THE CATHOLIC RECORD.

all his life was a willing martyrdom.

years with scarcely a sign of progress

apon himself he refused to return to

Isaac Jogues was of a character not

CHATS WITH YOUNG MEN. Was a Poor Boy

Sir Thomas Shaughnessy, president of the Canadian Pacific, was born in Milwaukee of Irish parents and made his way up by sheer energy and ability to his present pinnacle of prosperity. He is a naturalized citizen of Canada and was knighted for conspicuous ser-vice in opening up its unexplored regions.

If the youth of Canada who are If the youth of Canada who are struggling against cruel circumstances, to do something and be somebody in the world, could only understand that 60 per cent. of what is called genius is merely the result of persistent, deter-mined industry, is in most cases down-right hard work, that it is the slavery to a single idea, which has given to right hard work, that it is the slavery to a single idea which has given to many a mediocre talent the reputation of being agenius, they would be in-spired with new hope.

The Mood for Good Work.

A condition for the best usefulness in life in a cheerful acceptance of the counsel, "Act well your part,"---and do not worry about the results. An anxious person loses force. More energy is dissipated through worry than through work. A prime condition of good work is restfulness of spirit and sense of one's personal identity. a sense of one's personal identity. Work done in weariness or under strain lacks vitality. Work done in the mood of work, is done with ease and excel-lence. It is natural; it is apt to be finished and even artistic. Every one who lives has, in his life's experience, more richness and more depth, both of intuition and feeling, than he gives ex-pression to. In other words, life is larger than its expression .- Catholic Citizen.

Take Time for Happiness.

Take time to be merry, to "have a good time," and you will double your possibilities of health, wealth and happiness. Anglo-Saxons are made fun because they take even their pleasures sadly. Their American cousins, with characteristic energy, make a business of it. Ian Maclaren's story of the American who was "doing" the United Kingdom is a good illastration of Jonathan's method of pleasuring. A visitor's card was brought to Dr. Watson (Ian Maclaren), in his study, but, before he had time to read it, his vis itor stood before him, announced him self, "My name is Elijah K Higgins," a busy "I am he said, breathlessly, "I am a busy man; you are also busy and have no time to fool away. Four days are all I can give to the United Kingdom, and I wished to shake hands with you. Good-bye, I am off to Drumtochty !"

False Standards.

" To a certain class of persons," says the Paulist Calender, "money is the only standard of life. They ask in re-gard to a friend: How much is he makand to a filend . Income alize in that bar ain ? What salary does he command ing ? How much is he worth ?

" Money, money, money-that is the only question that concerns them : that is their only measurement for that is their only measurement for effort. When they speak of a successeffort. When they speak of a success-ful person they mean one who has amassed a fortune. Spiritual success, the conquering of poverty in virtue, the transforming of a careless, selfish, wilful man into a kind, gentle, consist-ent gentleman—that to them is not success." success.

Rule of Life.

The following is a fragment of a rule of life written by Lacordaire, to one of his young friends in the world :

Spend a fair share of every day upo the serious occupations of your state, and look upon this work as one of your first duties and as your personal fulfil-ment of that sentence passed by God upon our first father : "In the sweat brow shalt thou eat thy bread."

Lift your heart to God from time to time and think upon the sorrowful pas-sion of our Lord in order to neutralize

business, or in any of the professions even if one does not practice it for Male stenographers who hold living. positions in the various state, munici pal and government courts are well paid.-Governor Rollins in "What Can a Young Man Do."

OUR BOYS AND GIRLS IT PAYS TO HAVE GOOD MANNERS

A few mornings ago I was on an elevated train in New York City. Facing me, as I sat down, was a uni-formed messenger boy. He had just finished reading a newspaper, and was going to tuck it away under the seat. Not having a paraer I hald out my band. Not having a paper I held out my hand. The little fellow looked up, smiled the smoke, the vermin, the filthy food, the impossibility of privacy. He had also a natural inaptitude to learning smiled, rose, put the paper in my extended hand, bowed, touched his cap and reseated himself. Messenger boys have the reputation

the language, and labored at it for five of being bumptious and impudent. You may imagine, then, how this nice civil-But in spite of these natural deficien-cies for the task which he had taken astonished and pleased me. ity smiled and said :

France and made a vow to remain in Canada till the time of his death - a "You nice little laddie, I'm very much obliged to you." The boy flushed, smiled, and fidgeted awkwardyow which he carried out to the letter ly.

