Ability Kept Chained Up. It is a terrible thing to go through life with chained ability, conscious of powers that can not be used to advan-

make the most of ourselves, we must cut off whatever drains vitality—
physical or moral—and step all the
waste of life. We must cut off every waste of life. We must cut off every thing which causes friction, or which tends to make our efforts weaker or to lower the ideal and drag down the life standards, everything which tends to kill the ambition or to make us satisfied with mediocrity.

Multitudes of people, enslaved by bad physical habits, are unable to get their best selves into their work. They are kept back by a leakage of energy and vital force, through bad habits and dissipation.

Some are hindered by little peculiarities of disposition, by stubbornness, sloveniness, meanness, revengeful ess, jealousy or envy. These are all handi

Many people go through life galled by their chains, without making any serious, continuous effort to emancipate themselves. Like the elephants, or other wild animals chained in the men other wild animals chained in the men ageries, at first they rebel at their loss of freedom and try hard to break away; but gradually they become accustomed to slavery, and take it for granted that it is a necessary part of their existence.

Then, again, there are entanglements are at the progress and nullify

which retard the progress and nullify the efforts of many business men, such as debt, bad partners, or unfortunate social alliances. Comparatively few men belong to themselves or are really free. They go the way they are pushed. They spend a large part of their energy for that which does not really count in the main issue of life really count in the main issue of life; spend their lives paying for "a dead horse," clearing up old debts that came from bad judgment, blunders, or foolish indorsements. Instead of making speed. and gaining on life's road, they are always trying to make up lost time. They are always in the rear—never in the paymand of their corschilities. the vanguard of their possibilities

An ambitious you g man, anxious to do what is right and eager to make a place for himself in the world, entangles himself in complications that th wart his iffe purpose and cripple all his efforts; so that, no matter how hard he struggles, he is never able to get beyond mediocrity. Hopelessly in debt, with a family to support, there is no possibility of his taking advantage of the grand opportunities all about him if he were only free, if he had not risked ne were only free, if he had not risked his little savings and tied up his future earnings for many years. His great ambition only mocks him, for he can not satisfy it. He is tied hand and that him a cared caple, no matter not; like a caged eagle, no matter how high he might soar into the ether, he must stop when he strikes the bars.

The man who trusts everybody is The man who trusts everybody is constantly orippling himself by entangling alliances. He indorses notes, loans money, helps everybody out, and saually gets left, he ties up his productive ability and hampers his work by having to pay for his poor judgment or lack of business sense. A most estimable man of my sacraintance was or lack of business sense. A most estimable man of my acquaintance was ruined financially by indorsements and loans, which would have been absolutely foolish even for a boy fifteen years old. For many years it took every dollar he could spare from the absolute necessi-

ties of his family to pay up.
Our judgment was intended to preside over all our mental faculties, to keep us from doing foolish things and enable us to do the wise thing. That man wins, who keeps a level head, and uses sound judgment in every transac-

Do not get involved, whatever you do. Make this a life rule: to keep yourself clean and clear, with every thing snugged up. Before you go into anything of importance think it through to the end; make sure that you know where you are coming out. Do not risk a competence, or risk your home and your little savings, in the hope of your lit and your little savings, in onthing. Do not be carried away by the reports of those who happen to make a great deal for a little in some venture. Where one makes, a hundred lose.

The Delusion of Taking a "Flyer." Tens of thousands of our business men are crippled for years paying up old notes or debts, which often represent nothing but foolish investment, or something which they went into without thought, expecting to make a little money on the side. There is no greater delusion in the world than that of putting out a little "fyer," here and there, thinking that you will make a few hundreds or a few thousands outside of your specialty. Tens of thousands of our business men

side of your specialty. If you can not make money in the thing which you have chosen for a life work, and in which you have become an expert; if you can not get rich in the thing which you are watching every day of your life and while looking after every datail how can you expect that day of your life and while looking after every detail, how can you expect that somebody else is going to take your money and give you a tremendous re-turn for it, where it will not get your

personal supervision?

