CHATS WITH YOUNG MEN.

The end of 1903 has been reached The end of 1995 has been reached. When it was opening, we looked forward hopefully to the coming of its days. What have we done with them? If we had them to live over, would we make the same use of them?

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But they are gone into the Eternity

Their good and evil are indelibly recorded. Regrets are, in one less. No remorse can wipe out what is less. No remorse can be dial of Time done. The hands on the dial of Time done. Sorrow may Regrets are, in one way, usecannot be turned back. Sorrow may win pardon, and suffering may explate; but the deeds or the omissions that are

or misfortunes, or maladies, or mishaps. There is no profit in the cultivation of melancholy. For sin—contrition, con-fession and satisfaction, with a firm pur-pose of amendment; for setbacks in business—a renewed determination to achieve success; for other trials-their achieve success; for other trials—their proper antidotes: these must be applied. But, afterward, with a brave heart and a resolute face uplifted to the rising sun, we should look forward courageously toward the coming days and keep up our spirits for the battles that are to be.

and keep up our spirits for the battles that are to be.

A new year is almost at our door. See 1904 comes to ofter us its days. And while Now is the only time that is surely ours, we can make plans to use them advantageously if the good God circs them to us.

gives them to us. First comes our work that relates to our temporal welfare. How shall we advance in it? What must we do to increase our chances for a home and a competence?

Next may be considered our social interests. How shall we make more friends? What opportunities for further kind deeds shall we seek out? How shall we still more promote happiness in our family?

And our own improvement, mentally and physically, may well demand some

Then, last of all to be mentioned, but first of all in importance, is the condition of our spiritual life. We must take new resolutions for that combat with the world, the flesh and the devil. We should study to possess a manly piety. We must practice virtues—which are usually calls to self-denial and resist vices which are often summonses to self-indulgence. often summonses to self-indulgence. Indeed self is the great enemy—that lower self that hates to be ruled by the lower self that hates to be ruled by the higher powers of the soul. When shall we begin to crush it? When shall we crucily the flesh? When shall we care nothing for what "they say," when "they say" something against our principles? When will we persistently avoid the occasions of sin? When shall we have a personal love for Jesus Christ and feel His love for us?

we have a personal toyellor sease chrise and feel His love for us?

The way to business success is by industry, thrift, energy and enterprise. The way to social success is by gentleness, courtesy and affability. The way to spiritual success is by way of frequent Communian.

quent Communion.
Young men do not like to be preached at by those who only scold them, who only irritate them, who cannot explain, who cannot give the reasons for things. But they are quite willing to listen to a friend's counsel and they are delighted the state of to be helped upward in the things of the soul.

They are glad to be told that the way They are glad to be took that they to spiritualize their life is to live it for God's sake; to offer Himevery morning all their thoughts, words and deeds; to have His will as the motive of their

cxistence.

They are willing to be reminded that their flesh with its softness and concupiscences is an enemy in the way of their salvation. They will be brave when they are told that they should train themselves to put it in pain, to deny it a share of even lawful gratifications, to fast, to control its impulses and exhaust its excesses through exer-left them. But they were going to return. Herod thought so, and, in fact, com-

The story of Christmas is one of which the world never wearies; for it is the story of the dawn of that new day, whose brightness ever increases, and of the new dispensation fraught with salvation for all mankind. It is with salvation for all mankind. It is at the same time the sweetest and the saddest story ever told, for it is a tale of sorrow and privation, of devotion and trust; and is the first cheese the saddest story ever told.

OUR BOYS AND GIRLS. THE LITTLE STRANGER

There is a popular household story that is repeated year after year to Gorman children at the beginning of the Christman holidays, to kindis the spirit of charity, which illustrates to the child's mind the words of our Lyd: "I was a stranger, and ye took me in." In Germany every child passes through fairyland and receives the great truths of moral and spiritual life in parables. The story is substantially as follows:

a large forest there once lived a poor wood chopper, with his wife and two children. He was a good and pious man, but was scarcely able to earn enough to provide food for his family. but the deeds or the omissions that are bewailed remain for ever as items in the History of a man's Life.

And it is not advisable to brood too much on the dark side—or transgressions, or failures, or misunderstandings, and the family were very happy. His children's names were Valentine and Marie.

