OCTOBER 25, 1902.

CHATS WITH YOUNG MEN. TO THOSE WHO PAY TOO MUCH FOR SUCCESS.

If a vigorous young business man, anxious to push his business and make anxious to pash his business and make money, were offered a million dollars to shorten his life ten years, would he accept the money on such terms? For what stocks and bonds would he exchange the peace and tranquility of his mind for the rest of his life? What price would tempt a man to trade his steady nerves for shaky ones scarcely enabling him to sign his name, or subensoning into to sign his name, or sub-stitute, for buoyant spirits and a vivae-ious manner, jaded ennui and dull What would he ask for apathy? What would be used it had bright, youthful countenance, if it had to be immediately replaced by a wrinkled, care worn visage, stamped wrinkled, care Wow much would he with anxiety? How much would he take for his athletic figure, his quick, elastic step, if offered in exchange a bent form and a shuffling gait? How much real estate would he consider a fair compensation for the companion-ship of his wife, the joy and comfort of his home, and the sweet love of little

children ? Suppose that a bright, hopeful college Suppose that a bright, hopeful college graduate were asked to sell, offhand, the result of his four years' work, to give up his appreciation of music, liter-ature, and art, his knowledge of the wonders of nature, and his grasp of human nature, and to close forever all the doors of intellectual progress that his studies have opened to him—how much money would close the bargin ? Ask some man what he would take in exchange for the friendships that have

which promise him pleasure and profit in future years.

some respected citizen, influen-Ask some respected citizen, influen-tial for good in his community, whose advice is sought, who is held up as an example to growing youth, to sell his good name, his influence, his commun-ity's respect—what sum would he name

One may think that these are absurd propositions, and say that no man's millions would tempt possessors of these real treasures of life to part with them for mere money, however large the amount. Men spend fortunes to gain a few months or years of life, but who ever heard of anyone cutting off years for so much a year? Men pay vast sums for the services of physicians, for medicines and health trips to steady their nerves, increase their strength them more efficient in the work of life, but no one is fool enough to e disease voluntarily, even if paid for it. African savages barter their wives for brass rings and east-off silk hats, but no civilized man would sell his life-companion. As for giving up one's home and all its joys and comforts, it is natural to say that it would forts, it is natural to say that it would be the height of folly, for one's work is for a home, a place in which to rest and enjoy leisure. Young men and women part with hard-earned money and devote years that are worth money to gain an education, but who ever heard of one's abandoning all that was learned for even ten times its cost ? It is true that the best things in life are not to be classed as purchasable, and cannot be expressed in money value.

But think a moment ! Look around you at men and women that you know Look deep into your own life. Are not these bargains made every day, tacitly, indirectly, but none the less surely ntarily, and mercenarily? Shrewd, level-headed business and professional en make just such sacrifices, doubtless elieving that they pursue worthy ends. How many men have you known who destroyed their health in a few years' scramble for wealth, when a careful, prudent business life would have yielded a sufficiency and left them with sound bodies and all that health means to life's enjoyment? How many of your business acquaintances never know a moment's respite from anxiety, worry

natures, through opening their minds and souls to the higher, sweeter influ-ences of love, sympathy, culture, and helpfulness. No money can pay for ruined health, dwarfed lives, or black-ened characters. Business success bought at such prices is a hollow mock-ory that at the ord of life will locathe ery that, at the end of life, will jeer the miserable, deluded seeker of wealth.uccess.

OUR BOYS AND GIRLS. THE NEXT THING.

The close little kitchen fairly steamed with the heat. Hetty's face wore a look of despair as she gazed at the piles of dirty dishes.

There's always more when one's tired," she thought, "but I'll hurry and get them out of the way before ma Her fair face flushed red as she bent

ver the big dish-pan of hot water, but the dishes rattled fast as she piled them ready to dry. "O Hetty !" cried the young girl

who came into the kitchen fanning her self with her sun-bonnet. "My, but this is a hot place, an' you ain't done but done the dishes yet! I'll help you. Where's a towel ?" 'Get clean ones : the others are all

in the wash," said Hetty : " an' let's hurry, Bess, an' get all done before ma in the gets in with the clean clothes.

