### APRIL 25, 1903

CHATS WITH YOUNG MEN.

Upward. The heights supreme I may not gain, But if I do not leave the plain The hills my view shall bound, Better that I should fail haif-way Than ever be content to stay Upon the level ground.

For even half-way up the view

Commande a region that is new-Which I could never know ; New stars are added to the night. And sooner breaks the morning light Than in the vale below.

And as I atruggle up the height. My eyes, fixed on the summit bright, See not the stony way. Tho' weary, yet within my soul. I know that I shall reach the goal--The heights of endless day.

-THOMAS O. CLARKE Go forth this day with the smallest expectation but with the largest pa-tience; with a keen relish for and ap-preciation of everything beautiful, great and good, but with a temper so genial that the friction of the world

shall not bear upon your sensibilities.

He Always Looks Happy.

"The greatest evils," says Jeremy avlor, "are from within us; and from

ourselves also we must look for our greatest good." We are generally un-

conscious that we are creating an at-

mosphere that affects more than any nosphere that anects more than any other thing our material prospects as well as our happiness. Joe Arnold felt very much surprised and bitterly dis-oprointed when Hamm Jord

appointed when Harry Jones was chosen

appointed when harry branch of a manu-as foreman of a new branch of a manu-facturing firm for which they both worked. At first sight it certainly

eemed as if an injustice had been done. oe had been with the firm longer than

Harry, and his work had given equal

Harry, and his work had get a satisfaction. Why, then, had he been satisfaction. Why, then, had he been passed over? A few words with the passed over? A few words with the mestion. "I

employer answered the question. "I am sorry for Joe," he said, "and would like to have pushed him forward.

I know he is faithful and conscientious, and that he can always be relied upon

to do his very best; but he wears such a long face and worries so about every trifle that he creates an unpleasant at-

mosphere. Judging others by myself, nothing, I believe, attracts people more than a cheerful face and a general

more than a cheerin have and a genomi-air of happiness. Now, this is Harry's advantage over Joe—he always looks happy, and, as the business of the fore-man of the new department will be man of the new department will be

man who will make a favorable impres-sion at the outset."—Success.

Don't Tell Your Troubles to Everybody

It is well sometimes to let your troubles be your secrets. The man who deals tales of woe out to his friends

will soon find himself without friends

to whom he may dedicted. In the long run it seldom pays to re-lieve yourself of burdens by adding to the weight carried by others. The world is willing to laugh with you, but it seldom wishes to be asked to cry with

ou, and there are none who can make

themselves so unpopular as those who

we that is told each chance acquaint-ance. If the little knotty problems of

life come to you, remember they come to others also, and do not ask another to unravel a double portion of the

snarls. If things do not go just as you would like them, remember that others

are afflicted in the same way and be just a little more ready to help yourself than you are to ask another to help

Did you ever notice that the person

who is given to trouble-telling is more than likely to be a bearer of gossip? The two fit together like two halves to

a whole, and the gossip-bearer has ever a new trouble to tell.

Only Executed Intentions Coupt.

The paving of the road to a very un-

comfortable place is said to be com-posed of good intentions. Nowhere else has this material been tried for

paving, though it is plentiful enough to

use for almost any purpose. We all know people whose houses burn when they are "just going to" insure; who lose a cow or a horse when they are "just going to" mend the fence or "just going to" instrance.

go about with a long face and a tale of

om he may deal them.

worked

-THOMAS O. CLARKE

cumstances to do all in his power to

ic Columbian, Columbus, Ohio.

we now pass to a consideration

either.

We all

OUR RELIGION.

nge which takes place in the bread

ency? As they so readily give assent to these natural mysteries, does it not seem strange that they should reject ways a greater of all myster-

GOING TO CANOSSA.

Rev.

James M Hayes S. J., in A Little Catholic Honeycomb,

of the

ssist and to comfort him.

strong.

IL 25, 1903.

merican

TERAGES



m r health that Wheat Marrow ws itself quickly lexion. Wheat You can almost

or the well and Marrow m

ndo a man,

## y of insurance in the AMERICAN

olish act, but, on the have any person der support it would be e. Should you live, an endowment, while ur fortune, it would to attain the glorious ; independent.

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# Yourself.

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## THE CATHOLIC PECORD.

OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL.

