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## CHATS WITH YOUNG MEN.

A Little Better than the Other Fellow." "A Little Better than the other reliew." The boys and young men just leaving school and entering upon their life-work should make a note of these words recently addressed by Mr. Shaw, Secretary of the Treasury, to a graduating class :

here is little difference in the place we fill in life. The important thing is how we fill it. When young men used to ask me what they should do I used to be sometimes enbarassed, but now to be sometimes charger. It is: "I don't have a stock answer. It is: "I don't care what you do." That sounds a little cold, I know. But then I always "provided you do the thing a better than the other fellows are little doing it.

doing it. That's the point. No honest work should be despised. Let the lowly duties be done conscientiously and duties be done conscientiously and they are sure to lead to higher things. The fellows who wait till fancy jobs come round and invite them to work are likely to find themselves out of position a long while. — Sacred Heart Bayiaw. Review.

# Worldly Gains. Much of Christian literature is

disparagement of "the things of things of this world." Why is this? What is the wisdom of "Forsake all and find all "? It is some innate weakness in the human constitution. When it comes to hoarding up earthly possessions and striving for worldly distinctions, men are victims of a kind of folly that is as old as Adam.

the verge of the grave, they On the verge of the grave, they struggle passionately for wealth, that they do not need and can never enjoy. Old men, to whom a few years must bring the final summons, engage in questionable bargains and violate the dictates of common honesty that they may make their profile a little larger may make their profits a little larger. This seems to us supremely foolish. We do not think we would do it; but yet, "it is the world." It is human perversity; and a similar vein, per-

ps more subdued and perhaps less otesque, runs through the lives of haps more grotesqu all of us. The very argument we find so for-

cible in the case of the grey beard on the verge of the grave—the transitori-ness of what remains of earth — is appealed to by all Christian literappealed to by all Christian http:-ature in its disparagement of worldli-ness. It makes little difference whether eternity be distant two or thirty years. What is philosophy for the old is wisdom for the young, because the difference of their ages is nothing when compared with that Time

which has no end. A young man cultivates frugal habits, that his expenses may not exceed his income. His income grows and his frugal habits remain. Now, if avarice does not supervene, all is well. Avarice is a vice that begins in thrift and good habits, and has a longer time to develop than any other of the sins mortals are addicted to; because old age does not chill it out of existence, as with most passions, but it rather grows with age-indeed, it is the only grows with age-indeed, it is the only vigorous sentiment that many old men give evidence of having. As the northern farmer in Tennyson's poem

### says : "Property, property sticks And property, property grows."

When the interest on money saved is added in money earned, there is rapid accumulation; and the pleasure of counting one's heard and inventoring counting one's notice and interviewed one's assets becomes an exercise of avarice. It is a state of things where a man's money owns him and works him like a helot. Yet how many thou-him like a helot. and men-who would perhaps repel the suggestion with indignation - are getting themselves into this condition i Not necessarily rich men either : but tight-fisted farmer and your thrifty grocer as well; for their neglect more generous amenities of life of the is apt to be as obdurately mistaken as

that of him who owns a larger hoard. The Policy of Moderation. It is the mirage of postponed ease and leisure which leads so many lives

To live on Easy street does not absolutely depend on having enough money. So many men with thousands money. So many men with thousands and tens of thousands, do not live on Easy street-they never appear to have enough to settle down on that pleasant bollevard. "Take-it-Easy and Live-Long are

-brothers," according to the German proverb. The better wisdom is the policy of moderation. Not great for proverb. tune, but competence gives us the right condition for ease; not insatiate ambition and constant striving, but tranquility of spirit and cheerfulness of mind. After all, it is more a matter of soul than of pocket whether you are fitted to live on Easy street.-Catholic Citizen.

## OUR BOYS AND GIRLS.

Good Manners. We wish to say a few words to our boys and girls about manners. A great many children and young persons think it will be time enough to attend to manners when they grow up and become young men and women. This is a mis-take, and a mistake that does a great take, and a miscase that does a grout deal of mischief. No boy or girl is too young to attend to manners; and this is the reason why we wish to say some thing to the children on the subject.