I know a lawyer in New York, now a I know a lawyer in New York, now a millionaire—who worked most of his way through college, and who came here an utter stranger, taking a little desk room in a broker's office near Wall street—who, at the outset, made it a cast-iron rule that he would always keep himself free from debt and entaugling alliances. By the inflexible rule, he often lost splendid opportunities which would have brought him excellent returns, but he bas never tied ties which would have brought him excellent returns, but he has never tied
himself up in any transaction. The
result is that he has not worried himself to death; but has ke, t his strength,
and nearly every enterprise he has
gone into has been very successful, be
cause he has not touched anything unless he could see through to the end cause he has not touched anything unless he could see through to the end and knew how be would come out—tak ing into consideration possible shrinkage, accident and loss. Nor has he touched anything, until he could see capital or credit enough to insure its success, before he started. In this way, although he has never made any very brilliant strides or "lucky hits," and has not gone up by leaps and bounds, he has never had to undo what the boy is in trouble or disgrace the throws a strong side light on the petty vindicativeness with which the enemies of the Church in France are waging war upon the Catholic religion. The brave mother of little Jane has shown a spirit which if manifested by all French mothers would soon bring up with a round turn the anti Christian persecutors who are trying to de-Christianize their country.

he has done, and has always kept in a sure position. He has gained the conhe has done, and has always kept in a sure position. He has gained the confidence not only of men in his profession, but also of capitalists, men of wealth, who have entrusted large sums to him because he has always kept a level head, and kept free from entanglements. People know that their business and their capital will be safe in his hands. Through steady growth and persistent pushing of practical certainties, he has not only become a millionaire, but a broad, progressive, comlionaire, but a broad, progressive, com-

prehensive man of affairs.

Develop your judgment early; fully exercise your caution until it becomes reliable. Your judgment is your best

reliable. Your judgment is your best friend; common sense your great lifpartner, given you to guide you and to protect your interests.

If you depend upon these three great friends, sound judgment, caution and common sense, you will not be flung about in a lifetime of misery, getting only a precarious living.—O. S. M., in Success.

OUR BOYS AND GIRLS. Advice to Girls.

Girls should be trained to do domes-tic work. No matter what qualifications a girl may possess educationally, it she is unable to take up household duties her school or college training will become a failure, and lite a burden, should she enter into matrimony. For tune is a fickle goddess. The wealth which a family may possess to-day may be swept away to morrow. Mothers are in duty bound to teach their daughters what will fit them in domestic affairs to make their own life and that of thers to make their own life said that of others happy. When a girl who has been reared with tenderness and a freedom from work loses paren's and home, she is compelled if sufficient means for the support of life is not bemeans for the support of life is not be queathed her, to go out into the world and compete with trained people for a living. It is pitiable to see a young girl who has even reared in luxury and ease driven out into the world with nothing but a graduate's diploma to offer to critical taskmasters that she might obtain employment. Or domestic life and the care of a household she tic life and the care of a household she knows nothing. Ignorant of every thing that gives to the well trained girl opportunities, the pampered child of overlond and foolish parents is but feted about the worldly sea like a vessel

without a compass or rudder.
"What to her, then," says an ex "What to her, then," says an exchange, "are the rudiments of ologies and trumpery and half learned accomplishments? What to her, then, are calisthenics and french? What to her the rules or prosody and the data of physiology? What to her, then, is the parental care that tried to make of her a parlor doll, but that took no thought to fit her for the realities of life and to fit her for the realities of life and the duty of complying with the ordin ance of God to earn her bread by the sweat of her brow?"

The girls of Germany, no matter what wealth their parents may possess, are taught to cook, knit, sew and per form domestic work. The German em form domestic work. The definant approach of the kitchen of her palace daily, where she assists in cooking the emperor's meals. Every one of her daughters, when they arrive at sufficient age to be taught housekeeping will be instructed in ways to be a propertied housekeepers. The to become practical housekeepers. The emperor takes care that his sons will be taught a trade, which they will know thoroughly, should the dynasty of his race be at any time overthrown by the will of the people.