One snowy evening when the woodchopper came home, he brought with him some green boughs, and after the evening meal began to hang them over

the mantel piece.
"Christmas is here," said he, "and I have no presents for you; but we will offer to the Lord the beautiful altars of grateful hearts. God will bless us."

He then said grace at the simple table, as they gathered around it to partake of the evening meal. There came a knock at the door. "Who is there?" asked the wood-

chopper. "A homeless child."

"Come in." A Child entered, very beautiful, but in ragged clothing, and stood before the

"Who are You? asked the wood-chopper, kindly. "Whence do You "I am a Stranger and have no home,"

answered the Child.
"Come to the table, little stranger,"
said Marie. "There is not bread
enough for us both; You shall have my

And I will let you sleep in my bed," said Valentine. "There is not room enough for two. I will sleep on the

The family sang their evening hymn-The woods are all silen',

and the little Stranger fell asleep in

Valentine's bed. At midnight the family was awakened by the sound of music without the door. The storm had abated and the stars shone clear in the cold sky. Very sweet music it was. "Hark!" said Marie "It is the song

o children. What do they sing?"
"Listen!" said Valentine. The
family was still and the voices sang:

Oh. happy home, to heaven nighest. Wherein Thou, Little Stranger, liest.

Like the softly attuned musical glasse seemed the music out of which rose the carol. The family heard it with delight.

The song was repeated:

The music drifted away as in a cloud of light, higher and higher, and was lost in the air. In the morning the Little Stranger woke, and said that he must go. "You will be blessed," He said simply, "because You took me in. Take this sprig of evergreen," he added breaking a twig from the tree that the cotter. this sprig of evergreen, "no added breaking a twig from the tree that the cotter
had brought home, "and plant it, and
you shall one day know Who I am."

It was a sprig of the fir.

The cotter did as he was bidden, and

the sprig grew, and the fir tree bore silver nuts and golden apples, and Marie and Valentine never again knew

the want of food, or a bed, or of an abundant Christmas table. It was the first Christmas tree .- The

well to notice here, that there is no more eloquent tribute to the divinity of our Divine Redeemer than the tribute paid by Herod. He made a diligent inquiry from the learned men among the Jews; and satisfied himself that and trust; and is the first chapter of the divine drama that was to end in the tragedy of Calvary.

Think of your own faults the first part of the night, when you are awake, and of the faults of others the latter part of the night, when you are asleep.
—Chinese Proverb.

Conquet and the conduct of another and the conduct of another and the conduct of another and the forel and the faunce of Casar, and the forel. There can be no doubt that the favened on Casar, and the first is just as irreve over a hundred years be a greater king six hundred years be a grea

doms, the God of Heaven will raise up another kingdom, that shall never be destroyed. And His kingdom shall not be delivered to another people. But it shall break in pieces and destroy those other kingdoms; and it shall last

There was Herod, dying, and strange

men stood before him like the messen-gers of fate. There was no man living

whom he trusted; there was no man living who had any confidence in him. His mind was fixed upon his enemies,

for he knew he had no friends. Were these enemies going to triumph over him? Were they going to stand over his grave and curse his memory, and say to one another that his life was all in vain? He wanted to feel even on his death-bed that the chains which he had forged for the Jewish people should still enslave them under his successor. He was proud that he was of the blood of the Idumeans. He was proud that he was the necessary ally of Rome, and at the same time the tyrant over the Jews. He was the personal friend of those, who ruled over the destinies of the known world. There passed before his mind a long procession of the glori-ous things in which he had borne a part. For the moment he forgot that he was dying with a loathsome disease. But then it all came back to him. He saw the things done so beautify his capital. He saw the Ever-lasting City, changed by Augustus from a city of brick to a city of marble, the like of which the world had never seen. And he had been in other days the friend of Augustus; and now he was dying there by inches, and there was no certainty that one of his own blood should succeed him. There were three things associated in his mind before with the idea of everlastingness. These three things were: That his de scendants must raie over the Jews down scendants mustrale over the Jews down to the very end of time; that the Holy City, which he had rebuilt must remain a lasting monument to himself; and that the Empire of the Cresars was something indestructible. And now these strange men were standing there beside his death-bed to take away the illusion from him. And they were strange men. Their eyes had never rested on the Holy City until then. They came from countries where the rested on the Holy City until then. They came from countries where the people had never bowed their heads beneath the yoke of Roman servitude. They had never seen the Roman eagles until a few days before. They were looking for the King of the Jews. And they were looking for Him, not because He was born King of the Jews, but because He was the Savicur of the World and the Prince of Everlasting Peace. There was something so mysterious There was something so mysterious about their message. But little by little it began to dawn upon the mind of Herod that the ancient prophecies were about to be fulfilled. He went back in spirit to the time when the young prophet of the Jewish people stood before the great Chaldean and spoke to him about the destruction of his kingdom. Three of the four great kingdoms had already passed away. And now it seemed that Rome, the greatest of them all, was destined soon to follow. The Chaldean Empire, the to follow. The Chaldean Empire, the Persian and the Greek had passed. And Rome was next, if Daniel's prophecy were to be fulfilled. But if Rome were doomed, by whom was the succeding kingdom to be created? Then came the question: "Where is He that is to be born King of the Jews?" And Herod called the wise men of his own city, and to them he put the question: city, and to them he put the question:
"Where is He that is to be the King of
the Jews?" They seemed to underwhen they are told that they should train themselves to put it in pain, to deny it a share of even lawful gratifications, to fisst, to control its impulses and exhaust its excesses through exectice, and to rule it so that every one of them can assert that, with God's help, he is master of the house of claip in which his spirit dwells.