unlike Garnier. Nature had given him no especial force of intellect or We began to talk, and I gently drew out of him his story. His mother was nim no especial tores of interest of constitutional energy, yet the man was indomitable and irrepressible, as his history shows throughout. For the other members of the group of Can-adian martyrs there are but few means a widow, refined, though poor. Kno ing no business, she took any work she could find. This brought little money, so the laddie had to help out. And he was succeeding. "It is all mother, sir. She told me of characterizing them otherwise than as their traits appear on the field a

always to get up when she comes into a room, get her a chair and wait on her. I have to put mother's shoes on for her, their labors. and take them off when I'm home. I keep them cleaned and in order, any Mother says "you have to wear way. Mother says "you have to wear old clothes, but there is no excuse for having them dirty"—and he looked

down, as if to make sure, at his own fixings-clean as a new pin. "Before I began here (touching the

buttons on his uniform) mother told me everything to do. I shut doors quietly, keep my hat off in a room, clean my feet well before I go in, move of the most interesting and inspiring parts of Christian annals, are all too long for insertion in so brief an account around softly, and when I am told to do as this. The most that can be given sround solity, and when I am told to do something, if at first I do not under-stand it clearly, I excuse myself and ask what to do all over again; but I never start on my errand till sure I know all about it." here are some few details of their death. martyrs to give up his life. He was a layman who, from religious motives and

He said he had quite a number of with no hope of material reward, had taken service with the Jesuits. In the ustomers who required almost all month of August, 1642, he in company with Father Jogues and another lay-man of the name of Couture, were with his time ; that he rarely took home less than \$15 for a week's work, and that his banner week was \$23 50. The lad a party of Hurons paddling up the St. Lawrence at Lake S5. Peter, when they was not fourteen years old. He gave his mother all the credit. His employers like his manners ; his manners were his mother's.

You know that when grown people part in the street, if they just know each other, they bow or nod. If, how ever, you are saying good bye to real friend, you warmly shake hands. to a When the time came for us to part held out my hand and said :

"Good bye little man. I am glad I have met you." I wish you could have seen him! He

flushed, breathed hard, looked up timidly into my face, then, gently and nervously, put his hand in mine. I nervously, put his hand in mine. I shock it warmly, and, walking away, turned after a few paces to nod an-other good bye. There he stood, his eyes full of tears, the little messenger gentleman. No. I did not go back to gentleman. No. I did not go back to him. He was not sad, bless him; only over happy; and, besides, I had to go on quickly: I falt a kind of full feeling in my own throat.

MARTYRS OF EARLY CANADA.

Manhattan and so on to Europe, whence he returned to Canada, and The petition recently presented to the mayor of the city to be forwarded to the Pope, asking that canonization be conferred on six Jesuit Fathers, who in the early days of Canadian history, sacrificed their lives to their devotion to the spiritual welfare of snortly after met his death in company with the friar Lalonde at the hands of the same Mohawks to whom he had gone on a mission. A pestilence in the Mohawk villages was attributed to sorcery on his part, and he and his com-panions were both killed by being shortly after met his death in company devotion to the spiritual welfare of the effect of once

in the forest when he had been deserted strange contrast, stands his co-laborer, Charles Garnier. Both were of noble birth and geatle nature, but here the parallel ends. Garnier's face was by his escort, fleeing from fear of an Iroquois war party. The murderer Iroquois war party. The murderer afterwards confessed that he had killed him and thrown his body into a river, beardless, though he was over thirty-five years of \$ge, and his constitution, bodily or mental, was by no means roafter robbing him of his blanket, his clothes, his hat and the bag in which he carried his books and papers. bust. . . . With none of the bone and sinew of rugged manhood he Thus perished eight men whose lives were one long devotion to the spiritual entered, not only without hesitation, but with eagerness, on a life which would have tried the boldest; and,

velfare and uplifting of the savages of the new world, and who for the accomplishment of this end endured every sustained by the spirit within him, he was more than equal to it. His fellow missionaries thought him a saint and and privation, encountered every peril, and finally gave up their very lives. Their history is one which for devotion to high ideals and unfailing heroism stands high in the annals of all Noel Chabanel came later to Canada than these two, and it was not till 1643 that he reached the Huron mis-sion. "He disliked the Indian lifetime and adds a new dignity and lustre to the story of Canada .- Montreal Star.

TEMPERANCE CAMPAIGN.

ARCHBISHOP SANGUINE OF GOOD RESULTS Montreal True Witness.

