RIL 18, 1903.



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foolish act, but, on the have any person defor support it would be ne. Should you live, e an endowment, while our fortune, it would u to attain the glorious ng independent.

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LIFE

WM. MCCABE, Managing I

Yourself. o \$30.00 per ton, or about 1 eparator were made entirely no would be only a very few wither cost for foundry and

the steel, etc., and on top of dded to cover the expense of rence between our prices and mply large to provide for the design, the very best work-or selling expenses and profit-veral hundred separators per versi nundred separators per . An agent will sell from ten be naturally has to have a ch. We sell one hundred and separators, while the agent fow separators he sells. This ator for \$48.75 which others and all our separators out on e and terms. Co. Windsor. Out Co., Windsor, Ont.

APRIL 18, 1903

CHATS WITH YOUNG MEN. from school, he had formed a habit cf memorizing beautiful or inspiring pas-sages in prose and verse from the works In striving to gain the mastery over his passions and crush out his own selfishness, a man is laying the ax to the very root of all his troubles. of the best authors. Thus, by intimate and loving association with great souls, he had unconsciously became cultured. the very root of a Ignatius of Loyola. means which The available to the humblest. The Worst Kind of Poverty.

Plod, Plod, Plod. Pion, Flow, When your hands and head are weary, And your soul has lost its song. When the road is hot and dreary. When you way seems very long i And the way seems very long i When you have no heart for action, when you have the spur and rod-No other form of poverty can compare with mental destitution. Though a man own neither houses nor lands nor

When you need the spur and There's a world of satisfaction In a plod, plod, plod ! In a pion, pion pion Just to see the task before you, And forget the distant goal; Just to bid Renown ignore you. And to bear a humble soul; Just to trudge along contented Where the many feet have trod— There's no better rest invented Than a plod, plod !

Let the genius leap to glory— Winged feet that spurn the soil ; Though I think the truer story Is that talents always toil. We will make a recutation From a broom a hoe, a hod ; There are fame and fascination In a plod, plod, plod !

For in this way and no other Do the seasons come and go, And the great world is a brother To the toiler with his hoe: Near to nature working slowly. We are close to nature's God When we give our spirits wholly To a plod, plod, plod : _____ANOS -AMOS R. WELLS

Modesty and Success.

Modesty and Success. Modesty is one of the sweetest and most desirable qualities one can posses, and yet too much modesty hinders ad-vancement. When this quality is overdeveloped, it antagonizes aggressivewithout which no great success can be attained.-Success. Goodness Inspires Love

man who is honest and virtuous A man who is honest and virtuous only by the exercises of an iron will may command our respect, but he never has our love. The one out of whom goodness is reflected like a light is the one who inspires love. It is not enough to be good; to be beautifully good is necessary to make intro the provided in the second sec etive. virtue attra

The Lukewarm Catholic. He is not exactly a bad man; he

He is not exactly a bad man; he may even have many good traits in him. He goes to Mass every Sunday, but by preference to Low Mass, when no sermon is given. He sometimes keeps fasts, and abstinence fairly; he may be good-hearted and give alms; he may be sober and industrious; may be a kind father and a good hushand yet he has no energy in the In a recent article appearing in the Nineteenth Century, the writer declared that "those men who have made commercial science, political economy, their study, have not shown any success in business and have remained theorists. husband, yet he has no energy in the cause of religion ; he takes no active Most political economists have had to live on their pen. . . . It is strange how few business men of the first rank have a good word to say of political part in furthering the interests of his part in furthering the interests of his congregation : he never pushes for-ward, but simply allows himself to be dragged along. He is not present, or pays no attention when sermons are economy. pays no attention when sermons are given on certain gool works, such as the support of the poor, of the or-phans, of the school, paying church debt, the importance of parochial so-cicities, etc. The fact is, that in most congregations there are but few men Ecquirer (Cincinnati) sapiently observes "all this depends on a proper definition of education." And further on we find

cletles, etc. The fact is, that in most congregations there are but few men who have the general welfare at heart. It ought not to be so. It is not enough to pray "Thy kingdom come," we should always be alert to make room for it .-- Western Watchman. Farmers Should Learn to Mix Brains

with the Soll. The new conditions of agriculture will naturally, and it would seem in-evitably, separate farmers into two classes. In this division we may ignore the rich eity men who take up fancy farming simply as a fad. They are very well represented by one of their class who, having invited a number of friends to dine with him, said: "Gentle-men, what will you have to drink, champagne or milk. It makes no differ-ence to me; they cost me about the ence to me; they cost me about the