By manners we mean conduct, or be havior, of every kind, but more partic ularly in our intercourse with one an-other. Good or bad manners will show themselves first in our own homes. If we wish really to know what boys or girls are made of, we must see them in their own homes ; and then not with their company manners on, but in their everyday manners.

Many boys and many girls would be ashamed to speak and act in other asnamed to speak and act in their own. people's houses as they do in their own. They can be respectful and polite when away from home, while to their own away parents and to their brothers and sisters they are very disrespectful, unkind and

If a boy should speak to his friend's nother as he does to his mother, or if he should be as surly and unkind to his friend's sister as he is to his own sister, we do not think he would be asked to visit that friend's house more than once. It is a shame for anybody to behave It is a sname for anyoody to behave better away from home than he does at home. Let the boys and girls know that bad manners at home will soon be known to all the neighbors and friends. The very essence of good manners is to be found in a kind thoughtfulness of others; while selfishness will always produce bad manners. Either of these

traits will be sure to show itself. The boy who is thoughtful and con-siderate of his mother, and his brothers and sisters, is a gentleman, and every body who knows him will fird it out while the selfish boy will sooner later reveal his character, and every-body will dislike him. And, again, the whose manners are good at hor sure to have good manners everywhere.

A College Education at Home. I wish it were possible to show boys I wish it were possible to show boys and girls who long to get on in the world, but who feel that they are crippled by the lack of an education, that it is not such a difficult thing to that it is not such a difficult thing to get at home a good substitute for a regular course at school, or even a col-lege course, writes the editor of Success. The trouble with most young people is that they look upon a college educa-tion as something very formidable. They regard it in the same way as most nearly look upon a fortmon — that it is people look upon a fortune - that it is seless for them to try to get rich ; that useless for them to try to get har, out of the y have nothing but a few dimes or a few dollars, and it would be useless for them to try to build up a fortune on such little beginnings. They do not seem to realize that the first hundred them. dollars saved may mean more to them than thousands of dollars after they get a good start and are well established, for the first dollars saved are like the first dollars saved are like the seed which the farmer sows, which is a thousand times as valuable to him as

and leisure which leads so many lives the same amount of corn left in the into this mistaken channel. He lives crib, because it may multiply itself ten happiest who enjoys life properly as he goes along. His eyes are fixed regret-fully upon no past happiness, nor is he thousand times. If boys and girls could only realize If boys and girls could only realize that a college course is simply made of single hours of study and of reading and thinking, it would not seem so formid-able. Every hour of highly concen-trated study at home may be almost as good as the same hours so spent in a college. Very few graduates have gone out into the world as well equipped mentally as some of our most eminent American statesmen who never saw as many hooks during all the years of their uneasily waiting for future enjoyment. Some men look forward to a time when they shall have acquired money. They say to themselves that money is They say to themseives that money is power everywhere. It makes one re-spected. It gives weight to one's opinion. It guarantees success in pol-itics, and without it no one can expect ers. to reach a high station in public life. It brings ease, friends and — they immany books during all the years of their boyhood as the average boy now may It brings ease, friends and — they im-agine—it brings happiness. For the final acquisition of wealth they sell out five, ten and sometimes twenty of the best years of their lives. Their one idea during this time is to hoard. They neglect health; their minds gain no additional expansion or righness; they do not grow in genial. boyhood as the average boy not a see in a day. If our boys and girls could only real-ize that their spare moments spent in study, in systematic reading, in con-centrated thinking, in self-improve-ment and in disciplining the mind are like the farmer's seed sowing, that all richness; they do not grow in genial ity, kindness and sympathy; their moral nature contracts and ossifies. The like the farmer's seed sowing, that an these will add wonderfully to the great life harvest; that these little invest ments in improving the odds and ends of time will give untold satisfaction ! passing years bring no increasing depth of time will give untold satisfaction 1 I know a number of young men whe had almost no schooling, who were obliged to go to work at from twelve to fourteen years of age, but who have so improved their spare time that no one would ever dream that they were not college educated. I have in mind one young man who was never even graduated from a High school, and yet he has been principal of two. He has been offered professors' chairs, in some of our universities. But spare time and half holidays have meant something and fullness of character nor access of Manliness. At the end they have become reason At the end they have become reason ably wealthy. In many instances their long-looked for ease and enjoyment is postponed from year to year until a "little more" is added to their prop-erty. Granting the wildest scope of "ittle more " is added to their prop-erty. Granting the wildest scope of "possibilities" to our wealthy man, it is yet questionable whether he has de-rived his full share of happiness out of life. He may have friends, but what is the friendship that wealth usually inspires? He may have ease, but it is to be but for a brief span of years, and the mathematical view of the out of the out. of our universities. But spare time and half holidays have meant something to this man. He has squeezed from them their possibilities. When a boy it did not make any difference to him to be but for a brief span of years, and the hey-day of his youthful vigor is over. He may endeavor to leave his impress on the world's opinion, in the domain of government, in the field of letters, in the shape of large buildings and extensive improvements, but what he does is but the writing of a name upon the shape of the shape. who else was throwing away his time, who else was throwing away his time, he would not, for he could see untold wealth in it. The result is that he is consulted by college presidents and professors and by other eminent men, because of his expert knowledge on a great many questions. He did not go to college, but he has been a student in the great university of life. extensive improvement of a name upon does is but the writing of a name upon the sands of the shore. Thoreau, a philosopher of the woods, somewhere says: "Money is not re-quired to buy one necessity of the soul." That states the opposite extreme. But Thoreau's point of view is whole-some in a money-mad epoch. Many a tramp has a happier disposition, and gets more enjoyment out of life than do the Pierpont Morgans and the Russell

