CHATS WITH YOUNG MEN.

A Recipe for Success Keep your head cool, your feet warm, your mind busy. Don't worry over trifles. Plan your work ahead and then stick to it, rain or shine. Don't waste sympathy on yourself. If you are a gem, some one will find you.

The Goad of Necessity.

Our most useful and successful men of to day have been evolved from the school of want and stern necessity. Our great merchants, railroad presidents, university presidents and pro-fessors, inventors, scientists, manufac turers, statesmen—men in every line of human activity—have, for the most part, been pushed forward by the goad of necessity, and led onward by the desire to make the most of themselves. A youth bern and bred in the midst of luxury, who has always leaned selves. A youth born and bred in the midst of luxury, who has always leaned upon others, who has never been ob liged to fight his way up to his own loaf, and who has been coddled from his infancy, rarely develops great stamina or staying power. He is like the weak sapling in the forest compared with the giant oak which has fought with the giant oak which has fought every iach of its way up from the acorn by struggling with storms and tempests. Power is the result of force overcome. The giant is made strong the most line with difficulties. It is imin wrestling with difficulties. It is im in wresting with dimedities. It is impossible for one who does not have to struggle and to fight obstacles to develop fiber or stamina. "To live without trial is to die but half a man." -O. S. M. in Success.

Covenant of Kindness.

Pardon me if I suggest to you that you enter into a covenant of kindness with your soul. Let us resolve that if we get put out this week by something us or something done we will not take it out of our wife, which many respectable "Christians" do. Nor take it out of our children. That we will not be mean enough to take it out of the servants in our house, who can't reply to us: nor out of the clerks in the office, who are afraid to say any thing lest they lose their situation.

Let us resolve this week that no friend shall pass us without a signal of good will, even though it be across a street. If any one succeeds this week, then let us trample under foot our envy and our jealousy and let us go and tell that man that this is one us go and tell that man that talls is one of the greatest things we ever heard of; that they cannot imagine how we have been lifted up by their joy.

Might we not carry the covenant a little farther and resolve to go into

deeds? Suppose we determine that this week every day we shall do some thing to make this poor world happier? Suppose you write a letter when you go home to some one you love, but to whom you have not written lately? Do it before you go to bed. Let it letter full of kindly goesip, telling what you are about, what you have been reading, what you have planned, and saying all sorts of kindly things to the person, whether it be your mother

in the country or your friend you have not seen for a long time.

I declare to you that i! the people who read this should resolve to day, who read this should resolve to-day, before Almighty God, that they will be kind this week, and not unkind, and put themselves about to keep their covenant, they would lift misery from many lives, and they and their friends would come to the close of the week in the live and weeks and love of God. the joy and peace and love of God. What you propose to do, do swiftly; for as the shadows now are falling, and the day is coming to its close, soon the shadows will be athwart your life and mine, and your day will be done. We shall come home in the evening, rendering our account to the Master-Ian MacLaren.

The Soul's Sunshine.

The cold, chilling atmosphere which sometimes pervades a reception or other social gathering is often entirely dissipated by the hearty, ringing laughter of some simple, genuine soul who is bubbling over with fun. The stiffness and constraint which a minute before embarrassed the whole company are relieved as if by magic.

There is something in genuine, spontaneous humor which removes all restraint, scatters embarrassment, re-lieves tension and welds souls together as no introduction or conversation can. It puts the shy at ease, dissipates prejudice, gives confiden to the timid, and reassures the shrinking soul. The cheery smile, or the spontaneous laugh, awakens sympathy and arouses feelings of friendliness. It seems to meet all

Oh, what riches live in a sunny soul! Oh, what riches live in a sunny source. What a blessed heritage is a sunny face, to be able to fling out sunshine wherever one goes, to be able to scatter the shadows and to lighten sorrow-laden hearts, to have power to send cheer into despairing souls through a sunny and a radiant heart! And if, haply, this heritage is combined with a superb manner and exquisite personality, no money wealth can compare with

ed,

ld;

arts.

its value.