> BY EMMA HOWARD WIGHT. CHAPTER V.

assist and to comfort him. "And with what measure ye mete it shall be measured to you again." A good Catholic cannot do his full duty to his neighbor or to his Church unless a cation, and calculate avant him he actively and zealously exerts him At the appointed time, upon the day following, Naaman again presented himself before Jehoram, king of Israel. self to secure the administration of good civil government, such a govern-as will guarantee and maintain safety himself before Jenoram, king of Jenoram The latter had assembled about him his courtiers, counselors and wise men. He appeared no longer troubled nor disturbed. He looked with serene eyes as will guarantee and maintain safety to life and property, and absolute free-dom to the exercise of religion—a gov-ernment which will insure security to the development of industry and the consequent accumulation of wealth— justice in the adjustment of those dif-ferences which weat anise and write how upon Naaman, into which, however, there flashed a look of loathing as he remembered that the man before him ferences which must arise and exist be-tween men in the perennial pursuit of

was a leper. The courtiers, counselors and wise fortune or of fame—protection to the poor and weak against the oppressions and encroachments of the rich and the men of the Kingdom also looked with aversion upon Naaman, notwithstanding the nobility of his form, his handsome, proud face and the magnificence of his The temporal welfare and progress of the Church largely depended upon the honest administration of that system of civil government whose foundations rest upon the cardinal twin principles of liberty and of tanth and where raiment, for in Israel the leper is an object of intense aversion, and, had Naaman been an Israelite, he would have been banished in spite of his rank, wealth and the services he had ren-

rest upon the cardinal twin principles of liberty and of truth, and whose powers are so organized as to procure, without tyranny to any, but with just-ice to all, the greatest good to the greatest number. If the people pros-port the church wast and will preserve dered to his country. The king of Israel and those of his court were deeply incensed that Ben-hadad, king of Syria, had sent into their midst, to the person of the king himself, a man afflicted with leprosy. Naaman stood, with folded arms and grave free merities for the the store and greatest humber. If the people pros-per, the Church must and will prosper. Just as a mother of human mold and with human impulses glories in the hap-piness of her children, and is happy begrave face, waiting for the king to

piness of her children, and is happy be-cause they are happy, so does the Church glory in the prosperity of the people and prosper with them. But when the people are torn by civil strife or dissension, or when the blight of bad government is steadily sapping the en-cording of their industry, paralyzing the speak. For some moments Jehoram was For some moments Jehoram was silent, pondering the wisest and most judicious manner of making known to Naaman his wish regarding him. The king was was perfectly sure that Elisha would extricate him from his difficulty, for had not the number back his compared government is steadily sapping the en-ergies of their industry, paralyzing the impulses of their enterprise, and de-spoiling the accumulations of their thrift, the Church cannot be indifferent for the distresses of her people neces-sarily distress her, and in measure as their harmings and measure as say, 'Why has thou rent the gar-ments?' which meant literally, 'Why art thou troubled and of so little art thou troubled and of faith ?

faith ?' But the king, laboring under an erroneous idea as to Benhadad's motive in sending Naaman to him, wished so to act as to leave Benhadad no pretext for making war upon him. Benhadad their happiness and prosperity are arrested and impaired, so will her temporal welfare be retarded and suf-Every good Catholic should be a good citizen from the very fact that he is a good Catholic, and the better the Catholic, the better the citizen. And by good citizen I mean a man who, in-spired by no other motive than a con-scientious desire to do his duty, as-sumes cornectly and discharge faither of the king. Go then to the hadad Every good Catholic should be a " Naaman of Syria," said Jenoram, "I did promise thee an answer to the letter of thy king. Go thou to the house in Samaria of the prophet, Elisha, and say unto him, 'I am Naaman of Syria, a leper, who hast come to thee to be made whole.' Then will Elisha heal thee of the lancas." mappy, and, as the business of the fore sumes about the day, as man of the new department will be sumes earnestly and discharges faith-largely with the public, he must be a fully those duties of critzensing upon whose honest discharge the integrity and efficiency of government depend.— Hon. James Charles Janveer in Catho-

be made whole." Then will Elisha heal thee of thy leprosy." " My lord, I know not where dwelleth this Elisha," said Naaman. "I will send a servant to guide thee," said the king. So Naaman entered his chariot, and with sul his statume started for the Having enunciated the doctrine of the Holy Eucharist and briefly ad-vanced the arguments in its support,

with all his retinue, started for the home of the prophet. The king's servant led the way on foot. The magnificent caravan passed through the streets of Samaria, wound among the hills and stopped before a small and

change which takes place in the oreal and while. This, perhaps, is the point where so many of our separated breth-ren find their greatest difficulty. Yet reduced to a general statement, their objections are based on the fact that hills and stopped before a small this lowly dwelling. Litting himself from among his silken cushions, Naaman called impatiently to one of his servants : they do not believe that which they do

not see or which they do not under-"Why hast the caravan come thus to

a halt "At the command of the king's ser-

stand. In this, however, they contradict themselves. Even in the natural order there are many things which they neither see nor understand but in all they have implicit belief. To deny them would iconardize their reputation vant, my lord," was the reply. "Send to me the king's servant,"