Archbishop Bruchesi has just re-turned from a pastoral visit extending over thirty parishes thoroughly con-vinced that the temperance campaign inaugurated by him at the close of last mean is violding cond results. Indeed year is yielding good results. Indeed, with the sympathy of the Government and the municipal bodies, he thinks it will take a comparatively short time to

regenerate the whole people. The campaign is directed particularly to the girls and boys, for the Archbishop has little hope of making a temperance man out of the habitual drunkard. "The curative methods have been

he said. wrong in the past," We acknowledge it, and we are starting out on new lines. Formerly, as now, a The long journeys performed by these devoted soldiers of the Lord, the child was taught from the cradle that to lie, to steal, and to cheat were these devotes solders of the hord, the terrible privations they suffered in the wilderness where they were obliged to go for days at a time without food, the almost incredible toil they accomplished the innumerable adventures they co ne, to steat, and to cheat were crimes which every good boy and girl should avoid and abhor, but the good mother and father never once thought of adding: 'Thoa shalt not drink mbister' whiskey.'

met with from savage beasts and still "Hence the great defect in the training of the home circle. Children saw liquor kept in the house, they saw father and friend take a friendly glass, and who would think of failing to indulge in the 'petit coup' at New York's or when eacher little one came more savage men, their many hair-breadth escapes, though they form one Year's, or when another little one came to gladden the home circle. The children would ask, and would be, of course, refused at a tender age, yet at sixteen Rene Gaupil was the first of these or seventeen they too must begin to

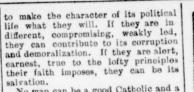
drink and treat their companions. "Under the new order of things they will be taught that to drink liquor is an evil and foolish custom. The thou-sands of little girls and boys who make their first Communion will promise, he he declares, not to drink intoxicating liquors, and through such impressive Lawrence at Lake S. Peter, when they were suddenly attacked by the war party of Iroquois who, after killing most of the party, conducted the re-maining members, among whom were the three religious, to the Mohawk towns. The tortures which the prison-ers endured on the way from their fiendish captors are almost beyond bemediums as the father, the mother, the parish priest, the confessor, the teachers (both lay and clerical), and by every ers (both lay and clerical), and by every means in the power of the religious authority of this archdicese will the good work be carried on. "From what he could see and from the

fiendish captors are almost beyond be information received through his parish lief, and were equalled only by those priests and missionaries, he is strained to believe that when all of suffered when they had these influences have been at work for reached their destination, where they these influences have been at work for a number of years, especially in the rural parts of his diocese, public opin-ion will be so formed on the ques-tion of temperance that salons will disappear simply because there will be rear for the naturalize them were led from one town to another to be tortured by its inhabitants. They survived this dreadful ordeal, however, and strangely enough Goupil's death came all of a sudden through the mad will be very few to patronize them. "I believe this," he said, " because age of a young Ircquois at the fiar having made the sign of the cross on the head of a child. This was regard

after all, our people are good, they are true to the teachings of the Church and they have retained the faith. There are absolutely no signs of Indian drove his tomahawk into the head of the religious, who fell dead with the name of the Redeemer on his defection. I believe the people of lips. Jogues, after incurerable ad-ventures and sufferings, finally effected his escape to the Dutch rettlement of my diocese are really more fervent now in their religious duties than ever

His Grace added that he himself before.

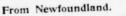
His Grace added that he himself never touched strong drink, and that no liquor had been used at his table since December last. 'You are aware,'' he said, '' that it it was the custom formerly to serve a little brandy, especially when visitors were present, but since the time I have just mentioned, be my guests Cardinals, Bishops, or others, there is no strong liquor now used at my table or else-where by my household. ''I have also ordered that the same



No man can be a good Catholic and a bad citizen. No public cflicial can practice corruption and Catholicity at the same time. These truths are no the same time. These truths are no more self evident than the truth that the growing strength and numbers of Catholics makes it impossible for them to evade responsibility for the political onditions in which they live, for conditions in which they live, for the general ideals and standards of life which they have as much opportunity as others to mold and influ-ence. To say the Catholic Church is the strongest Church in this country is to express its power in the lowest terms. It is practically the only Church with a positive law and positive authority to enforce its law. It is practically the only religious influence consistent enough and authoritative enough to be reckoned with at all. It is for this reason that the responsibility and the opportunity of Catholics in this country are so great. They must be the leaven if the lump is to be leavened, and no Catholic can afford to forget that the individual cannot com promise his Catholic principles without some sense, compromising the Church and weakening the irfluence she may exert for the public good.-Catholic Universe.

- FOR





NERVE"

TONIC

LITTLE BAY MINES, NAd. I suffered five years from epileptic fits. I tried everal doctors but they didn't do me any good. Then Pastor Koenig's Nerve Tonic was recom-nended to me by our pastor. Since I took it I and no more attacks in six months and I find MRS. J. BOUZAM.

rites from Brantford, Ontarie Canada, that he broke an arm, which cause guite a hervous shock to him, for which he tool Pastor Koenig's Nerve Tonic, and derived great relief therefrom.

