DECEMBER 30, 1905.

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CHATS WITH YOUNG MEN. The Joy of Working.

Think not, Sir Man of Leisure as you peop lazily through your heavily-curtained window at the scurrying 7 o'clock crowd on the way to its daily toil, that you have the best of it betoil, that you have the best of it be-cause you can shunggle back beneath your luxurious covering and sleep until Jeems or Meadows brings your morning coffee and the paper and asks you if you prefer the Yellow Dragon or the Green Devil for your forenoon spin. Do not lay the flattering unction to

your scul that yours is the happier lot. Yonder youth with swinging step, with fists dug deep into the pockets of his thread bare coat and a cold lunch his thread bare coat and a coid lunch con wrapped in paper tucked beneath his arm, taste a finer, sweeter joy than all your luxury can bring. His is the pleasure of incentive—the

glory of work. or there is a zest to it all. The quick spring from bed at the alarm clock's summons, the hastily swallowed breakfast, then out into the wine-like air of early morning. To work—vig-orous work of brain or brawn, whether it he present a state way at a deriver direct

orous work of brain or brawn, whether it be pegging away at a desk or direct ing the eternal grind of clanking machinery. It is occupation—accomplishment!

Do not pity these work a day folk. Save your sympathy for the hapless and hopeless idle fellows-the unfortunates or unwillings; alike commiserable.

Joy goes with the working masses. There is joy in the noon-day luncheon, whether in a gilded cale or a cold snack hastily devoured " before the whistle blows."

The evening meal is a feast to the weary man, and his well-earned rest is the greatest joy of all. Hard work is the best of all cures for insomnia. Thank God you can work !

Though your office labor strains your nerves and racks your brain, though the "shops" takes the best of your strength and vitality—be glad to be living, an active part of the working You must earn your amusements be-

You must earn your amusements be-fore you can enjoy them. Ennui has no part in the strenuous life. Be glad, for conscience sake, that you are not one of those most miserable of all men, a tellow without a job-a human machine standing idle, rusting and losing its value from disuse. Thank God you can work ! When sorrow and grief come, when you stripe to forget, to erash out cruel

you strive to forget, to crush out cruel thoughts, thank God that you can absorb yourself in your occupation, plunge deep into the details of your duty.

Thank God that you can work-that you can grasp your pay envelope and say, " This is mine, the rightful pay for say, "This is mine, the rightful pay for the labor of my brain, the just earnings of my strong right arm." Be thankful, Employer as well as

Be thankful, Employer as well as Employe for the joy of working. You know the pleasure of it. Do not deceive yourself by the promise (nine times in ten a pleasant little fiction) that by ard by you will retire, ease up, end your life in idle luxury. Inxury. The business game is not alone for

the pleasure of the spoils, but for the joy of playing it. What the world may call greed and

avarice you know to be the fascination of success-the intoxication of accom plishment; and it will keep you untir-icgly at it—on your mettle in the battle—till the end of life.

For life is work. And work is life.- D. Herbert Moore in Judicious Advertising.

It Pays to do Right. The kingdom of God stands for all that is morally right; honesty, justice, purity, truth, fidelity, honor, and the promise of Christ is that if we make

once.

these virtues our first concern, mater-

RECORD Office

cousness now and then of seeming adrantage. Justice, truth, purity, honor these Justice, truth, purity, honor these are the current coin in the kingdom of God. The man who has these will never lack any good thing. This is the teaching of Christ, the law of God that obtains always and everywhere despite the sneers of unbelief. In-tegrity is sowing the seed, gathering the harvests, building the machinery, running the loom, conducting the busi-ness in the world to day; in a word, answering the question, "What shall we eat, what shall we drink and whereanswering the question, "What shall we cat, what shall we drink and where-withal shall we be clothed ?"

One of our modern leaders has said as the result of long observation: "Where one man fails from lack of "Where one man fails from lack of ability, ten fail from lack of morals." That puts the case clearly before us. Whatever cynics may say the pros perity of this land is the result, the re *ard, of righteousness. Just law-yers, conscientious physicians, honest engineers, upright mechanics, and laborers, are doing the work that makes America great and prosperous. - Andrew Raymond.