"Send to me the king's servant," cried Naaman, angrily. In a few moments the servant of the king stood beside the chariot. "Why hast thou thus stopped the caravan of Naaman??" asked the Syrian ackiema angrily. them would jeopardize their reputation for sanity. Have they ever seen the refreshing breeze of summer or the vicious winds that blow destruction ? But they do not deny the existence of

nobleman, angrily. "My lord, I am but fulfilling the Again, from the tiny seed they know orders of the king, my master," was the

Again, from the tiny seed they know the great trees have grown, yet they do not see them grow. Winter brings decay to the fields and Spring a fresh life. Do they understand it? When far away a picture of home brings to mind a thousand thoughts. Do they understand the operation? Can they explain how this material representa-tion produces such an effect upon the "Thou speaketh falsely," cried Naaman, with increasing anger. "Thy master didst command thee to conduct me to the house of Elisha, the prophet.

" My lord, I have obeyed the order of my master," said the servant. "This is the house of Elisha, the of explain now this material representa-tion produces such an effect upon the mind which is spiritual? No, but they

prophet. Tis impossible !" cried Naaman, believe it. They cannot tell you what electricity, is, but they believe in it. They believe that the earth and all other what are all of the states of the states of the states are believed by the states of the st This impossible : cried Naaman, incredulously. "A great man like Elisha must surely dwell in a palace. This is the abode of a man, humble, obscure ; Elisha is rich and famous."

The king's servant regarded Naaman

but a common outcast leper ?" cried Naaman. "I did think that he would have come out to see me, and, touching with his hand the place of the leprosy, would have invoked the name of your should have invoked the name of Jebovah, his God, and healed me. Go wash seven times in the Jordan? What marvelous power doth the Jordan possess? But enough of this folly. Thy master doth but speak in jest. Go say to him that Naaman of Syria came not to be mocked, but to be cured of his because and that he beingerth with him a great treasure with which to reward Elisha." leprosy, and that he bringeth with him

" My lord, it would avail naught "My lord, it would avail haught for me to carry thy message to my master," said the servant. "Elisha hath spoken," and, turning, he passed quietly among the servants of Naaman and entered the lowly dwelling of his master. Naaman sat for some moments in

Naaman sat for some moments in silence. The servant of the king looked up at him eagerly and seemed about to speak, but awed, perhaps, by the Syrian's white face and sombre eyes, remained silent. At length, Naaman roused himself, sprang to his feet, and drawing his splendid form to its full height, cried in a load voice

in a loud voice Back to Damascus ! Naaman hath bat come upon a fool's errand." Then turning upon the servant of the king, he cried, in tones of great anger, "Go to thy master, Jehoram, king of Israel, and say to him that Benhadad, king of all Syria, will know how to avenge the insult that hath been

avenge the insult that hath been offered to Naaman." "But, my lord, the king, my master, didst intend thee no insult," protested the servant. "The ways of Elisha are not like unto the ways of other men."

men." "Stop not to parley with me !" cried Naaman, furiously. "Be gone ere I Naaman, furiously. "Be gone bid my servants drive thee hence.

bid my servants drive thee nence." The servant of the king bowed his head and passed swiftly away. "Now, onward to Damascus," said Naaman, throwing himself wearily back upon the cushions. At that moment, however, one of

Naaman's servants, a white-haired old man, approached the chariot and said "Wilt my lord hear patiently old

Masrekah whose hair has grown gray in his service and who didst serve his father before him ?" Speak, my good Masrekah," an-

wered Naaman. My lord, thou art a mighty man of

valor and know not the meaning of fear," continued Masrekah. " If the prophet, Elisha, bade thee do some act difficult of achievement, thou wouldst have listened and obeyed ?"