"All right, I'm a patent dish-wiper," Bess cried, swinging her towel; "but, Hetty, I wanted to ask wiper," did you ever hear such a funny n for a book as 'The Next Thing ?' Miss story.

bory. It begins with this verse." Bess flourished her towel as she repeated .

"' Do all the good you can. In all the ways you can. To all the people you can. Just as long as you can."

I read that, and the first chapter

and it tells how a girl tries to do good, and 'twas the next thing. I think sometimes the next thing's mean to do, don't you ? I can hardly wait to see what the book girl did then—if she did it, or tried to get out of it some way." Your next thing was good this '' laughed Hetty, looking at the of clean dishes. "There's ma time, piles of clean dishes. pulse of clean dishes. "There's ma callin' you to come feed the chickens. Dick hasen't come home yet. Run 'long; I can easily finish now." She smiled at her sister, "Little Sister," as she often called her, although Bess was nearly as tall as her-self. She hurried about her work with the feeling she was finding many " next things," and she did one after another, she wondered if the little things counted. She remembered Bess verse. "' In all the ways you can' must be everything," she thought, as she half-whispered the verse. Just then Mrs. Gardener, Hetty's mother, came into the kitchen carry-

effect of his mere words, he established sweet concord between inimical families and rival cities, he draws to him by the sole charm of his personality men who seemed to be divided on every other subject." a heavy basket full of clean clothes "I never saw it so hot in all my life," she growned. "We'll have to get up

an' iron or we'll smother. My Hetty, but I'm glad you've done night's work, for some way I'm all tuck-ered out. What with this long but spell' an' pa's frettin' over the corn, an' his feelin' so poorly, there an't much chance o' restin.'''

" Pa does feel dreadful over his " Pa does leef dreadin over his corn," said Hetty sympathetically. "I'm real sorry for him, he's so miser-able. Ma, you just leave the clothes. I'll look after them, and I'll get up early an' do the ironin." You go rest on the side stars : it's cooler there." side steps ; it's cooler

de steps ; it's cooler there." " I believe I will, Hetty," said Mrs. ardener, gratefully ; " but whatever Gardener, gratefully will I do if things stay this way after

"I haven't gone yet." Hetty laughed. "But, ma, you'll melt if you here." stay Hetty was busy folding the clothes

when Dick, her little brother, ran into the kitchen carrying five small fishes

away.

a cry.

Hetty

THE CATHOLIC RECORD.

She pushed

and you must take this." She pushe her money into her father's hand saying, "You know Aunt Mary said

use it any way I pleased, if want to spend it visitin' her

saying,

didn't

ome now.

Mrs.

Golden State."

-day.

nation in France, which all acknowl-edge, so Francis d'Assisi is that link in

Italy, as well as in the world outside

ST. FRANCIS AND PROTESTANTS.

flood of incredulity. On the contrary,

the notes were suggested by the most

the relations of Innocent III. and St.

The reception of the

every point

he almost

ful study that men are beginning to give to it; if the divine power and per-

anence of charity needed corrobora-

history. The revolt against His teach-

nathetic interest. Qu

bitter: their voices were for war.

Savonarola and Dante were

her room. Hetty unlocked it and took times by great artists in paint and rom its tray a roll of money. Without waiting to dress, she held it tight in letters,—but in the lessons for the present he derives from it, and his presentment of the mind of the Holy her hand and hurried down stairs. Her ther heard her coming, and called, Are you hot up there, Hetty? Come Father in re-instituting the Third Order of St. Francis. THE BEAUTY OF POVERTY. out on the porch, it's a little cooler.