-Andrew Raymond.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

By LOUISA EMILY DOBRED

The Presentation in the Temple. COUNT LUIGI.

'Lisbeth turned to look after him after a long handclasp he left her. He was walking very fast and was soon lost to view; and 'Lisbeth went home, the Savings Bank book in that handy under pocket, and a certain sense of relief at the thought that she could tell her nother all about it. Her spirits rose as she anticipated her mother's surprise and thought with satisfaction that her

sins of omission as regarded household duties would indeed then be accounted for. A future countes; could hardly be tor. A latere countest could matters as eleaning sance pans, scrubbing floors, and keeping a tiny house in the slums in its accustomed order. 'Lisbeth chose her time for telling

her mother when the children were in bed and Tom, after supper, had gone out.

At first the color left Mrs. Baxton's rubicund face as she heard 'Lisbeth's story, and then she looked inclined to lungh. By the time 'Lisbeth arrived at the description of the castle in Italy Mrs. Baxton could contain herself no

onger. "You don't mean, 'Lisbeth, as you believed all that?" exclaimed Mrs. Baxton. "Well, I never! You must be

doty." "How can you speak like that, mother?" asked 'Lisbeth coloring up. "Of course I believed it, and believe it all now, and so will you when Luigi comes back, and I am married, and a

real countess." "Gammon! You ought er be ashamed of yerself, talking to strange men as you don't know anything about. I never thought a girl of mine would do such a thing, let alone keep it all a secret from her mother. If you was but a bit younger I'd just feel inclined to whip you

'Lisbeth tossed her head, and her "It he's a decent chap he wouldn't have gone on like that, and as for be-lieving he is a count, I ain't such a feel."

The question was argued out very thoroughly, and under fire of Mrs. Bax ton's well directed questions the whole story was elicited with many details, such as 'Lisbeth had left out when first

when it came to the part about 'Lis beth's throwing up her engagement to Jo, and also giving the whole of her little money to Luigi, Mrs. Baxton could find no words in which to express her feelings, and mother and danghter her feelings, and mother and daughter went to bed that night both wretched, these virtues our his concerning in the second seco

THE CATHOLIC RECORD.

"Them books ain't a bit like real life, and fills yer head with trash," said Mrs. Baxton. "Did you listen to the sermon to picht?" it had been for many months. be sermon to night? ' 'Lisbath nodded, and her mother went

Resource of the second state of the second sta

"I never say mine now," said 'Liz-beth with a sigh. "Don't seem no use.'

Mrs. Bixton rose, and pulling out a

drawer got out a pamphlet. "Look here — here's what the Holy Father says about the Rosary. Read it. I bought it when they was selling it at the church."

The part which impressed 'Lisbeth the most was what was written about the Five Joyful Mysteries: "We deplore—and those who judge

of all things merely by the light and according to the standard of nature join with us in deploring—that society is threatened with a serious danger, in the growing contempt for those homely duties each standard of the set on the duties and virtues which make up the beauty of humble life. . . "For evils such as these let us seek

a remedy in the Rosary, which consists in a fixed order of prayer combined with devout meditation on the life of Christ and His Blessed Mother. Here, if the Joyful Mysteries be but clearly brought home to the minds of the people, an object lesson of the chief virtues is placed before their eyes. Each one will thus be able to see for himself how sweetly attractive are the lessons to be found therein for the lead. ing of an honest life. Let us take our stand in front of that earthly and divine home of holiness, the House of Nazareth. How much we have to learn from the daily life which was led within its walls! Here we behold simplicity and purity of conduct, perfect agree-ment and unbroken harmony, mutaal respect and love-not of the false and fleeting kind, but that which finds both its life and its charm in devotedness of service. Here is the patient industry which provides what is required for food and raiment, which does so 'in the

supreme peace of mind and gladness of soul which never fail to accompany the possession of a tranquil conscience. These are precicus examples of good-ness, of modesty, of humility, of hardonce they have made their influence felt they gradually take root in the soul, and in course of time fail not to bring about a happy change of mind and conduct. Then will each one begin to feel his work to be no longer lowly

to feel his work to be no longer lowly and irksome, but grateful and light some, and clothed with a certain joy-ousness by his sense of duty, in dis-charging it conscientiously." And on that Feast of our Lady's Parification, when the Mystery of the Presentation of our Lord is brought before the mind, 'Lisbeth thought over many things, and the resolve to try in

many things, and the resolve to try in future and be contented with her humble lot and do her best to serve God in it was made, and what is more, faithfully

acted vpon. Gradually-for such changes are sel dom worked rapidly — 'Lisbeth settled down in her home contentedly, and feeling that the great mysteries of the faith had the power of sanctifying her lot, humble as it was.