This blessing is not very difficult of acquisition, for a sunny face is but a reflection of a warm, generous heart.

The sunshine does not appear first upon the face, but in the soul. The glad smile that makes the face radiant is but a glimpse of the soul's sunshine.—Suc

Young Man, be Honest. Because you have just discovered that there is hypocrisy in this world, do not become so inflated with this

nowledge that you seek to demonstrate the falsity of religion. A day of reckoning is coming for the hypocrite, whether in this world or the next. Recent developments have shown that Recent developments have shown that a large proportion of these reckonings are coming in the present world. The man you may know who is hiding be-hind the cloak of religion while he robs hind the cloak of religion while the roots
the poor and unfortunate will have his
day of reckoning. The religion is just
as true as ever. It is the sinning man
who is at fault. When you have had a little more experience, young man, you will realize that there is a practical side of religion, and that "honesty is the best policy."

Be honest i

Be honest with your fellow man! house. You are always in the way. Go house. You are always in the way. Go away, and don't let me see you again to day." Now Jim, John or Pete, or

will betray a trust, whether the trust be virtue or money, or confidential in-formation? If you deceive one, con-fidence is ruined. The confidence of your fellows, of the men with whom you associate and do business, can not be reckoned in dollars and cents. Con deduce of his fellows is part of a man's capital, no matter what his business may be. It is worth money—and more than money.

Be henest with yourselves! The

religion you are taught represents the highest standard of life. It shows you the highest standard of manhood. This should be your standard. It should be you. Perhaps you may err should be you. Perhaps you may err in minor things but you can not afford to be mean, or low, or disreputable, or false to the religion of your mother and the religion you yourself should sustain. Examine your conscience. And be true to yourself! Are you as

Be honest to wards God! Are you so god? Do you have an idea you can avoid the confessional, or, going there, conceal the truth and deceive the Lord?

Tell the truth.

Be honest!—Intermountain.

OUR BOYS AND GIRLS.

Things a Girl can do Before a girl is twelve there are many things she should be able to do. Can you and do you do them? Keep your own room in tasteful

Never let a button stay off twentyfour hours.
Always know where your things are.

Never fidget or hum so as to disturb thers. Never fuss or fret.

Never go about with your shoes unbuttoned or minus your collar.

Learn to make bread as well as cake.

Speak clearly so that every one may inderstand you. Learn how to enter and leave a room and how to close a door softly.

If other girls do not care for your companionship, you should not blame them. If you are sweet and cheerful and sympathetic, you will draw hearts to you as the sun draws the dew. you interest yourself in what is going on in the world, you will be interest ing to others. The girl who complains that she is without friends must hold herself responsible.

Talks to Boys. A common cause why so many of our boys go astray is their being so easily influenced by others. Not only through bad example are many boys made to fall, but also through the inflence brought to bear on them by the desciving words and swings of others. deceiving words and sayings of others. To offset the bad influence exerted on you from that side, I say to you, dear boys, beware; listen not to the words of everyone who approaches you; be not influenced by the sayings of such

not influenced by the sayings of such as would try to make you give up your good practices, your childlike faith, your virtue, your innocence.

Boys, believe not everything you hear. The world is full of liars, and you come in contact with an immense of them. Day after day you number of them. Day after day you deal with liars. You must deal with them. You would have to exclude yourself from all communication with people if you would prevent your coming in contact with liars. Deception on all sides, that is the condition of the world. To warn you against the evil influence of those whom we call liars, I say, believe not everything you