De la Rive, moreover, understands that, while the spirit of St. Francis speaks to all times, the methods of St. "It's something else," he cried, "for, pa an' ma, I heard you takiln', Francis were not for all times. As to his methods, he was solely of his time; he had been moulded among the people hand. of Assisi. He had fought in the petty wars of city against city; he knew that the lust for wealth and power wa an', O pa, now you can get a doctor to cure you. That's better than thousands corroding the very heart of Christian-ity. The poor were despised, as the of visits : an', any way, ma needs me at "I can't do that," her father began : ch grew more splendid. To exalt th "I never can take your money. O child, I can't." Middle Ages,-which have a grea place in the progress of Christian Th Gardener, delighted at the s as foolish as to contemn them. Mrs. Gardener, delighted at the thought that he could have the help he was in great need of, sided with Hetty, and at last they persuaded him to do as they wanted—use the money thirteenth century in Italy was a time of dormant faith. People were as anxi ous for preternatural signs and symbols as they are now, and just as anxious to obtain glimpses of the other Hetty was so glad to give him. The loss of her visit East was a heavy

without accepting the yoke of Christ, a The loss of her visit East was a heavy cross, but Hetty bore it bravely, and rejoiced with her mother over her father's returning health. She did her next things, "for Christ's sake," so faithfully that Bess told her one day, "Hetty, your're really better than any book girl." And Dick had almost they are now. Strange occult beliefs, tendencies to turn to Satan for earthly help, abnormal practices, were common; and to the poor the face of Christ seemed to be veiled by the very magnificence of His ministers. St. Francis gave up all that his world held to be worth living for, and he spoke in the two languages that appealed to his world-

a fight with one of his friends, each claiming "the best sister." the language of example-of a marvel In the fall Aunt Lavinia, Mrs. Gar-In the fall Aunt Lavinia, Mrs. Gar-dener's sister, came for a long visit. Then Aunt Mary, Mr. Gardener's sister, stopped to visit them on her way to spend the winter in California. She soon learned how Hetty had used her money, and almost before Hetty fully realized how it came about, she found herself among the roses and lilies of the "Golden State." In the fall Annt Lavina, Mrs. Gar-dener's sister, came for a long visit. Then Aunt Mary, Mr. Gardener's sister, stopped to visit them on her way to spend the winter in California. She

limits. and prosperity within its limits. Guards of soldiers, as he told the Pope, were not necessary for men who had

ST FRANCIS D'ASSISI AND THE best explained by Theodore de la Rive in his "St. Francois d'Assisi" (1901). Speaking of Italy, M. de la Rive obthings in heaven and earth than the continual iteration of the love of a beta bar neither Savonarola nor Dante serve as the rallying point for Italians; but that St. Francis d'Assisi man for a woman ; though he adopted the language of the poets when he sang rapturous songs for his Lady Poverty. SAINT OF THE PEOPLE. He was the saint of the people,—and dees. As, in spite of the vile sneers of Voltaire, Joan of Arc is the link be-tween the Catholic Church and the

the saint of love. Like the good Sam-aritan, his oil and wine were for the helpless of the whole world. He called himself the poet of the great Lord,— the singer of Jesus Christ. De la Rive, being French, claims,-and this proves "But it was, above all, peace for which St. Francis stood," says M. de a Rive, "as in the olden times, by the the universality of the saint, -that he was "singularly French." In some respects, in his love for nature and for respects, in his love for meace, in his amimals, in his desire for peace, in his idealism, we may also say that he was "singularly American;" and this was " singularly American ; also proves the universality of the saint. De la Rive, who does not love the methods of La Croix and L'Univers,

the methods of La Croix and L Univers, says that he could not imagine St. Francis engaged in "religious journal-ism!" "I believe that if he were here to-day," De la Rive says, "he would This truth has been forced on the resent writer by his experience in peaking before non-Catholic summer to-day," De la Rive says, "he would content himself with moral action and abstain from politics." But there are schools and groups of Protestants in various cities. The story of the life of St. Francis has its difficult passages for ints and saints.

