands us to do so-because the history of the world gives undoubted and overwhelming evidence of its ab tion of all social and individual life we re inbedded in matter, we need it to live, to think, to pray, to hope, to solute necessity. It is to science what eternity is to time. Unless the light of Heaven tall across our pathway, love; upon it depend not only the pro-gress and welfare of society, but also the spiritual life of the individual. of Heaven an across our pataway, thick darkness gathers about us and in the end whatever may have been our success we fail and go down into the grave without God and without hope. All this is true, but it is a mistake to make the material, sensible world with its honors and its pleasures, its riches and successes, the chief aim of life; to take all those noble impulses

DICKEN'S TRIBUTE TO THE LITTLE SISTERS.

Charles Dickens once paid a visit to the house of the Little Sisters of the Poor in Paris, and described his impressions of the institution and the Sisters in an article in his own magazine, Household Words. The great English novelist's account of a Catholic charity is so little known, not being included in his published works, that it

ing here

" We descend now into the old men's tisfactory world; that he has been rought into existence for a super-atural purpose; that consequently, e has duties to comply with—duties ward God, towards his neighbor, very comfortable now, for he is always warm. The chills of age and the chills of the pavement remain together in his memory, but he is very comfortable now, very comfortable. Another decrepit man, with white hair and bowed back-who may have been proud in his youth of a rich voice for love songs-tails of music to the Sisters; and being asked to sing, blazes out with joyous gestures, and strikes up a song of Beranger's in a crasked, shaggy voice, which some-times, like a river, given to flow under-meaned is last entirely, and then ground, is lost entirely, and then babbles up again quite thick with mud. We go into a little oratory, where all pray together nightly before they retire to reit. Then we descend into a garden for men, and pass then to by a

dcor into the women's court. dcor into the women's court. And now we go into the kitchen. Preparation for ccffre is in progress; the dregs of coffee that have been col-lected from the houses of the affluent in the neighborhood are stewed for a long time with great cars. The Sisters say that they produce a very tolerable result; and, at any rate, every inmate is thus enabled to have a cup of coffee is thus enabled to have a cup of conce every morning, to which love is able to administer the finest mocha flavor. A Sister enters from her rounds out of doors with two cans of broken victuals. She is a healthy and, I think, a handsome woman. Her daily work is to go out with the cans directly after she has her morning coffee to collect food for the house. As fast as she fills her cans she brings them to the kitchen and goes out again, continuing in this work daily till 4 o'clock.

It is religion and religion alone that inspires true heroism

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WRITE FOR APPLICATION

FORM TO

THOS. SOUTHWORTH,

that corrupt good manners, and, on the contrary, put themselves under the in-

tastes.

litersture he reads.

OUR BOYS AND GIRLS.

BY LOUISA EMILY DOBREE. The Visitation

AN ACT OF CHARITY.

game ?' " Too hot," said Tom. "I feel lazy.

here. "Yes," said Winnie contentedly,

placs." "It is poor, indeed," said Winnie. "I was talking to Miss Denby about it

yesterday." "There ought to be a bigger church; not that little poky iron concern." "She was saying that Father Moore

was dreadfully distressed about it. It's just crammed to overflown on Sun-days and days of obligation. It simply

days and days of obligation. To shappy won't hold the people." "Why doesn't he rig up a new church ? Not got enough money, I suppose," said Tom. "That's it. He'd be ever so glad if

he could have a proper church, but it's its hopeless, so he told Miss Denby, and the work is hampered at every turn.

is the end, the aim, the object of edu-cation. To gain a certain reputation, It's a shame, isn't it, Tom ?' cation.

concert in horor of the Apostolic Delegate, Mgr. Falconio, who was present with his private secretary, Rev. Father Stickney. Father Boland said : There is no subject so vast, so com plex, so pregant with manifold and varied results, there is none so tar-reaching in its effects, extending its influence into eternity itself ; there is none so deeply affecting the interests and welfare of the human family, as the

God.

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Samples, N.S., a

What do you Read ?

or companions, but the authors whom

What do you Read? All the wholesome proverbs that have come down to us from distant times relate to the association of men and women in person. "Evil commun-ications corrupt good manners." We all know that to be true, but associate it in our miad with personal comman-ications between individuals. "Birds of a feather flock together." The idea suggested to our minds is that of in-dividuals grouping themselves because of an affinity of ideas. The proverbs were made long before books began to have any marked influence upon the " Look Pleasant ' What a happiness it would be to find well wishing, cheerful, kindly faces wherever we go! How it would lighten the burdens of life, and improve this earth as a dwelling place ! Few of us recognize how much sunshine we could radiate by merely looking pleasant. We do not realize what a bcon it would be to the downcast and s usen it would be to the downcast and the discouraged to see this expression of love and well-wishing in strange faces, to be spoken to in a friendly, encouraging, inspiring tons of voice.-were made long before books began to have any marked influence upon the lives of men and before newspapers were known. They need revision in this age, or at least an extension of the

Success. Saying and Doing.