A GOOD INVESTMENT FOR THE

Feast of the Purification, which had iallen that year on a Sunday. "I suppose it was, mother," said 'Lisbeth, and her voice was softer than it had her for more morther than her to be the supervised of the second I could not drum up courage to come in. I had lost a fine situation through drink. I went from had to worse. I could not pay my rent. We were pul ou; on the street. My wife and chil dren were in want and without shelter. So I came here, feeling like a coward. Finally I summoned up courage and came in and told you why I came. After a little talk you gave me the pledge. I had a terrible struggle, but I fought the hette cut. Now There a After a first tara you gave between the pledge. I had a terrible struggle, but I fought the battle out. Now I have a good position again. My family is well cared for and hap y and I have \$700 in the bank. The three years are ap, so I am here to renew my pledge.

It was a blessed pledge for me." There are many who might go and young man and the older men who are known to drink carry a heavy handi

cap. They are not trusted, and, as a rule, will not be promoted. If liquor were of any mental or physi cal benefit to man, there might be some excuse. But medical science, ex-perience and the statistics of life insurance companies prove the contrary. "Though Llook old, ye' I am strong and lusty, For in my youth I never did apply Hot and rebelilous liquors in my blood Nor did not with unbashful forehead woo The means of weakness and debility : Therefore my sgo is as a lusty winter. Freety but kindly. —Catholic Universe.

-Catholic Universe.

WHY SHOULD WE PAY PETER'S PENCE.

From the Messenger of the Sacred Heart Why should we pay Poter's Pence? We might answer that question by asking some others? Why should we support our parish prist? Why should we furnish him with what is proper for his maintenance, for his food and cloth-ing and residence; who should we put in his bands what is necessary for the care and ornamentation of the church and the worthy celebration of the divine mysteries; why should we see that he has wherewith to support and improve the schools, to help the poor in their necessities; to advance in every way he can the boundaries of the

kingdom of Christ ? Or, again, why should we be solicit-ous that the Bishop of the diocese should be surrounded with everything which provides what is required for food and raiment, which does so 'in the sweat of the brow,' which is contented with little, and which seeks rather to diminish the number of its wants than to multiply the sources of its weaks that better than all, we find there that supreme peace of mind and gladness of soul which never fail to accompany the possession of a tranguil conscience. assistance in such matters to our eccles-lastical superiors is not only an obligation, but is a privilege, an honor and a on the part of Catholics would reflect discredit and disgrace on them in the yes of their neighbors who do not be-

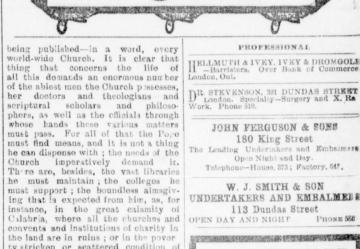
This obligation, this privilege, this

nonor, this advantage, is of course nore evident when there is question of the Holy Father. His needs are immeasurably greater; the interests depending on him more vital for the Church and humanity, and the rehis children scattered throughout the world, many of whom abound in riches, should permit anything to be lacking in what is necessary for his wants.