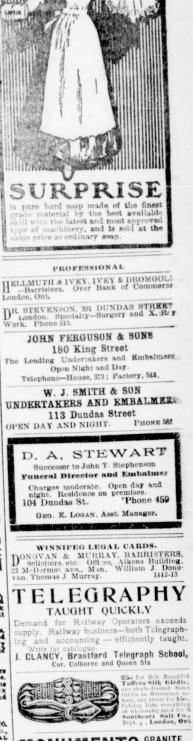
abee, Can., Mr. J. E. Devlin writes, astor Koenig's Nerve Tonic a good nerves and I recommend it to every (from nervousness or any disease of one

KORNIG, of Fort Wayne, Ind., since 1876, and

KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$5.00, gents in Canada .- THE LYMAN BROS. & Co., ID., TORONTO, THE WINGATE CHEMICAL O., JTD., MONTREAL.



Brantford, Canada



SURPRISE



by the contemplation of His mangled the savages, has had and bleeding body the involuntary impression made upon you by objects you are condemned to see. Bear constantly in mind that we have

two great vices to beat down and destroy-pride and sensuality-and two great virtues to acquire-humility and penance.

Try to be good, amiable and simple in your bearing towards every one, and do not think that Christian life is crossao not think that Unristian life is cross-grained or melancholy. St. Paul con-stantly tells the faithful to rejoice. The true Christian is full of inward joy, even in the midst of sufferings; he bears his cross good humoredly; ill treatment and disgrace do not affect his spirits. He loves and is loved-what more does he need ?

A Valuable Asset.

Stenography is a profession usually taken up by young women. For some reason men rarely enter it. Just why, I do not understand, for I believe it is a means to a most desirable end. There are greater possibilities in stenography man than for a woman.

for a man than for a woman. A man who is a first class stenogra-pher, and who is, in addition, well edu cated, can frequently get a position as secretary to some man holding a high position, such as the president of a railroad, a manufacturing corporation, or a cabinet officer. Such positions cannot be held by women, as a rule.

When a young man obtains such a position it almost invariably leads to his promotion to a very much higher sphere of work. The relations between his promotion to a very much higher sphere of work. The relations between a secretary and his employer are very close and very confidential, and if the secretary shows that he is made of good stuff, and has a good mind, it is the most natural thing in the world for his employer to take an interest in him his employer to take an interest in him

and see that he is promoted. A great many of the heads of departments to day started out as private secretaries in the departments which they now control. It is a very common occurrence to hear of the head of some great corporation who made his start as private secretary to some predeces-sor. It seems to me that it is a short cut to eminence

A peculiar thing about it is that comparatively few men study short-hand. If you do not think this is true, try to find a first-class male stenogra-pher. A knowledge of stenography is also a very valuable asset to a man in

which they

the savages, has had the effect of once more drawing public attention to those distant days when Canada was in the making, and when the zealcus missionary or intrepid voyageur were the solitary outposts in the march of civilization. Of those times Canadi-ans can again know the much and can ans can never know too much and can never feel too proud; for in them and in the deeds of heroism and self-sacri in the deeds of heroism and self-sacri-fice which they produced were laid the seeds of the future greatness of the Dominion. Though the past of Canada is laid in comparatively recent years when the ancient standing of the nations of Europe is considered, still it is a fact which for the qualities of the niturescone the romantic and the it is a fact which for the qualities of the picturesque, the romantic and the brave, has never been surpassed. Hardy coureurs des bois, dressed in the spoils of the chase, gallant soldiers

the spoins of the chase, gallant soldiers of the old regime in gay silks and sweeping plumes, black gowned priests and friars, all filled with the same un-tiring energy and dauntless courage, ground the mages of early Canadian tiring energy and dauntless courage, crowd the pages of early Canadian history as in the scenes of a romance. And amongst them all, if degrees can be distinguished in such extreme bravery, the bravest were probably the missionaries, who were led not by a desire for adventure or for spoil, but by a disinterested zeal for souls. but by a disinterested zeal for souls, and who endured toil, privations, and sufferings such as would seem to those who read their story in these latter

years to have almost been beyond the power of man. And not infrequently it happened, as in the case of those it happened, as in the case of those whose canonization is now petitioned for, that they consummated their work by giving up their lives at the hands of those to whose spiritual welfare they