ence to me; they cost me about the same." It doesn't require a barrel of brains to make money. The highway man, the thief, the politician proves this every day in the year. The so-this every day in the year. The so-called political leaders right here in our own eity have probably never read a single book on political economy, or any other book, and it is a question whether some of them can read and write. But when election time comes and the question of finance is touched upon there issues from headquarters a flood of learned literature on the money question whose only purpose is to catch way, would have to be either far above the wants of the average man, like the below them, like the poor whites of the South,—and there will never be many Thoreau. Thoreaus. Those who, failing to gain the markets, still cling to the country, Thereaus. Those who, all of the country, the markets, still eling to the country, will become degenerates, with few wants and no ambitions, content to wants and no ambitions, content to from the life of the world. Let us hope that this class will be a small one and soon become extinct. Soon become man who expects to succeed that the sentence of the time." A young man who expects to succeed as a farmer must recognize the fact that a revolution in agriculture is now taking place. Formerly, men farmed with their muscles. In the future they will form with their brains. Howetofore farm with their brains. Heretofore, many a farmer has been simply the best animal on his place. Hereafter the successful farmer will be a man of trained mind and expert knowledge.-Success. Floodtide of Energy. How prodigal most young people are of their physical and mental forces ! How little they appreciate their value ! On every hand we see young men squandering their vital energy, as if a perpetual supply were insured,— as if the fountain of youth would never as if the fountain of youth would never run dry. They fling away their force as wastefully as the waters of a spring flood overflow into the surrounding country. But, when the flood-tide of youth is past, —when they begin to feel the dryness of age, —they realize the pre-ciousness of what they squandered so recklessly. recklessly. In some places where the water supply In some places where the whether the streams is abundant in spring, the streams dry up completely in summer. The only possible way of securing power to work This "strenuous" attitude is destructive to that form of self-improvement which gives exquisite pleasure and produces really cultured people. One of the nost many-sided and interesting ment is even met had never been to college or been a member of a literary or other finest thoughts of poets and philosphers of all ages. When a child, during a walk of two miles in the country to and

THE CATHOLIC FECORD.

OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL. BY EMMA HOWARD WIGHT.

CHAPTER IV.

orks

he employed are

and pitiable kind of pauper.

have swept away property, when friends fall away, when the whole world seems

Success and Education

Commenting on this editorially the

"What is thy will with me, good Naaman ?" asked Benhadad, king of Syria, with whom the Syrian general

stood high in favor. "I am come to seek counsel of thee, my lord," replied Naaman. "My wife hath a maid-servant who cometh money, yet, if he has a cultivated mind and a broad mental horizon, if the door of his intellect has been opened wide, from the land of Israel, and this maiden rom the tank of Israe, and this malden sayeth that in Samaria there is a prophet called Elisha, who hath done most marvelous things even to the raising of the dead to life. The maiden of his intellect has been opened whee, so that he drinks in beauty and intelli-gence wherever he goes, and if he has developed his sympathies so that he is in touch with life at all points, he has claimeth that if I seek the prophet, found the secret of success and happi-Elisha, he will heal me of my leprosy. What thinketh thou, my lord ? dost thou believe that which the maiden

On the other hand, if a man merely accumulates millions of dollars, though sayeth be true ?" " I have never heard of this Elisha," he own broad acres and live in a palace, if his mind has been starved, if he is intellectually poor, he will know noth-ing of the world beautiful in books, he replied Benhadad. " He is no doubt : magician, and, if what the maiden sayeth magician, and, if what the maiden sayeth be true, his power far exceedeth that of any magician at my court. Thou shalt journey to Samaria, my Naaman, bearing a letter from me to Jehoram, king of Israel. This Elisha is perhaps attached to the court of Jehoram, but, if not the king bath nower to make will see nothing to admire in art, nothing to soothe or elevate in music; if he has been wholly absorbed in crowding and elbowing his way through the and elbowing his way through the world to the total neglect of his higher nature, in spite of his houses and lands, his palatial residence and all his costly if not, the king hath power to make his subjects do his bidding. Take with thee gold in plenty to reward this Elisha." surroundings, he is the most despicable

