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OF CANADA

In these important respects
ANIES in the net amount
the LAST FIVE YEARS.

generally known that at the
ceur thirty-six years ago
er of the archbishops and
Council prelates in different
world made individual ap-
H Holy See about the matter.
Count de Lorges spent his
in collecting evidence des-
port the claims of Columbus
and in vindicating his
own certain charges alleged
m. But since the sum's
affair has been allowed to
it is only now that it is be-
up again, in connection with
centennial of the death of
who may, after all, be one
of a saint of America.—N.Y.
Journal.

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CHATS WITH YOUNG MEN.

Model Citizens

An unnamed writer says: "In every community, large or small, the Catholics who command universal respect are those who most strictly and exactly live up to the rules of their Church, who admit no compromise in principle or practice. Their position is known on every question, and they are spared no approaches or orations of honor. They are on the best of friendly terms with the best of all creeds, and are fellow citizens on all 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."

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-bred and half-caressed. One talent kept in prime condition will beat ten talents demoralized by vicious and careless living. Be more on iron in your blood. Reserve in your con- 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.—Succes.

Supine in Their Concerns.

Father Hudson puts the blame for low civic ideals where it belongs when he says: "The corruption that dis- graces the administration of so many large cities is due, in its ultimate analysis, to the supine unconcern of citizens who probably flatter them- selves that they are exceptionally vir- 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 our civic duties are points which the average man may well devote some earnest reflection.—Union and Times.

How to be Popular.

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 will voluntarily seek him. It is just a question of the kind of magnet he shows 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 proportion to his interest in them. As 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, will others take an interest in him. There is only one way to win love, and that is to love. Love will break the bonds of selfishness and self-consciousness. Stop thinking of self, and take an interest in others, develop an admiration and love for them, a real desire to help them, and you will be loved.—Success.

Punctuality.

Boys, learn to be punctual, to be always on time and 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 that being on time always and every- where is very necessary for our present and future success. To be on time means that you make an effort to do things according to order and method: for the boy who observes no order in his life shows that he is careless, and lives not according to reason and good common sense. Throughout the entire universe order is to be observed. To be punctual means many little acts of self-denial, resisting temptations to delay and loiter, putting away the present feeling or inclination to scorn the future good. All this means overcoming one's self, but every boy who hopes to be a success in life should be willing to sacrifice the petty little feeling that may prevent him from being always on 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 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.

"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 boon 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 tone of voice.—Success.

Saying and Doing.

Talk is cheap, but never a good bargain unless it stands for action. Of all bad actions, the utterance of words 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, 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 good deeds.

OUR BOYS AND GIRLS.

STORIES IN THE ROSARY

By LOUISA EMILY DOBNEY.

The Visitation
AN ACT OF CHARITY.

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 avowed that she knew as much about cricket as he did, and that she "went one better" than himself at tennis. "Tom," said Winnie, after some minutes' silence, "would you like to come to the tennis field and have a game?"

"Too hot," said Tom. "I feel lazy. 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 here."

"Yes," said Winnie contentedly, "it's awfully nice your being back from school. I counted the days."

"Yes, it's not bad," said Tom, meaning that it was delightful. "I must go round the church after I leave the field, as I want to see Father Moore and ask 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," said Winnie. "The church does look poor and dreary. It's a most beggarly little place."

"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 overflow on Sundays and days of obligation. It simply won't hold the people."

"Why doesn't he rig up a new church? Not got enough money, I suppose," said Tom.

"That's what he'd be ever so glad if he could have a proper church, but it's hopeless, so he told Miss Denby, and the work is hampered at every turn. It's a shame, isn't it, Tom?"

"What is it?"

"Well, that he cannot have it. Such heaps of the mill hands are Catholics, and they do want a church. It does 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 being built?"

"Lovely. I wonder how much it would cost."

"A horrid lot, thousands of pounds, I believe," said Tom.

"That's where it's so hard 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."

OUR BOYS AND GIRLS.

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 the formation of manners, and that one may be judged by the literary com- pany he keeps as well as by his own companions. This is especially true in our day and generation, when literature in 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 degrade the language of those who read them habitually. The evil communica- tions that corrupt good manners may be the daily paper that is not carefully edited, both as to the matter it con- tains and as to the language employed and its construction. That paper which is edited so as to make it fit for the home 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 that corrupt good manners, and, on the contrary, put themselves under the in- fluence of the good communications that refine and elevate the manners.

Upon the other hand, those who habitually read sensational daily papers will have their manners corrupted just as surely as though they associated in person with the ignorant or corrupt authors who pander to their low tastes.

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

VIRTUE INDISPENSABLE TO TRUE WISDOM.