They will rejoice to learn how to keep themselves in the consciousness of the presence of God, by means of requent ejaculatory prayers; "My God and my all;" "My God, I do this for Thee;" "My Jesus, mercy;" "Lord, all give Thee my life;" "O Sacred Heart of Jesus, we implore that we may even formation that, to keep more and more."

They will gladly make use of the information that, to keep and more. The more and more. The world about the trath to formation that, to keep and the content of the more and more. They will gladly make use of the content that, to keep and the content of the content o stand. They were not at all surprised. They gave him an immediate answer: "He is to be born in Bethlehem of was not yet dying. He was on his death-bed; and yet he issued edicts as if he were still upon the throne. He had not squared his conscience with any of the eternal laws of justice. He had never once used his great power and influence for the protection of the weak, forgetting that this is the first and most important of the duties of a ruler. See the meanness of the coward in his conduct towards his own children.

the life of the Child before His Divine He was striking at the world's salvamission had been accomplished. And think of the great Chaldean bowing his head in lowly reverence even before the lice of the everlasting God. But he head in lowly reverence even before the prophet of the Lord, and making him a member of his council because he spoke the truth. "In the days of those king against every human interest. It was the truth of the trut Pagan Rome against all the highest possibilities of Christianity. It was the past against the future. It was But tyranny against the rights of God and stroy man. It was the red hand of murder last against the sacred character of human

"Go and bring me word where the Child is." He was going to worship Him by sacrificing Him. Sometimes injustice is attempted on so grand a scale that it must miscarry. Sometimes the tyrant overdoes his strength. Just think of the mean, contemptible brutality contained in that edict. If there was any true offence there was only was any true offence there was only one offender. Why not find out which one it was, instead of doing wholesale marder? It was the tyrant again, and at the same time the coward. It was the man who was afraid to do right. It was the man of intelligence and talent, that were close akin to genius, spoiled by absolute power. The Great Chaldean gave Daniel at least a hearing; and when he saw the truth he admitted it. Pilate later on made at least some attempt to do justice. We can see him listening to his wife, when can see him listering to his whe, when she asked him like the Roman lady that she was: "Where is the legal reason for it?" We can see him having our Divine Redeemer scourged to move the Jewish mob to pity. We can see him bringing out the Prisoner before them and saying: "Behold the Man. Why will you not set Him free, instead of Barabbasso?" Pilate was a coward, oo. But he was not as mean a coward as Herod. Pilate, with only a handful of the Imperial forces at his disposal, was dealing with an angry multitude. Herod was dealing only with a Child. Did you ever hold a little fluttering bird in the bollow of your hand? Di were than that little, helpless Did you realize that you had only to close your hand to crush out its life Take that as a figure to illustrate the position of Herod when the Saviour was position of Herod when the saviour was born at Bethlehem. But there was a difference. He had a human life in his hand. In your case, it was only a bird. And in the heart of his victim was beatg the life of the world. Another ing the life of the world. Another difference—you were willing to listen to the pleading of your captive. He was unwilling to grant any mercy to the Infant in his power. It is a terrible thing when a men has his mind made up in advance to do wrong. And the mind of Herod was always made up in advance, when his own interests. in advance, when his own interests seemed to be at stake. He was always prepared to do injustice for the sake of accomplishing his designs. But this time he was going to do injustice, and yet not carry out his plans. He sent the wise men, telling them to return and bring him word about the Child. and bring him word about the Child. But they were indeed wise men; and they did not return. They went back another way into their own country. They were neither slaves to Rome, nor friends to Herod. And when the dying old man found that they had permitted him to be deseived be sput the wesser. him to be deceived, he sent the messengers of death to take the life of every child in Bethlehem of two years and ander. Sarely there could be no escape for the Child of Promise and of Pro-phecy. But He who had already re-ceived the homage of the East from those who represented twenty centuries of tradition was now going to receive the homage of the West in Africa. The hand that Herod raised against Him was destined to fall powerless by his side. The injustice was too great. The crime was too terrible in its consequences was too terrible in its consequences.