Saving money and starving the mind is the poorest business that any human Elisha. Naaman kissed the hand of the king being can possibly engage in. Wear threadbare clothes, if necessary; sleep in a bare attic, if you must; sacrifice legitimate bet units. and went forth from his presence. Upon the day following his interview with Benhadad, Naaman, in great pomp In a bare attic, if you must; sarringe legitimate but unnecessary amusements; do anything in reason rather than starve your mind. Feed that at any cost short of injuring health. A youth who has learned the alphabet hea the key to all mover. He can make and splendor, set forth upon his journey to Samaria. He carried with him ten talents of silver, six thousand pieces of gold (about \$60,000) and ten changes of costly raiment with which to reward A youth who has learned the alphabet has the key to all power. He can make royal investments, for mental invest-ment is the greatest any one can make. It is a form of wealth that will stand by one when panics or other misfortunes have wort any expective when friends

Elisha The first blush of the rising sun lay apon the city of Damascus as the nagnificent caravan of Naaman passed through its gates. Naaman and his retinue journeyed over the uplands of Bashan, through the valley of Jordan, and upon the fifth day stood before the

to have turned against you. No matter what happens, if you have a rich mind, if your intellect is a storehouse of prec-Then Naaman, ordering the caravan to halt, called one of his servants to ious knowledge, you can never in real-ity be poor.—Success. and said :

him and said: "Send ahead a messenger to Jehoram, king of Israel, announcing that Naaman, the great Syrian general, art approaching with his retinue and desir-it endingers with his "" th audience with him.

A fair-haired lad, robed in scarlet

A fair-haired lad, robed in scarlet and mounted upon a jet-black horse of wonderful swiftness, bore Naaman's message to the king. So when the earavan reached the palace, Jehoram was waiting to receive Naaman. Tall and lithe of form, straight of feature was the Israelite king. The long hair, bound by the jeweled crown, was black as the raven's wing. There was a flush upon his dark brow and a troubled look in his eyes as Naaman entered his presence. entered his presence.

"all this depends on a property of education." And further on we find the following paragraph: "The men with the best education are those who with the best endeated are also take the educate themselves. The young men who go through college and con the maxims and observations of erank con-structors of text books frequently take

entered his presence. "Thou art Naaman, general in the Syrian Army," he said, "and thou seeketh speech with me?" "Yes, I am Naaman," replied the Syrian, as he bent his proud head before Israel's dark king. "I have improved from Damasons bearing desks in counting rooms and remain there to a green old age, while the selfjourneyed from Damascus, bearing this letter from Benhadad, king of all Syria to Jehoram, king of Israel," and made fellow sits in the private office a few hours a day and directs things, and enjoys himself the rest of the time. In reality, though, he knows more about finance and political economy than the

Syria to Jenoram, king of Israel, and taking the parchment from his breast, he presented it to Jehoram. The latter read the letter and his face turned white. Lifting his eyes, angry and disturbed, he fixed them up-

finance and political economy than the college-bred chap." The editorial writer on the Enquirer staff is slightly mixed in his gestures. He seems to think that the highest ed-neation is the ability to accumulate wealth, just as the vulgus will say of a politician who has managed to make money out of polities..." He is a smart man." It doesn't require a barrel of brains to make money. The highway on Naaman. "Thou art a leper ?" he said, while a look of loathing passed over his face. A dark red flush of shame and humili-ation rose to Naaman's proud brow. my lord, I am a leper," he Yes,

replied. The king fell into deep thought, his

brows drawn together in a frown. Naaman, standing at the foot of the throne in torturing suspense, noted that the king was greatly disturbed. His thin lips were unsteady, the long, slim fugers, which held the golden sceptre, trembled.

and, turning his eyes again upon Nas-man, he asked :

a vay, bidding him return to-morrow in the meanwhile, 1 have summoned in the meanwhile, 1 have summoned thee, my counselors and wise men, that • may confer together." "Thinketh thou, my lord, that this

Naaman, who cometh in such pomp and splendor to Samaria, be in truth a and splendor to Samaria, be in truth a teper ?" asked one of the counselors. "Truly I know not." answered the king. "But when I didst ask him if he were a leper, his face flushed with shame and he replied, 'Yes, I am a leper.' He is a man of magnificent form and stately bearing, he is evident-ine of create models and high in favor iy of great wealth and high in favor with Benhadad, Syria's king. He is also a soldier and a man of valor. But why waste we time in discussing this Syrian. Let us rather take counsel as to what answer we shall send to his

king My lord, what answer canst thou send to Benhadad, king of Syria, save that thou are not God and, therefore, hath not the power to heal the leper ?" isked one of the wise men.