FER. BOLAND AT MT. ST. AGNES' COLLEGE, Catholic Mirror.

The following address on "Education," 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 concert in honor of the Apostolic Delegate, Mgr. Falconio, who was present with his private secretary, Rev. Father Stieckey.

Father Boland said: "There is a subject so vast, so com- plex, so pregnant with manifold and varied results, there is none so far- 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 subject naturally suggested by the cele- bration 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 felt by their children and their children's children. There- fore, it is necessary that you should have upon this subject clear, correct, clean-cut, rational ideas—ideas belong- ing to your dignity as children of God."

Upon this subject, as upon all those which largely affect the interests of society, many have false, 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 move. Now, I admit there is no in- nocent evil in matter as such; that the material is the basis and the founda- tion of all social and individual life we are imbedded in matter, we need it to live, to think, to pray, to hope, to love; upon it depend not only the pro- gress and welfare of society, but also the spiritual life of the individual.

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 of the human heart; those lofty aspira- tions of the human mind; those grand energies of the human soul, and direct them solely and pre-eminently to the acquisition of material prosperity and success.

This for the vast majority of men is the end, the aim, the object of edu- cation. To gain a certain reputation, to win the success and respect of the world, to achieve notoriety, the means of having a good time, to gain wealth, to appreciate them; this is, in the great majority of men.

This acquisition of wealth in itself is good—for money is the equivalent of all the necessities of life; of what we eat and drink, of the homes we build, the clothes we wear, the pleasures we enjoy; with it, we build our school houses, churches, asylums and reforma- tories and benevolent institutions of every kind. Again, all this is true; but to make money and its equivalent the ambition and object of life; to make it the end and last purpose of education is the work of those who ignore the nobler part of self, who forget that the noblest, 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 an intelligent mind, but he cannot buy a political office, but he cannot buy the respect of his fellow-men, so that it is not always what we have or possess that makes us human, or that adds to the dignity and honor of our life, but what we are in reality.

What then is the true idea of edu- cation? What should be its chief aim—its last end and object?

To be true, to be thorough to be complete, education should comprise the entirety of man's nature; it should tend not only to the development of his mind, his intellect, his memory, but it should especially take hold of his heart, direct and govern those tremen- dous powers of his will, and those strong impulses of his heart. It is these more than anything else; more than memory and intellect, and all other faculties combined, that will effect a man's destiny most deeply, both for time and eternity.

Independently of man's religious im- pressions and convictions, there is something in every heart, implanted there by nature's God, that makes him feel that he is possessed of a spirit that will never die; that he has been created for a higher, nobler, more sub- lime destiny than this fleeting and un-



it's got anything to say to going and being bored talking to people just be- cause they want you to go and see them."

"Mother thought it had, and she read me a little bit out of that pot book of hers. It was a chapter on the Visi- tation, and it said something about visits and all that kind of thing being a part of one's duty to one's neighbor."

"Miss Winnie, dear."

It was Bridget, who had come out un- perceived.

"Just come along, honey, into the drawing-room; there's Mrs. Weston there with the mistress and ather ask- ing for you."

Winnie groaned.

"You must go, Winnie. What's the good of mother reading you out bits of her book unless you—"

"Oh, bother, don't you preach. Well, yes, I must go, I suppose," said Winnie, and she got out of the hand- mock as best she could and ran up to tidy herself before going to the draw- ing-room.

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 spiri- tual things, though trying earnestly and perseveringly to offer all the actions of the day to God, and making an effort to live as in His presence.

TO BE CONTINUED.



satisfactory world; that he has been brought into existence for a super- natural purpose; that consequently, he has duties to comply with—duties toward God, towards his neighbor, towards one's self.

Every system of education worthy of the name should take into account this highest 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-seek- ing world, where temptations will sur- round them on every side—temptations against honesty, against temperance, against morality, against every social and moral virtue; they need to be preserved and fortified by supernatural 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.

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 people. Religion must permeate education, otherwise, the people, by the very force of their corrupt nature, will drift into that moral leprosy of irreligion and infidelity, which like cancer, will sap the security of the State, and eat away and destroy those virtues that make good citizens.

The best interests of society, there- fore, demand that the development of knowledge and virtue go hand in hand. Knowledge is power; vast, mighty, far- 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 our government; keep the moral bonds of society strong and secure; maintain peace and good-will among all classes, create and develop a sense of duty and justice, so that men 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 element in every system of educa- tion.

We maintain it because the Church commands us to do so—because the history of the world gives undoubted and overwhelming evidence of its ab- solute necessity. It is to science what eternity is to time. Unless the light of Heaven fall across our pathway, 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.

It is religion and religion alone that inspires true heroism.

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