De la Rive has some strong passages on the stigmata of St. Francis. The present writer found Renan and Sabathe Catholic who speaks to non-Catho-lics of varying opinions; —at least, it seems to have; but I have been tier's testimony of a certain value in neeting the questions of non-Catholics -"this miracle is worth consideration always happily disappointed. Once,-the first time at Chatauqua,-I fancied that there was an incredulous smile at the story of the wolf of Gubbic and the is it is guaranteed by contemporary villagers and of the docility of the

villagers and of the doelney of the birds when St. Francis preached to them, and I said, "Little children, who are nearer to God than we are, love these stories," and nobody smiled derisively after that. The notobooks "To-day," De la Rive says, "one who emulates the rationalism of Renan, Paul Sabatier, admits the miracle," naking the distinction, it is true, that t is not contrary to the laws of nature, were out in great numbers ; and, after the first lectures, I expected to meet a but that it simply goes beyond ordin-

as instituted a feast for its celebration

is enough for us that we, who have

iny other man in this world, to say with St. Paul, 'I now rejoice in my suf-erings for you, and fill up those things

Becoming Catholics

Tuesday's New York Sun chronicle

new movement in American Method-

sm which began in Worcester, Mass.

chat day. It is what Catholics would call a "retreat." To avoid criticism,

owever, the announcement said the

the spiritual life. But it was unlike

The Rev. James Mudge, long a mis

Webster, Mass., organized the gather-

ng and some ministers from New York

attended. The meetings will have, not the usual Methodist features of exhor-

tation, but long periods of silence or meditation, with short addresses at

arious parts of days and evenings. Sec-

With meetings for the deepening of

espiritual life of Methodist ministers

late from the time of John Wesley, this s the first time Methodist ministers in

this country have come together in a meeting having practically all of the

Lightning Remedy for Cramps.

Lightning Remedy for Cramps. Some people have cramps procetty often, whersonly now and again. But when you do have them it is a mighty quick relief you want. Polson's Nerviline is as sure as death to relieve cramps in five snoonds—15's instan-taneous, justa few drops in sweetaned water and the pain is gone. Buy a bottle of Nervil-ine to day, and keep it handy. Nerviline is a common household necessity and only cost 25 cents.

DR. HAMILTON'S MANDRAKE [PILLS CURE

CONSTIPATION.

eatures of a Catholic retreat.

opics are zealously barred.

onary in India, but now stationed in

neld under such announcements.

etings Methodists have heretofore

are wanting for the sufferings of

he happiness to be her sons, salute St.

rancis as the man privileged more

Christ.'

call a

ents

ary human expression. "For some years science has sought waste. to explain by natural causes phenom-



IMITATION OF CHRIST.

OF THE OBEDIENCE OF A HUMBLE SERV ANT AFTER THE EXAMPLE OF JESUS CHRIST.

Son, he, who striveth to withdraw himself from obedience, withdraweth himself from grace; and he, who seek-eth to have things for his own particuuse, loseth such as are com If a man doth not freely and willing-ly submit himself to his superior, it is a

sign that his flesh is not as yet perfectly obedient to him, but that it oftentimes ebels and murmurs. Learn, then, to submit thyself readily to thy superior, if thou desirest to sub

The Leading Undertakers and Embalmers Open Night and Day Telephone-House 373 : Factory due thine own flesh. For the enemy without is soone overcome, if the inward man be not laid

There is not a more troublesome, or than thou art

630 East

UNDERTAKERS AND EMBALMER 113 Dundas Street and Night. Telephone 580

HELLMUTH & IVEY, IVEY & DROMGOL

DR. OLAUDE BROWN, DENTIST, HUNOF Graduate Toronio University, Graduat, Philadelphia Dontal Collage, 189 Dundas St. Phone, 181

DR. STEVENSON. 321 DUNDAS S1., London. Specialty-Anaesthetics and X-Ray Work. Phone 510.