The girl, no matter what her pros-

The girl, no matter what her pros-pects, who neglects to gain a knowl-edge of housekeeping is blighting her own life and putting herself at a dis-advantage, if she has a dozen domestics at command to do her bidding. Don't be ashamed to put on an apron, girls; can read Latin and Greek and possess a college diploma. The girl who can run a twenty mile spin on a bicycle and is too tired to "help mother" at home will never do much to make a husband's home a sanctum of domestic bliss. To work is not degrading. Labor is en to go down in the kitchen and help work is not degrading. Labor is en nobling. From toil many have sprung into afficence and wealth. God or dained the human race to labor. Idle ness is the agent of sin; luxury and ase a curse to many. -- Montana Cath-

If I Were You, My Boy, I would learn to be polite to every

ahead of me in my studies.

I would never make fun of children who are not well dressed.

I wouldn't go in company of bad boys who use bad language. I wouldn't get sulky and pout when-

I wouldn't get sniky and power whenever I could not have my own way.

I would see if I could get people to like me by being civil to everybody.

I would keep my hates and face clean and hair brushed, without being

I would try to see the little things
that I could do to help my mother, and

do them without being asked.

I wouldn't conclude that I knew more than my father, before I had been more than sixty miles away from home.—

Catholic Sun. Don't contradict.

Don't be inquisitive.

Don't ask questions that are unpleas-Don't run down things you do not happen to cossess.

Don't believe all the evil you hear.

Don't, above all things, repeat a tithe of what you hear.

Don't be rude to those less fortunate.

ly situated than you self.

Don't go around grampy. Learn to laugh. Laughter is a good tonic.

Don't tell all about your achee and pains. Don't make other people suffer because you do.

Just be a gentleman, considerate

dog will cling as close to him as in the palmy hours of good fortune, and none will mourn his absence more fathfully nor rejoice more sincerely over his

one coming
One of the traits of the world's great
set men was the affection for their dogs.
Sir Walter Scott mourned the death of his favorite dog as though it had peen a human friend.
During Sir Edward Landseer's last

During Sir Edward Landseer's last illness his dog remained almost con-stantly with him, lying for hours at his master's feet. At one time in the presence of a visitor Sir Edward embraced him, exclaiming: "No one can love me as thou dost."

Lord Byron and Matthew Arnold wrote poems in memory of their dogs, and one of our popular writers recent ly said that he thanked God there was one thing lett in the world that could got be bought wi h money, and that was the wag of a dog's tail.

THE OLD CHURCH.

Ave Maria.

Good old Dr Jonnson well deserves to be called the precursor of the Ox-tord Movement. More than Selden or ord Movement. More than settled on the Sir Walter Scott, he dissipated anti-Catrolic prejudices and prepared the minds of his countrymen for the reception of Catholic ideas. Many passages might be quoted from his now forgotten sermons ("Sermons of a Layman") to show his sympathy with the ancient Church; and, being widely read, these sermons must have carried seeds of truth to many minds, at that time other wise deprived of, or closed against, such impressions. The following is the text of one of these lay sermons: "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way, and walk there in, and ye shall find rest for your souls." (Jeremiah, vi, 16.) We should like to quote at length from the sermon on this text, but a short passage will suffice for the present. Dr. Johnson

In matters of faith and points of doctrine, those at least who lived in the ages nearest to the times of the Apostles undoubtedly deserve to be onsulted. The oral doctrines and oc casional explications of the Apostles would not be immediately forgotten in the charches to which they had preached, and which had attended to them with the diligence and reverence which their mission and character demanded. Their solutions of difficulties and determinations of doubtful questions must have been treasured up in the memory of their audiences, and trans memory of their audiences, and transmitted for some time from father to son. Everything, at least, that was declared by the inspired teachers to be necessary to salvation must have been carefully recorded. . . Thus, by consulting first the Holy Scriptures and next the writers of the primitive. Church, we shall make ourselves acquainted with the will of God; thus shall we discover the good way, and find that rest for our souls which will amply recompense our studies and in-

Our readers have already seen "Dr. Johnson at His Prayers," and doubtless Johnson at his Prayers, and adultions wondered how, without any known instruction, he could have been in so close sympathy with Catholic doctrines and practices. That he apprehended the doctrine of Purgatory, and be lieved in commune between the living and the dead, is proved by the touch ing prayer which he composed one lonely midnight, shortly after the death

of his beloved wife:
"O Lord, Governor of heaven and earth, in Whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by Spirit. Through Jesus Christ our Lord."