Because someone has said so, is that a sufficient reason for believing it? Because someone has laughed at a holy practice of yours, is that a reason for giving it up? Believe not everyone you come in contact with. Not everybody means well to you; remember that. The most sacred things are that. The most sacred the second at by some people. The most manly qualities are ridiculed by some evil meaning fools. The most praise-worthy acts are made fun of by lightheaded idiots. Be not influenced by them. You love to be a Catholic, to believe what the church teaches you, to go to church, to pray. Others will laugh at you for that, and tell you it is all nonsonse, foolish to do so. Ought you listen to them and give up these things, because of their ridiculing words? Is that a reason — say, is it? Indeed not. Are they good judges in the matter they are talking about? Are they not liable to be in error about what they are saying? Do they mean well to you when giving you such advice? Say, boys, do they —can they mean well? Are you sure of it? Do they mean well? Is it not possible that perhaps the most malig-Ought you listen to them and give up possible that perhaps the most malignant intentions prompt their sayings?
Are they your friends? Ah, dear boys, know your friends! Remember, such as act thus to you are not your friends. Believe them not. Judge for your-selves. Do not sacrifice your judg-ment to their whims and notions. Are ment to their whims and notions. Are you sure they are not prompted by false prejudices? Are you sure they have sound principles and act according to them? Be a man, a thinking man.

Boys, swerve not from doing right Boys, swerve not from doing right on account of the words, the laughter of others. Be not slaves of human respect Act manly: have your own judgment, and fear not to act according to it. Never forget; you are not everywhere dealing with well meaning people, men of principle, of virtue, of sound doctrine, Many of your acquaintances. companions, are but the sound doctrine, Many of your ac-quaintances, companions, are but the contrary, worldly minded men, base, stupid, malicious souls. Fall not into their snares. Listen not to them. Be-ware of them, be not influenced by them. (Rev.) M. Klasen.

BE KIND TO THE BOYS.

Some lads, particularly if they belong to large families, have absolutely no place in the homestead—not a corner of it in which they feel themselves indisputably at home. If they make a little noise, boy-like, the mother exclaims: "Stop that outlandish noise. You know better than to whistle in the

whatever his name may be, will with-draw, and boy-like, will say nothing, but boy-like again, will keep up a big thinking. If we could read his thoughts it is more than likely they would run

thus:
"Now why can't mother give a fellow a kind word once in a while? I den't believe I'm always in the way, or why does she call me when she wants a pail of water or an armful of Vhy ain't I in her road then? It must be a disgrace to be a boy, for she and sisters are always snubbing me because I am a boy. I wish I was away from home then I could have a few minutes peace." If he goes down town with a view of finding a place where he is not in the road, it is very likely that will not find the best company in the world, and ten chances to one, will contract vile habits. Mothers and sisters, treat your boys well, and you will never pass sleepless night on their

A MODERN MARTYR.

THE EDIFYING STORY OF THE LIFE AND DEATH OF A NINETEENTH CENTURY

MARTYR. Rev. James A. Walsh, director of the Society for the Propagation of the Faith in the Boston archdiocese, has lately issued a volume of the life letters of Theophane Venard, a young and intrepid missionary was ordained with the late Hogan, of Boston, and who labored nine years in China and was brutally beheaded. The story of the young martyr's life and death is both interest ing and inspiring, and Father Walsh has done a service to the reading public in publishing it in permanent

Theophane Venard was ordained priest in Paris in May, 1854. Father Hogan remained in Paris, where later, during the Communist uprising he was imprisoned and barely escaped massacre, Theophane Venard only twenty-three years old at the time, left France a few months after his ordination, for Tonquin, at the south-east corner of China, and after

nine years was beheaded. The parting of this young apostle from his family, his experiences in Tonquin during a period of relentless persecution, his privations, capture and martyrdom are all vividly and beautifully told in the letters which passed between the young priest and

The devotion of this young marty to his relatives throws a light on family life in France with which few are familiar.

This devotion displays itself especially toward his sister, whom he calls "part of his very life," and toward his younger brother Eusebius, who after-wards became a priest, and is to day the venerable Caré of a small parish in

the diocese of Poitiers.

Father Walsh, the editor of this life. is a personal friend of Father Eusebius Venard, and has twice been a guest of the latter at his presbytery in Assai, on which occasions he secured the photographs which illustrate the work.

The spirit of modern martyrs as manifested in this life of Theophane venard is difficult for those who love he comforts of life to appreciate. These letters read more like a narra tive of the early Diocletian persecu tions than like a record of contempor ary events. Surely truth is stranger than fiction.