The king frowned. "Thus would I do as Benhadad wisheth—give him pretext to make war upon me," he cried, impatiently. upon me," he cried, impatiently. "Thou speaketh with scant wisdom, Mahab. Benhadad knoweth well that it be not in the power of man to heal the leper. But I would temporize with him, not thus openly give him pretext to make war upon Israel."

At that moment one of the king's servants entered and said : "My lord, a servant of the prophet, Elisha, is without and desireth speech

with thee.' " He must seek me later," cried the ing, impatiently. " I am engaged at present with the counselors and wise men of my kingdom upon a matter of grave import."

"Pardon thy servant, my lord," "Pardon the servant, "but this man pid me say that his master hath sent him to speak words of counsel that neither the wise men nor the counselors of thy kingdom could give unto thee."

The king started. "Ah !" he exclaimed, " now I do rophet and a holy man of God. Go, ring hither his servant."

w moments with a man simply clad

and grave of milen. "My lord," he said to Jehoram, "my master, Elisha, the prophet, bade me seek thee and say, 'Why hast thou rent thy garments? Sendeth to me this Naaman of Syria that he may know here is a prophet in Israel.' TO BE CONTINUED.

HOW SHALL WE INCREASE SPIRITUALITY ?

We all hope to go to heaven when we Catholics have faith. firmly believe all the sacred truths the holy Catholic Church believes and teaches. We know there is a heaven of steered blics becaute the same state of the f eternal bliss beyond the grave and it worth striving for. It is not a Iohammedan heaven—a place of atural joys and sensual delights. The Mohammedan oys of heaven are spiritual-to partici-

ate in those joys the soul of man must attuned to the spiritual harmony at pervades those heavenly mansions There is a natural life and there is a spiritual life. The natural life is that to which all men are born who are liv-ing in the world. The spiritual life is

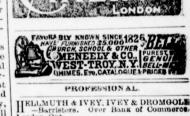
something higher, purer, better, that has to be superadded to the natural, and this is done by the Holy Spirit of God imparting grace and strength to lead the spiritual life. The principle --the germ of the spiritual life--is im--the germ of the spiritual file is in planted by baptism. But that germ has to be cultivated — assiduously developed—or the natural life which tends to degeneracy will get the upper hand and we shall become mere naturals without any high or holy aspirations or, if such aspirations are sometime experienced, they are overpowered and obscured by the predominant influence of the mere natural life and they bring At length, the king roused himself, no really valuable fruit to perfection. This is a very serious consideration,

gentueil. for it is a sad fact that so many baptized





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pose it is evident that his reading must be something beside the news-papers and the light literature of the

day. His Sunday reading especially should be something besides those enorshould be sometime desides desides and moust heroroughly worldly Sunday papers. If the taste for religious reading be wanting, that taste must be cultivated. In God's providence reading very often may be useful to confirm our faith as well as to develop a devotional spirit, be modify must be undertaken and this reading must be undertaken with the same spirit of determination which animates, oftentimes, persons, for instance, who have really no taste or talent for music, and leads them to per-

evere till they have become quite proficient in the art. We need hardly add, for the millions who can not read, as well as for those who can, that the soul of the spiritual life is prayer-earnest, faithful, per inte is prayer—earnest, lattinut, per-severing prayer to God, in the first place, for the aid of His grace, and then to the Blessed Virgin Mary, Mother of Perseverance, who will plead for us with her divine Son and obtain for us those special graces with-out which all our efforts will be in vain. -Sacred Heart Review.

It is not allowed to everybody to speak to the king, yet every day I can speak familiarly with God.-M. Dar-

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er Cartherine CROWLEY. interesting and romantic novel atholic in tone-following closely and biographical records of the of Canadian history, with as gallant Steur Cadillao and his Detroit. Beautifully fillutrance a Land. Price \$1.50.

flood of learned literature on the money question whose only purpose is to eatch the votes of the unlearned. Who writes these pamphlets on the questions of finance? We strongly suspect that it is the work of some college-bred fellow. The practical politician hasn't got the brains required for the task. No wonbrains required for the task. No won-der, then, that the "self-made fellow sits in his private office a few hours a

business college convert the student into a financier. The science of political economy is mastered only after years of arduous study and application. The mastery of any science is the result of years of mental toil.

of years of mental toll. There are indeed men learned in books who have never accumulated wealth, but the greatest achievements in whatever department of human endeavor can be

department of human endeavor can be traced to the educated man, the stu-dent, the scholar. Professor Agassiz was once requested to give a course of lectures and he was offered \$1,000 for every lecture he would deliver, but he refused on the ground that he had no time to make money.

time to make money. The great painters, musicians, poets, scientists, literary and statesmen of the world as a rule die poor if not insolvent, but they leave behind them a legacy richer than gold. One thing is certain —they never sat around in their " pri-vate office a few hours a day:" their achievements were the result of ardu-ous, unremitting toil. But their lives were not spent in vain. They have left time to make money.

were not spent in vain. They have left their "footprints on the sands of time." -Men and women.