On the first anniversary of Tetty's death he writes: "I kept this day with prayers and tears in the morning, and in the evening I prayed for her condition, if it were lawful." God rest the myriad souls of all like Dr. Johnson!

body.
I wouldn't let any other boy get EXPELLED FOR MAKING THE SIGN OF THE CRUSS. AN INSTANCE OF THE KIND OF PERSE

CUTION T, WHICH FRENCH CHILDREN ARE SUBJECTED.

The Ectaire Comtois publishes a let ter of protest addressed by a French mother to an inspector of primary schools at Pontarlier, who had ex cluded her little daughter from school two days because she had made the Sign of the Cross when the school ex rcises began. Here is a translation of the letter :

"Our little Jane, aged seven years, was suspended from school for two days because at the commencement of the school exercises she made the Sign of the Cross. Subsequently you sent me a letter in which you threaten sent me a letter in which you be resulted to exclude her altogether if she persists in making the Sign of the Cross. You quote article 19 of the school laws in defence of this proceeding. Last Sunday the Eclair Comtois proved

Sunday the Eclair Comtois proved clearly that this article does not justify your action. This must be so since you have made no attempt to refute this statement. Now I serve notice on you that little Jane will continue making the Sign of the Cross in school. If you expel her we will refuse to pay our pro rata of the school taxes."

This letter says the Freeman's Jour

This letter says the Freeman's Jour

THE MOTHER OF MUSIC.

"In conversatio, with an American visitor recently, Pius X, declared him self well satisfied with the progress of the rehabilitation of the Gregorian chant in the Roman Catholic churches of this country, says the New York cantly asserted that he was not in favor of the complete excusion of all church music other than the Gregor in; all that he asked was there should be nothing worldly. Doubtless it has been the misforcune of the Pope to hear the intermezzo from 'Cavalleria Rusti-cana' tortured into an 'Ave Maria.

"These utterances in regard to the use of other music than the plain chant ought to serve to clear up a misconcep tion which has been wide spread. That Pius X, would try to throw back the march of musical progress more than three centuries was hardly to be be lieved. The Roman Catholic Church was the mother of modern music. Musical science was first cultivated in Europe by priests seeking to build up a liturgy for their church. It was in a liturgy for their church. It was in evitable that in doing this they should little by little discover the combina-tions of tones lying at the basis of thoms of tones lying at the basis of harmony and counterpoint. It was equally in vitable that having found them they should utilize them. Thus they led the movement away from the plain chant and carried music toward that splendid era in which the works of Palestrina and Oriando Do Lasso were

These compositions remain to this day the models of all composers of liturgical music. They are heard often in the Sistine Chapel, and no man could remain long in the Vatican without coming under their mighty sway. After the introduction of the robusters and the sole voice into the sway. After the introduction of the orchestra and the solo voice into the Roman Mass the descent from the lofty level of Palestrina was gradual but sure. Styles of composition utterly out of keeping with the Church spirit were used, and even where there was a feeling of profound religion there was an absence of the Roman Catholic idea are notably as in the case of Bach's idea, as notably as in the case of Bach's

idea, as notably as in the case of Bach's great B minor Mass.

'Nevertheless, since Palestrina's day many admirable pieces of ecclesiastical music have been composed, and it seemed altogether improbable that the Pope would be willing to part with these and order his Church back to the monotonous proclamations of the plain chant. A part of every service can be effectively delivered in plain song, esuccially since the Solesmes Fathers have restored the correct method of intoning it. But there always should be room for the employment in the service of the Church of the loftiest music that human genius can create. To that the Church is entitled by reason of her position as the mother of modern musical art."



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