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nervous Diseases.

JOHN FERGUSON & SONS

180 King Street

W. J. SMITH & SON

on, Ont.

of ruin ? What do they get for it? Dollars-often only the hope of dollars. Thousands draw the mask of premature old age over features young enough to be fair and pleasing, and

money gain is all that they get in ex-

change. How many college graduates have turned their backs on culture and the higher intellectual life, closed the avenues to further knowledge, narrowed their broad views, plunged into business, and become so absorbed in its problem that they almost forgot that they were educated ! How many men stay in a store, in an office, in a factory, day and night, until they become a part of the machinery of their business or profession until all their higher instincts have atrophied, and until their aspiration has ceased, and they have got into ruts so deep that they can scarcely get out of them ! The great world, that looked so wide and interesting to their young, enthusiastic eyes, has shrunk to a mere money mart, filled with things of Their best brain-cells have gone trade. ousiness, shriveled for lack of Beauty appeals to them no longer love is nonsense, kindness is a waste of time, and friendship is a bore. None of these things makes them more money. ie itself loses for them its fragranc and charm, and family ties grow irk some in checking their mad chase for dollars. Happy social relations only ar on their racked nerves during th little time that they spent with their wives and children.

All that seemed, in the morning of their lives, worth doing and enjoying, fades and palls to their taste. It is replaced by a thirst for gain, a passion for wealth. The fire of avarice burns the higher nature to ashes. Ideals, ambitions, the finer sentiments, and, finally, virtue and honor leave them as ley were plague-stricken. Yes, ost shameful bartering even that last n

of honor and the world's respect for here paltry cash profit no longer repels. greed to all that once would have stayed their hands, they grasp the price of dishonor and surrender the right to be called true men.

Does such money-getting pay? The ry makers of these awful bargains anot say "Yes." Their wealth does very makers not give them the pleasure sure to come through cultivation of their better

on a twig. "Oh! are you done supper?" he ied. "I thought mebbe I'd get home Francis, as to the meaning of the stigcried. the time onet to have my fish cooked ; they'll spoil ' fore mornin' they do every time

mata and demands for books of authority-were many. The reception of t lectures on St. Francis and the subquent questions convinced me that the Hetty looked at his eager face, all issions of the Paulist to non-Catholics re necessary, and that "peace and clouded with disappointment and streaks of dirt, and remembered how and are necessary, and that as cultivated and conserved by often he came home in the same way the Church in souls like St. Francis, are the keys to the conversion of the and she would not take the trouble to

cook his fish. " He's one of the people cook his fish. "He's one of the people in Bess' verse, and this is a next thing," she thought. "I tell you what I'll do, Dick," she said, smilingly. "I'll cook your fish if you'll wash your face, hands, and feet, and comb your hair." United States,-and that all the bompastic talk about the increase in the umber of Catholics and of "Catholic wealth and "Catholic" science is as the crackling of thorns under a pot.

A SAINT FOR ALL TIMES. M. de la Rive's "St. Francois," " Cracky ! but you're a good Het,' happily for the general reader. does not e cried, looking at her in delight. 'I jest hate to think o' your goin' way.'' And he rushed off to wash concern itself with the scientific researches into details that, of late, have interested Carmichael and Saba himself, while Hetty cooked his supper. Later, in her little upper room Hetty tried to sleep. She rolled and tossed for a time, and at last started up with It tells us nothing new, but it is tier. so filled with the spirit of peace and oy, so sane and so unrhapsodical, that gives satisfaction at "It's hot as an oven up here, an De la Rive sees, from the modern point little verse, an ' the next thing' of view, the real strength of St. Francis and the Church he represents. She crept softly to the bothers me.' window, then without a sound stepped While he cannot believe with Renan out on the porch roof below. Her father and mother were on the porch, after Christ, St. Francis was that, and before she had time to call to them the only perfect Christian," accepts the dictum of that arch-unbe heard her mother asking: liever that, "after Christianity, the 'Ain't there any way, pa, you can raise a little money an' go to that doctor ?" Mrs. Gardener's voice was sharp with anxiety. Hardly conscious of Francisian movement was the greatest popular movement that history takes ccount of.' It is a movement worth all the care-