had devoted them. The names of the Jesuit priests men-tioned in the petition for canonization are: de Breboeuf, Daniel, Lalemant, Garnier, Chabanel and Jogues. The names of the friars, Goupil and La lande. Of all these the first, Father de Breboeuf, was the most attiking had devoted them. lande. Of all these the first, Father de Brebosuf, was the most striking figure. "He was," says Parkman, "the masculine apostle of the faith, the Ajax of the mission." A man of tremendous physical force and endur-ance, Nature bad given him all the passions of a vigorous manhood, and Religion had crushed them, curbed them, or tamed them to do her work —like a dammed up torrent, sluiced and guided to grind and saw and weave for the good of man. Beside him, in

panions were both killed by being brained with a hatchet. In Jogues died one of the purest examples of Christian heroism which this Western

continent has seen. Daniel met his death at the St Daniel met his death at the life. Joseph mission, which was on the south eastern frontier of the Huron country. During the absence of a large body of the warriors a war party of Iroquois broke in upon the little village. All who fled except the daunt-less priest who, robed in full vestments, edvanced to meet the savage enemy advanced to meet the savage enemy who riddled his body with arrows and bullets and then threw it into one of the burning dwellings. Brebœut and Lalemant were taken in

ed as an evil spell and in revenge the

much a similar way at St. Ignace not many months afterwards. They did not, however, find so quick and comnot, paratively easy a death, but were made the victims of their captors most ex the victums of their captors most ex-quisite ingenuity in the art of torture. Breboal was tied to a stake and scorched from head to foot, his lips were cut away in order that he might not ad-deer his converte around his nearly away in order that he might hot at dress his converts, around his neck was hung a collar of hatchet heads heated red hot, bolling water was poured on his head, strips of flesh torn from his limbs and finally he was scalped. He bore all these fiendish cruelties with He bore all these fiendish cruelties with unflinching courage and the savages finally in despair of breaking his resolution tore out his heart and de-voured it in the hope of sharing in his bravery. Thus died Jean de Brebœuf, the founder of the Huron missions, its truest here, and its greatest movies truest hero, and its greatest martyr Lalemant, physically weak from child-hood, and slender almost to emaciation, was constitutionally incapable of such a display of fortitude. After being wrapped in burning bark he was led

back to a hut and tortured there all night, till one of the Iroquois growing weary of the entertainment, killed him with a batchet a hatchet. Garnier died at St. Jean, a mission in

Garnier died at St. Jean, a mission in the country of the Tobacco Nation. This was also surprised by a war party of Iroquois and Garnier was shot as he was running about giving absolution to his people. He was not killed instantly but with his last dying energy was dragging himself toward a wounded con-vert when an Iroquois rushed upon him

"I have also ordered that the same

rule be applied by the parish priests in my diocese, for although I have no right to go into the houses of the faith-

right to go into the houses of the faith-ful and command them to abstain at their table in the use of strong liquors, I have the right to do so with my clergy, and I exercise this right. "I may likewise say that the parish priests are well pleased at the change, and they heartily co-operate with their Archbishop in the plan of campaign we have been carrying on."

THE RESPONSIBILITY OF CATHOLICS.

It is easy, says the Cleveland Catholic Universe, to multiply proofs of the lack of proportion between the potential and active power of Catholics in enforcing their rights. But it is an other phase of wasted or unused power other phase of wasted of unused power which was recently suggested at Cedar Point on the occasion of the Knights of Columbus outing. We refer to Mayor Dunne's statement of Catholic predom-Dunne's statement of Catholic predom-Dunne's statement of Catholic predom-inance over all other religious bodies in the large cities of the country. In considering this predominance, it may well be questioned not only why Catho-lics do not use the power of their num-bers to better their own conditions, but also and with even greater forme, why also, and with even greater force, why they do not wield an influence propor-tionate to their numbers to improve conditions in general, to purify and elevate the standards of civic life, to raise the moral tone of the communities in which they live. Power has its responsibilities as well

Power has its responsibilities as well as its rights, and as the strongest religious body in the country Catholics cannot shirk a large share of account-ability for its political, social and moral conditions. The only positive religious influence in the national life must be looked for from that Church which alone preserves any positive relig must be looked for from that Church which alone preserves any positive relig-ious principles. If its children do not pre-serve the highest standard and furnish the best example of integrity, domestic purity, and respect for authority, there is no one else from whom we may ex-pect high standards or good example. The Catholics of this country dare not forget that they are numerous enough

dragging himself toward a wounded con-vert when an froquois rushed upon him and brained him with a hatchet. Chabanei was the last of the group to suffer martyrdom, which he met at the hands of a renegade Huron who met him GOOLD, SHAPLEY & MUIR CO.

THE CATHOLIC RECORD London, Canada