"Knoweth thou the contents of thi

"Seek me to-morrow at this time," he said, " and thou shalt have my answer to the letter of thy king." As soon as Naaman had departed Jehoram summoned the counselors and wise men of his biggion and thus adwise men of his kingdom and thus adsed them : dres

Benhadad, king of Syria, seeketh quarrel with me. He maketh a request which he knoweth it be impossible for me to grant. I fear that he doth this me to grant. I fear that he doth this for the purpose of provoking war as his father, Benhadad I., before him, did with my father, Ahab." "My lord, what meaneth thou?"

anxiously inquired one of the wise men

of the kingdom. "The king hath sent to me Naaman the great Syrian general, with a letter which I will read to thee," replied the king. " ' Now when this letter is come king. " Now when this fetch is come unto thee, behold I send herewith Naaman, my servant, that thou mayest cure him of his leprosy.' Seeth thou how he seeketh a quarrel with me?" cried the king, as he rent his garments. "Am I God to kill and give life that

Benhadad sendeth to me a man to be

cured of his leprosy?" The wise men and the counselors of the kingdom looked silently and apprehensively into one another's faces, for they knew not what to say to the king.

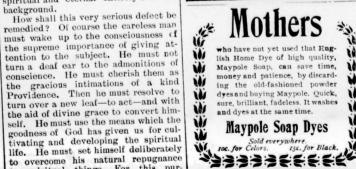
king. "It doth appear that Benhadad mocks me," said the king, "for well he knoweth that no man hath the power to heal the leper." He must cherist them as the gracious intimations of a kind Providence. Then he must resolve to turn over a new leaf—to act—and with the aid of divine grace to convert him-the aid of d

the aid of divine grace to convert much heal the leper." "My lord, what answer hast thou given to Naaman who brought to thee the king's letter ?" asked one of the vise men. the aid of divine grace to convert much solf. He must use the means which the goodness of God has given us for cul-tivating and developing the spiritual life. He must set himself deliberately near a spiritual

wise men. "I have given him as yet no answer," replied Jehoram. "I did send him life. He must set himself deliberately to overcome his natural repugnance to spiritual things. For this pur-

Catholics fail to cultivate their spirit-ual nature, and live on from year to letter?" "Yes, my lord," replied Naaman. "I must have time to consider this request of Benhadad," continued the king. Naaman's face paled. He had no. anticipated any hesitation on the part of Jehoram to grant the wish of Benhadad, knowing how unwise it would be tor political reasons for Jehoram thus to act. If the king of Israel noted Naaman's disturbance he gave no sign of it. "Seek me to-morrow at this time," ual nature, and live on from year to year, without realizing in their lives the high and holy vocation to which they are called. Many of these men are leading professional and business men, of high charater, as the world goes, and considerable influence in srepresentative Catholics. But un-fortunately, they lack one thing—they not truly devout, but too often come tar short of the high, unworldly aspirunot truly devout, but too often come far short of the high, unworldly aspir-tions, the charity and unselfish devotion to the interests of others, especially to everything, pertaining to the prosperity of the Church and the quiet, unostenta-tious, edifying deportment which char-acterize the true Christian. Why is this? Well, in the first place the atmosphere which surrounds

place the atmosphere which surrounds us all is so thoroughly worldly, so selfish, so grasping, so devoted to mere mater-ial good and so negligent of the spirit-ual that it is almost impossible to resist its depressing influence. The con-sequence is, if we examine our hearts, that they are more taken up with the things of this world than with those of things of this world to come. What shall we eat? What shall we drink? Wherewith shall we be clothed? How shall we increase our store. How shall we gain entrance to the good society which What shall we eat? drink? Wherewith we so much covet? These are the questions which absorb our time and attention and throw the claims of the spiritual and eternal entirely into the







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