Talk is cheap, but never a good bar-gain unless it stands for action. Of all ideas relating to communications be tween individuals. A man's evil com bodily actions, the utterance of words requires the least effort, and it is the requires the least effort, and it is the only one that does not physically tire the doer. But words of themselves are nothing. Indeed they are worse than nothing if they stand for nothing, for they contribute to a waste of time, and to waste time is to waste life. These are days of big talk. Moral precepts have become almost as cheap as words. They can be bought, pretily printed on heavy cardboard for a few cents; and there is scarcely a home or an office without one or more.

These are days of big talk. Moral precepts have become almost as cheap as words. They can be bought, prettily printed on heavy cardboard for a few cents; and there is scarcely a home or an office without one or more. But all the moral precepts that ever were uttered or printed amount to nothing, unless they are backed up by some measure of moral practices. The best sermons that have ever been preached were preached with the hands. And the hornier the hands the more eloquent the sermon. The tongue should be nothing more or less than the thermometer of action and gcol deeds.

being built ?"

"Lovely. I wonder how much it would cost ?" " A horrid lot, thousands of pounds, locione" and Tom I believe," said Tom. "That's where it's so hard to be

"That's where it's so hait to be poor," said Winnie with a sigh, "one can do so little. I am always longing for money when I go into the sacristy, for they want such heaps of things." "Vestments?"

"Vestments?" "Yes, and proper linen, it's wearing out dreadfully; and then all the things in the church are so poor." "It's a beastly bore. I wish we could do something."

So do I."
IL's no good wishing," said Tom.
No-I wonder what knock that is
some horrid visitor," said Winnie, as
they heard a knock at the front door.
I do hate going into the drawingroom and having to talk to people, and
Lage to sometime." " So do I."

munications in these days may be through the medium of books or newspapers, not through his companions in the flesh. The birds of a feather with whom he flocks may not be his friends

great end of education, as understood

of the human heart; those lotty aspira-tions of the human mind; those grand

energies of the human soul, and airect

the end and last purpose of education is the work of those who ignore the

head. "A hateful bore," said Winnie. "I can't think why people ever want to go and see them." "Suppose they like it." "Well, Ic don't suppose you get much "No. Agatha generally does it : "No. Agatha generally does it : "Suppose they like it." "Well, I don't." "So. Agatha generally does it : "No. Agatha generally does it : "No. Mathematical and object : "No. Agatha generally does it : "No. Mathematical and object : "No. Mathematical and object : "No. Agatha generally does it : "No. Mathematical and object : "No. Mathema "Suppose they like it. "Well, let them do it," said Winnie, "only I don't." "Well, I don't suppose you get much of it." "No. Agatha generally does it; but when I am older, I suppose I'll have to go too. Mother was talking about it the other day." "Paying visits?" "Yes. Agatha hates it too; and mother said that Our Lady set us the example when she went to see St. Elizabeth, of doing that kind of thing. Just fancy !' "Oh, but that was a different pair of shoes," said Tom. "I can't see that

" The Little Sisters live with their great end of calibration, as understood by the majority of men. This acquisition of wealth in itself is good-for money is the equivalent of all the necessaries of life; of what we ail the necessaries of life; of what we eat and arink, of the homes we build, the clothes we wear, the pleasures we enjoy; with it, we build our school nouses, churches, asylums and reforma-tories and benevolent institutions of every kind. Again, all this is true; but every kind. Again, all this is true; but to make money and its equivalent the ambition and object of life; to make it scantily furnished, with some Scripture

prints upon the walls. A Sister enters to us with a bright look of cheerfulness, nobler part of self, who forget that the nobiest, the best, the God like in man, cannot be bought. A man may buy a wife, but he cannot buy a wife's love and devotion; he can buy fine books but he cannot buy an intelligent mind to appreciate them; he may buy a political good conscience, he may buy a political o dice, but he cannot buy the respect of his fellow-men, so that it is not always what we have or possess that makes us t human, or that adds to the dignity and honor of our lile, but what we are in nobler part of self, who forget that the such as faces wear when hearts beneath





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