Ay, most willingly," replied Naa-

rekah. " My lord, I do not believe that Elisha doth intend thee mockery and in-sult. Didst thou not take heed of the words of the king's servant, ' The ways of Elisha are not like unto the ways of other men ?' Thou, my lord, didst ex-pect to find him in a palace, but instead he dwelleth as do the poor and lowly.

to go to bathe seven times in the solution and thou shalt be clean. My lord, despise not the bidding of Elisha." "Thou speaketh with the wisdom of years, my good Masrekeh," answered Naaman. "Naaman will give heed to Naaman. "Naaman will give heed to thy words. I go to bathe seven times in the Jordan.

TO BE CONTINUED.

The feast of Saint Monica, the patthe nodel Christian wives and mothers, the model Christian gentleweman, very appropriately occurs in the month de-dicated especially to the Blessed Mother

Mother. St. Augustine, in ins the and in his writings, has ever been one of the greatest forces in Christian history. His power is justly estimated, but who can measure the influence exerted over him by his mother or the perpetuity of that medoafally tonacions influence in him by his mother or the perpetuity of that wonderfully tenacious influence in every Christian household where the name of "the greatest of the great Fathers of the Church" is not merely a name in the calendar, where the name of his mother, the sainted Mon-ica, is a name to be venerated for un-swerving faith and undaunted persever-ance 2" A Catholic woman is advised by a well-meaning friend to leave her hus well-meaning friend to leave her hus-band or her son to his unworthy life. "There is no need to martyr yourself, and, besides, your trouble will avail you nothing. You have had too much patience with him; he is incorrigibly bad." But the Christian woman answers : "I have not yet gained the persever-ance of Saint Monica. Did she not ance of Saint Monica. Did she how wait until the very last year of her life for the reformation of her Augustine ? Was ever patience more gloriously re-warded ?'' And, helped by the ex-warded plot of historic mother the ample of the grand historic mother, the ample of the grand historic mother, the woman goes on bravely bearing her cross, on her lips a constant prayer, in her heart the hope of Monica. Like St. Francis and St. Patrick, Saint Monica and her son have been subjects of panegyric by many non-Catholic writers. Of the mother of St. Catholic writers. Of the mo Augustine Dr. Tulloch says : Monica was not only a Christian, but a woman of the most elevated, tender and devoted piety, whose patient prayerful-ness for both her husband and her son (crowned at length with success in both cases) and whose affectionate and beau-tiful enthusiasm have passed into a touching type of womanly saintline for all ages.

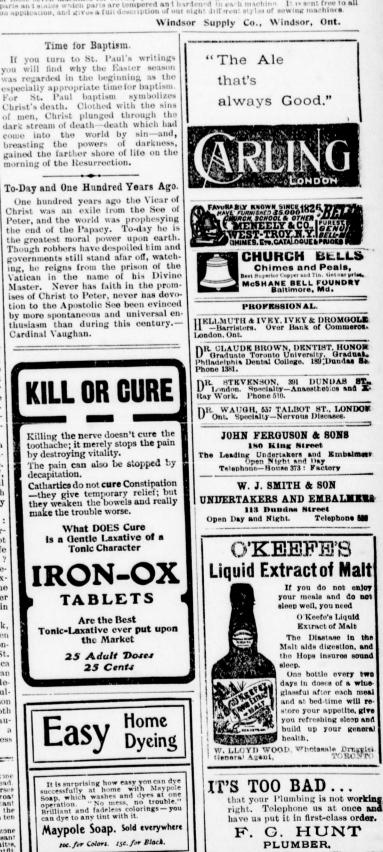


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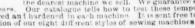
morning of the Resurrection.



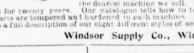
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"Then, my master, do not despise this thing that Elisha bid thee do be-cause it is a simple thing," said Mas-rekah. "My lord, I do not believe that Elisha dath intond thea members and in

Thou didst think that he would head thee with ostentations and impressive ceremonial, but he sendeth thee word to go to bathe seven times in the Jordan

ST. MONICA.

May 4.

St. Augustine, in his life and in his

., Windsor, Ont.



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THE STLES AND GOSPELS PULPIT USE

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, post paid, \$I. RECORD OFFICE close the gate; who are "just going to " buy stock, when it goes up like a rocket; who are "just going to " buy stock is the gate is upported, but that does not seem posa note, when it goes to protest ; who are "just going to " help a neighbor, when he dies ; who are " just going to" send some flowers to a sick friend, when it proves too late : in fact, they t going to " do things all their lives, but never get them started. consent.

lives, but never get them started. "To be always intending to live a new life, but never to find time to set about it," says Tillotson, " is as if a man should put off eating and drinking until he is starved to death.'