He thought there was no man but Casar strong enough to restrain him. He forgot the Almighty. It was one of those occasions when the direct intervention of Heaven by a miracle is necessary to prevent a serious and a widespread injustice. And the hand of the Almighty was raised to save His people. He sent an angel. And the people. He sent an angel. And the angel pointed to Egypt. The Eastern peoples had already knelt beside His cradle in the person of their represen-tatives. The idols of Egypt must fall tatives. The idois of egypt must fall down at His coming. It almost seems impossible to explain the escape of our Divine Redeemer from the hands of Herod. There are so many things he might have done to prevent it. But in his blindness and his madness he did the true things that he should not have the very things that he should not have done, and he left undone the things he should have done. It was only a short time after, that the angel came to Joseph, telling him to return, because Joseph, telling him to return, because he was dead who had sought the life of the Child. And then it was only a few more years before the temple and the city built by Herod were destroyed. And Rome itself, the mighty and indestructible, went down. And then was fulfilled the prophecy of Daniel concerning the kingdom founded by Our Divine Redeemer: "In those days the God of Heaven will raise up a kingdom, that shall never be destroyed. And His kingdom shall not be delivered to

No Divorce Among Quakers.

that shall never be destroyed. And His kingdom shall not be delivered to another people. But it shall break in pieces and destroy those other king-doms. And it shall last itself forever."

William T. Briggs, of Brooklyn, writes to the San, New York, to coreect what he is sure was an unintentional error on the part of that journal.

"You say," writes Mr. Briggs, "the Roman Catholic Church is alone in holding matrimony to be a sacrament of religion." This is not true for there is one other denomination which does not recognize divorce for any cause whatsoever. It is the Society of Friends, sometimes called Quakers. In the time of George Fox and William Penn this was one of the irrevocable principles of Friends, and it is just as irrevocable to-day as it was over a hundred years ago. Their remedy for unfortunate or ill-advised marriages is separation; but divorce, tional error on the part of that journal. marriages is separation; but divorce,

Books are men of higher stature.-



CHRISTMAS THOUGHTS.

Christmas comes every year, but it

is always new.

His name is Emmanuel, because He is the Saviour of His people.

When Jesus was born, God came down to live among us in a visible man-

Only those who will receive holy Commnnion on Christmas will adequately celebrate the day.

Have you no room in your heart for thrist? Think of the gloom His coming will dispel if only you receive Him in the right spirit. Christmas is properly the soul's festival, and offers a grand feast for calm

meditation and rapturous joy. The cradle of Bethlehem was cradle of liberty. For the truth alone

can make men free. Better is 50 cents a week given to the poor-box on every Sunday for the next four months than a \$5 bill at a special collection.

This is the feast of the children. Let every Catholic family see to it that at least one poor child is glad on it. So shall joy abound!

In many a home Christmas this year will naturally be a sad day on account of some recent bereavement. But let the troubled hearts be comforted with the reflections that the dead who died in the Lord are happier where they are and that they do not desire to see their surviving relatives in grief because of them. So let them enter cordially into the spirit of the feast and rejoice.

Christmas belongs of right to the christmas belongs of right to the poor. Mary and Joseph were poorest of the poor when they wandered through Bethlehem seeking shelter, and found every door closed against them. The poor were privileged to be the first worshippers at the throne of the new - born shippers at the throne of the new-born King—poor shepherds bidden thereauto by angels. In every age the thought that Christ made poverty holy has been the mainstay of the poor, has been a star of hope for the wretched. There-fore it is right in this holy time to remember.

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