Remote as most of us must necessar-Remote as most of us must necessar-ily be from the center of Christianity, there is a danger that our appreciation of what the Sovereign Postiff really is and does, may not be in accordance with the truth. Possibly this illustra-tion may be of some help. When we go to the capital city of our country we are amazed at the magnificence of the Government build ings: we look in wonder and delight

nation that carries on its work with

such splendor and magnificence. We have instanced this, as some



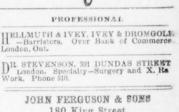
the land are in ruins ; or in the pover ty stricken or scattered condition of countless religious congregations what were once Catholic countries; they are all appealing to him for help. Even the fitting splendor of worship which must be maintained in the great central temple of Christianity demands an outlay of which few of us have any

onception. There is an especial need of more than usual help just now in conse-quence of the deplorable state to which France is reduced. For, to its credit be it said, it was from there that as sistance to the H ly Father was poured sistance to the H ly Father was poured out most liberally. But now all that is changed, and other countries must come to the rescue unless we are to be disgraced as Catholics. Why not ours? It is not for the Holy Father himself. His daily personal expenses are scarcely those of a common laborer and even his aged sisters he has left in their honorable poverty. It is for in their honorable poverty. It is for the Church herse!f, not only that the magnificence with which her temple should be adorned and the splendor with which Christ's Vicar should be working endurance, of kindness to others, of diligence in the small duties of daily life and of other virtues; and on the ther hand, the failure to do so and that God's interests in all parts of the world should be safeguarded and advanced.

That is what Peter's Pence is for. It is 'r Our Father, Papa Noster. It is that Church work should not suffer.

-----The Southern Messenger of San ntonio, Texas, publishes, with the Antonio, Texas, publishes, with the permission of the recipient, a letter written by a Catholic mother to a married daughter living in a place remote from religious influences, urging her to cling to the Church and to be faithful to the duties of her state of life. One paragraph of this letter deserves quoting as an illustration of how easily young folk can be taught to love religion and grounded in the practice of it when the parents are practical Christians, mindful of their obligation to give instruction and set example to their children. There is much for Catholic parents to reflect upon in this

When we go to the capital city of our country we are amazed at the magnificence of the Government build at the superb Capitol, where the legis lators of the country meet for deliber ation. We see the President's house dinner while the family ato theirs; and Catechism also had its place. I never knew of a complaint from my children against any holy practice. -Ave Maria.



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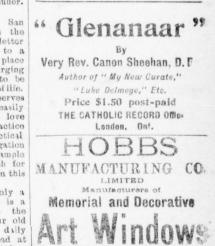
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TO-DAY

Record, ada

ly treated. The next morning Mrs. Baxton, who to such a suggestion. We even hear it asserted occasionally that strict had to go and see a poor woman two dcors off whose baby was very ill, told 'Lisbeth before she left that she forbade integrity is not a good business asset, that the man whose single aim is to be right, to do right, is outclassed and sure to fall when he comes into her speaking of the matter to any one, and 'Lisbeth had no choice but to obey.

and sure to fail when he comes into competition with man who construe the moral law to suit themselves. But it is a significant fact that as a rule this assertion is made by those who have been left behind in the race Some days passed on, and as no lotter came 'Lisbeth began to feel a little un-easy, though she was careful not t) say a word to her mother on the subject. Mrs. Baxton did not allude to th and who feel that they must account for their defeat. It is easy to throw the blame of our own failures upon the conditions under which we are living: and surely it is comforting, but the wise man thinks twice before

Mrs. Baxton did not allude to the matter, and at the end of the week she handed 'Lisbeth a local paper pointing out a special column to her. In it was a brief description of an Italian working at Chiswick, who, employed at a draper's, had absconded after robbing the till. From the description thers evald he no doubt that the soi disant but the wise man thinks twice before he accepts such a plea. No one will deny that there is cor-ruption enough in the world to day and that iniquity scores many seem-ing successes, but the fact remains that godliness is profitable for this world as well as for the world to come. The foundations of all stable prosper-ity are laid in righteousness. Honest hands are doing the world's work. Honor, truth, good faith, lie at the basis of the whole commercial and social system. If it were not so the fabric of our civilization would fall at could be no doubt that the soi disant count was the individual in question, and no sooner had 'Lisbeth read the account than Maggie came in to ask her if she had seen it. At first 'Lisbeth stuck to her apparent belief in Count Luigi, but as time went on, and she neither heard from nor saw him again, she was obliged to

give up all hope, and to face the fact that she had been most cleverly taken fabric of our civilization would fall at Where one man lives by fraud a