Under every clock in a factory at Cleveland, Ohio, is the motto, "Do it now!" Such a motto, lived up to by everyone, would spare the world much It would add thousands of good deeds to daily happenings, save, many firms from bankruptcy through bad debts, paint hundreds of pictures only dreamed of, write books without number, and straighten out half the tangles of our complicated social life. The habit of putting off disagreeable duties is responsible for much needless auties is responsible for index anhappiness, for these bugbears weigh on the mind and prevent the satisfied content that comes from duty well performed. Most tasks promptly under taken prove less difficult than we anti-cipated, and the joy of accomplishment often compensates for any hardship ex-

perienced. Don't get to be known for unfulfilled good intentions. Good intentions car-ried out become the good deeds that make men useful, loved, and famous. Doing things, rather than just plan-ning them, makes all the difference between success and failure .- Success. The Layman's Duties and Responsibilities.

It is the fundamental and bounden duty of every Catholic who endeavors to be such in something more than the more name, to assume with unhesitating earnestness and perform with un-Church and to his neighbor. And these cannot be separated, for by divine injunction they have been eter-nally joined, and in consequence no man can be a good Catholic who does not love his neighbor, and who is not ready at all times and under all cirostentatious but unwavering fidelity the obligations he owes both to his

wonderingly.

tion. And yet what are all these but mys-" Pardon me, my lord, but thou dost know little regarding the prophet Elisha," he said. "'Tis true that his teries of the natural order? The numan mind cannot comprehend them. Elisha, he said. I is true that his fame hath gone forth over the land, but Elisha hath not riches; he is a man, poor and humble; he dwelleth not in a They are natural mysteries to which our separated brethren give implicit consent. Yet when we come to speak palace, this is his home.' to them of mysteries in the matters of

Naaman, perplexed and wondering, waved the servant of the king impatientto them of mysteries in the matters of religion they call it nonsense. They will not believe because they say they they do not understand. Where is their faith? Where is their consistly aside and summoning one of his own ervants, said to him : "Go thou into the house of Elisha

and say to him that Naaman, general in the Syrian Army, high in favor with Benhadad, king of Syria, doth desire speech with him."

that grander and greater of all myster-ies in the other order, God's declara-The servant passed into the house of tion of His Real Presence under the appearance of bread and wine in the Holy Eucharist.—Church Progress. Elisha. In a short while he came forth alone.

" Is not the prophet, Elisha, within?"

asked Naaman, impatiently. "Yes, my lord," was the answer, "but I saw him not. The servant of Elisha did carry the message to his

Canossa apart from its associations master." " And what answer sendeth Elisha?" has comparatively few attractions for the tourist. A small stronghold town

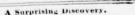
"And Windt answh experness. "Elisha desireth to know, my lord, what is thy will with him," replied the

servant. Naaman's brow darkened with dis-

the tourist. A small stronghold town in Central Italy, it was the temporary residence of Pope Gregory VII. in 1077. At this period Europe, united in the same faith, formed a vast republic of confederate states under the general direction of the Holy See. During this year 1077 the Tyrant Emperor, Henry IV. of Germany, being under Papal ex communication for his many public crimes and terrified at the revolt of his subjects. made pilgrimage to Canossa pleasure. " Is it thus that the great and rich Naaman of Syria is received by the poor and humble Elisha ?" he cried. Then, nembering the errand upon which he had come, he controlled his indignation, thinking, "I must humor this man if I would have my will of him : Go thou subjects, made pilgrimage to Canossa to acknowledge his faults before the common Father of Christendom and would have my will of him : Go thou again into the house of Elisha," he said, " and bid the servant say to his master, that Naaman of Syria hath journeyed from Damascus that Elisha

common Father of Christendom and solemnly promise amendment. To this pilgrimage of Henry's can be traced the origin of the since familiar phrase, "Going to Canossa." No doubt it was this same pilgrimage that was in the mind of Prince Bismarek in 1872, when, during one of the anti-Catholic de-bates of that year in the Prussian Leg-islature, smarting under the conseition nay heal him of his leprosy." The servant turned away and passed into the house. In a few minutes he re-turned with the servant of Elisha who,

approaching Naaman, said : "My master, Elisha sayeth unto Naaman of Syria, 'Go thou and bathe seven times in the Jordan and thy flesh shalt recover health and thou shalt be ciean.''' " Dost thy master mean to mock me that he treateth me as though I were "Co., Kingston, Ont."



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