Here is a young man who thirste not for the anostolate, alone, but mar tyrdom. At nine years of age, on the hillside of his native town, inspired by the life of another martyr missionary, he declares his wish: "And I too, will go to Tonquin and I, too, will be a

Twenty-three years later, a prisoner writing from his cage in Tonquin on the eve of his decapitation, he recalled these prophetic words and glorified in approaching fulfillment.

His courage was magnificent. With the prospect of an awful death facing him he was even gay, "as if he were going to a feast," his captors remarked. Offered his release if he would abjure his faith, be silenced his persecutors ence for all by his indignant rejusal to consider for a moment such a thought.

The several letters which he writes

during his captivity are rich in poetry during his captivity are rich in poetry and beautiful for the religious senti-ment which they express. These were not the outpourings of a fanatic, but the expressions of a well-balanced faith in one who has carefully and logically reasoned out his duty, fulfilling it to the end.

The thought displayed in some of these last letters is nothing short of sublime. In writing, e. g., to his Bishop and lifelong friend, he breaks out into this prayer: "When my head falls this prayer: "When my head fails under the axe of the executioner, receive it, O loving Jesus, Immaculate Mother, as the bunch of ripe grapes falls under the seignors—as the full-blown rose which has been gathered this prayer: in your honor.'

in your honor."
Sending his last words of love to his sister he says: "It is midnight. Around my wooden cage I see nothing but banners and long sabers. In one corner of the hall, where my cage is placed, a group of soldiers are playing at cards, another group at 'draughts.' Fron time to time the sentries strike the house of night on their drums or hours of night on their drums or tom-toms. cage a feeble oil-lamp throws a vacil-lating light on this sheet of Chinese paper and enables me to trace these

few lines.

"From day to day I expect my sen tence. Perhaps tomorrow I shall be led to execution. Happy death which conducts me to the portals of eternal life. According to all human probability I shall be beheaded, a glorious shame, of which heaven will be the price!

"At this news, darling sister, you

will shed tears, but they should be tears of joy. Think of your brother with the aureole of the martyrs, and bearing in his hand the palm of vis-tory."

tory. As the reader follows this beautiful life to its close he will not be disap-pointed; the courage he is led to ex-pect is there in all its strength. Father Venard had prepared for himself a

special dress for the day of his nuptials garment of white cotten covered with long robe of black silk.

Having put it on he calmly appeared before the mandarins; and when the sentence of death had been pronounced he took up his parable and made a little

This was a formal declaration that he had gone to Tonquin only to teach the true religion and that he was going to die for the same cause.

He ended by saying to his judges: "One day we shall meet again at the tribunal of God." The mandarin of ustice arose hastily and exclaimed: "I The convoy was ordered to start a

once. It was composed of two elephants and two hundred soldiers, commanded by a lieutenant colonel. Father Ven-ard began to sing Latin psalms and hymns as the procession left the town. The place of the execution was about half an hour from the mandarin's house, and when they had arrived, the soldiers formed a great circle to keep back the crowd, which was enormous. They took off his chain and with a hammer loosened the nails which fastened the ring about his nack and ankles. Then soldiers pushed all outside the

circle. The executioner was a hideous hunchback, who had already decapitated four priests of the 25th of March, 1869, and had begged to be allowed to perform this horrible office that he might have the martyr's clothes. He began by asking as of an ordinary criminal what he would give to be executed promptly and well.

The answer he received was: " The nger it lasts the better it will be. ing that Father Venard's clothes were new and clean, his whole anxiety was to get them without any stains of blood. The missionary took off his clothes except his trousers. His elbows ere then tightly tied behind his back, forcing him to hold up his head for th fatal stroke.

LOSS AND GAIN IN FRANCE.

TUATION BROUGHT BY THE SEPARA TION LAW IS NOT ALL GLOOM, London Catholic Times.