in. Of course the story leaked out some-how or other, and 'Lisbeth had to en-dure many jokes and chaff from the thousand live by fair means. Where a lie sells one bill of goods the truth neighbors, which was very humiliating. a lie sells one bill of goods the truth sclls a thousand. Where one dollar is lost by being honest a thousand are lost by being dishonest. There is no greater folly conceivable than that of imagining that unrighteousness pays more than righteousness. The his-tory of the world is against it: rea-son is against it; the facts of life all about me are argainst it. Our minds Mrs. Baxton was very uneasy about her altogether, for she kept away from the sacraments and seemed altogether care-

sacraments and seemed altogether care-less about her religion. Jo had been in a hospital when 'L's-beth wrote to break off her engagement with him, as he had fallen from a ladder when in the country and broken his leg. On his return he saw 'Lisbeth, but showed no signs of wishing to forgive her duplicity and renew their engage-ment. about us are against it. Our minds about us are against it. Our minus filled with some great fortune built up by deceit and cunning, and we forget that it is possible only because most men are honest. Make deceit, robbery,

Maggie's fit of discontent had soon come to an end, and she felt very real the rule of business life and no fortune sympathy for her friend in her trouble. will stand for a day. It is the honest dollar that floats the counterfeit for a

will stand for a day. It is the honest dollar that floats the counterfeit for a season. Multiply counterfeits, substi-tute them for goid and they cannot be made fast enough to buy bread for the starving multitude. It is good that gives an occasional counterfeit is ness of the world that makes unright-

New Year," are not happy and can-not be happy because the habit and Department Buildings, the Treasury, the courts, the library, the establish-ments for printing and patents, and the bane of intemperance is a cloud over

ments for printing and patents, and the post, the observatories, the botani-cal gardens, the splendid museums for science, etc. All of them are beautiful to look upon and it is fitting they should be; but besides that, we must remember, they are filled with a per-fect army of officials for the perform-ance of work which is necessary not only for the creatings but for the year life and home. The season of good resolutions should record for such the pledge of total abstinence. A "right about face" and a determined walking away from the persons and the occasions that lead to over indulgence is the only effective remedy against the sinful and degrading habit of drunkenness. only for the greatness but for the very existence of the country; and we would rever think of begrudging the Drunkenness justiy excludes its vic tims from respectable homes and from decent company. It finally excludes enormous outlay which all this entails, but are proud that we are a part of a

decent company. It finally excludes them from heaven itself. The drunkard cannot have even self-respect. If he have children they must necessarily be ashamed of their father. A young boy whom we found sobbing behind the school-house, said in reply to our question: "The boys say my father is a-a-a drunkard, but-but how can I help it ?" The child may be taught to lyve and

thing which, being near home, we can understand and appreciate and ap-prove. But we must not forget that although the Sovereign Pontifi is no longer a temporal ruler, and has no The child may be taught to love and respect his parents, but how can he love and respect a drunken parent? He cannot respect one who does not respect himself. No man should transarmy, or navy, or patents or polodics, yet he is the spiritual ruler of 250 000,000 subjects from every nation under the sun; we must not lose sight of the fact that hundreds of thousands of people, kings and emperors and princes and ambassadors, as well as priests and Fishops and patriarchs and form himself into a brute and then ex-

pect the respect due to a man. No man becomes a drunkard all at prelates of every degree and people, of ev ry station of life, are coming in constant throngs to seek his blessing or once. No man learns a trade without an apprenticeship. The drunkards' ranks are recruited from the ranks ranks are recruited from the hanks of the moderate drinkers. No drunk-ard ever intended to become the set and degraded being he is. He thought "he could take it and leave it alone." He went on until the appetite would consult him on questions that conc rn not only the interests of the Church but of the nations; that from all over the Church are pouring requests and petitions, and questions and difficulties and disputes, which he must consider

not leave him alone, but took him and placed him lined up among the drunkards.

and determine. For all this overwhelm-ing mass of business his Cardinals and Every drunkard has a history, and prelates must be near him and be maintained, just as in civil governments there are departments, so in the Church his history is summed up in the above

paragraph. What is to be done by the victims? They must break away from the habit. there is something exactly parallel, the Congregations, as they are called, by which all these occlesiastical matters But how ? In the first place by divine assistance and then by their own de-termination and the cooperation of must be considered and decided, con-cerning, as they do, the needs of the various dioceses of the civilized nations

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