what she was doing Hetty waited his an swer. "The way I'm fixed, ma," he said,

poor crops, an' hard times, I don't now a way I can raise a cent. We've vorked our hardest, an' done our best, but we're awful poor. There, there ma, don't take on so; mebbe the doctors don't know" "I can't help it, pa," sobbed Mrs.

manence of charity needed corrobora-tion as the great power in the affairs of men, the effects of the life of St. Francis d'Assisi would give it the last proof. If God had given the world another St. Francis, M. de la Rive saysi the great schism of the sixteenth century might have been prevented. Bat "ifs" have nothing to do with bistory. The proof against His teach-"when the world's full Gardener, "when the world's full o' dollars, in' you could be cured for just few o' them. Hetty stepped softly back into her

ing and example, so evident in Europe "oom. Bess was sleeping quietly. "Oh! little sister," Hetty whispered as she stooped to kiss her, "I've found my next thing, an' I'm so selfish -so evidently expressed in the Letters of Erasmus and the literature of the time—was largely responsible for the deplorable breach in unity called the

it's hard to do, even for pa's sake ; but Reformation. Constituation. every line in that verse ends in —' you can.'' The value of de la Rive's book lies not in the telling of the story of St. An old trunk stood in one corner of Francis,—that has been done many marvellous manner to the little one.

a of a similar kind that have tak thyself, when not agreeing well with place in our time. I do not deny that, n some recent cases this explanation spirit.

Thou must in good earnest conceive a nay be accepted. I affirm that, in the rue contempt of thyself, if thou wishest o prevail over flesh and blood. case of St. Francis, no natural explantion is possible. The Church has con ecrated the miracle in her liturgy; she

Value of Time.

The value of odd minutes is illusrated by a story told in a curious little volume of advice, printed in England. A large firm required a manager for one of its departments and appointed 12 o'clock for arrangement of t with the selected applicant. of term He arrived at five minutes past 12. to find dozen directors waiting, the chair. man watch in hand. The chairman announced that he could not engage a subordinate who had wasted an hour o his employer's time, and on the applicant deprecating such exaggeration, the chairman explained that each director had wasted five minutes, and that made an hour in all. neeting was held for the deepening of

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are abso lutely worthless. nd some are positively dangerous to health.

As a consequence, all proprietary emedies are regarded with suspicion by many people, and the good suffer for the bad.

For these reasons we announce that our proprietors are the principal shareholders in

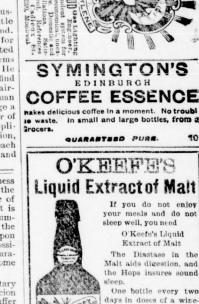
HIRAM WALKER & SONS LIMITED

which will, we are sure, be an ample guarantee of the truth of every repreentation made concerning

IRON-OX TABLETS

The Iron-ox Remedy Co., Ltd. Walkerville, Ont.

噪



J. A. PAINCH



THREE ANNUALS FOR 10 CTS.

Little Folk's Annuals 19.0, 1901, 1902-all for 10 cents, Address; Thos. Coffey, CATHOLIC RECORD, London, Ont.

THE CATHOLIC YOUTH'S HYMN BOOK

THE CATHOLIC YOUTH'S HYMN BOOK BY THE CHRISTIAN BROTHERS. Containing the Hymns of the Seasons and F struke of the Year and an extensive collec-tion of Seared McIodies. To which are added an Easy Mass, Vespers, Motets for Benedic-tion, a Gregorian Mass for the Dead Quarto, half cloth, WITH MUSIC, 60 cents; withous music, limp cloth cover, 25 cents; paper, 15 cents.