While the government officials are sy making their inventory of the oil, the ecclesiastics may well ponder er the situation opened up by the od. The Bishops will now be ap pointed by the Pope alone; an enor nous gain. And the Bishops will be ree to leave France without the gov ernment's permission. They will be able to publish their pastorals and decrees at will; to hold synods, and to travel beyond the limits of their dioree men, in a word. And that is no small gain, for they will thus be in a osition to supervise and advance the

terests of the church. But on the other side, they will be poor. And poor, too, will be their slergy. Nor is it likely that the gov rnment will allow the separation law to work its effects as that the church and the priests may derive much ber fit from it. The local associations will not be permitted to become too active, and there are ominous threats that the priests are to be deprived of their rights of citizenship. Already it is being suggested in anti-clerical circles priests shall not be allowed either to vote or to teach. On th ground that they are subjected to obedi nce to what the Freemasons are please to call a foreign power, it is proposed that the clergy throughout France should be held incapable of exercising the franchise. And from many quarters omes the warning that, if th ation law proves too weak to muzzle the church, it rigors should be in reased

and extended. The great danger is that the church in France may sink into a slough of despond and from very hopelessness fall out of the nations' life. Cramped at every turn, the clergy may confine themselves still more within the sacristy, and so grow to be quite isolated from the masses of the people. To prevent this, a number of leading Catholies have started a weekly newspaper called the "Demain," the aim and object of which is to bring Catholics to accept the policy of the late Pope Leo XIII. and by rallying to the republic to re form it. Whether it is not now too late to succeed in bringing French Catholics round to Pope Leo's advice may be questioned; but when men like the Abbe Klein believe it can be done, the chances may be less doubtful than they

At all events, the separation law has to be dealt with, and it will not be de-nied that it opens a new era for Catholicism in France. Whether the clergy receive or reject the law, the govern-ment will enforce it. And if it be true that the government has behind it a strong element of public opinion, there is little hope of the clergy obtaining either relief or redress. For weal or woo the situation has to be faced, and the anti clerical majority in Parliament will not let their work of persecution weaken for want of zeak of hatred. They mean to ruin the Church, and unless Catholies turn them out at the elections of 1906, they will strive to bring

MARTIN LUTHER AND THE IMMACULATE CONCEPTION

From the Messenger. Some of our Protestant contempor aries may feel surprised when they learn that Martin Luther taught and Jean that Martin Luther taught and defended the Immaculate Conception of the Biessed Virgin Mary. In 1527 Luther published, at Wittenberg, a book of sermons entitled "Explanation of the Gospels for the Principal Feasts of the Whole Year." In order not to hear the tay! have the text tampered with, self took care of the editing. The col lection contains a sermon preached by the reformer on the "Day of the Con-ception of the Mother of God." But this is not all; there are passages in the sermon which not merely state the doctrine of the Immaculate Conception, but defend it, too, with some of the

arguments used to-day by our Catholic theologians.
"We celebrate to-day," he says, "the

Feast of the Virgin Mary, how she was conceived without original sin. * * *
We believe justly and happily that it (Mary's conception) occurred without original sin. * * At the first moment, when she began to live was sinles; and adorned with God's grace, full of grace; and this is not unbecoming. * * * This is implied in the words spoken to her by the angel: Blessed art thou amongst women. she could not have been addressed Blessed art thou' if she had lain under the malediction. Again, it was righ and befitting that she should be pre served without sin from whom Chris was to take the flesh that was to over come all sins. For that is properly blessed which is adorned with grace, e. what is without sin. Many others have written much about this, and have pointed out beautiful reasons, which

are too long thy to be enumerated here."
These sentiments were penned by Luther ten years after his apostacy from the church, at the time of his most active campaign against her. Let us take for our daily practise in

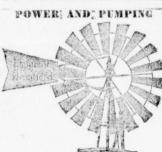
the ensuing year, union with God; and, as our subject for our particular examen, the presence of God. Thou, O God, seest us. Make us very faith ful and careful in all our duties, doing then carnestly and gladly, all for

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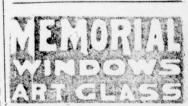
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