English literature is another impor-tant part of a college course: and there is no boy or girl so poor that he cannot get this at home. The same is true of logic and rhetoric, of natural his-tory, of physics, and so we might go through the curriculum of a liberal dimension and we would be surprised education, and we would be surprise the whole thing is, to see how easy looking at it not from the standpoint of four full years in college and per-haps three more in preparation, but by looking at the single hours and the separate subjects. They are not at all formidable.

THE CATHOLIC RECORD.

The habit of self improvement, of studying by one's self, is of untold advantage, for, when once acquired, it is usually kept up through life and is usually kept up through life and does not stop at the end of the college course, while college graduates are too apt to depend upon diplomas as evi-dences of "finished" ' educations, and often do not think it necessary to keep

often do not think it necessary to keep up reading and study. With all the splendid opportunities for outside study which this country affords, it is sad to see young people grow up in ignorance, murdering the English language, ignorant of their own country's history and geography, ignorant of the principles of science, and knowing almost nothing of the literature of their own language. ignorant of the principles of science, and knowing almost nothing of the literature of their own language. Why not avail yourself of the chance to use the untold wealth locked up in

your long evenings and odd moments, which most people throw away ? "In a Minute."

"Yes, just in a minute, mother !" "res, just in a minute, mother?" Ten, fifteen minutes pass, and no signs of moving. "Bessy, dear !" begged mother, ner-vously, "it is almost tea time, and you know papa can't wait to night. He

said he would have to catch that train New York. Bessy jumped up at this with great

promise of alacrity. But her eyes were still glued to the paper she had were still glued to the paper been reading, and which she held open is length as she before her at arm's length as she walked. The result of this whole souled devotion to literature was a sharp bump and recoil as she came in contact with the edge of the kitchen door, which stood partly open. The shock sent her whirling to one side, where she managed to trip over Baby Nell's dolly cart and came down in a general collapse, among her fragile

treasures. "Go 'way, bad girl !" screamed Nell, kicking and pounding her feet and fists. "You've breaked the noses all fists. "You've breaked the noses all off my walnut babies, and—there I there I see what you've done !" "Oh, baby mine !" cried Bessy, re pentantly, "sister didn't mean to !"

"Oh, baby mile : Other before before to ?" And there several valuable minutes consumed in pacifying the injured householder and ascertaining damages. "Bassy dear said mamma in despair, "there comes papa now! Set the tea-kettle on and spread the cloth before box acts bare so there'll be a look of he gets here, so there'll be a look of upper about it."

supper about 15. "Bessie" is a photograph of a girl in a family where I have been visiting. There are so many girls just like her There are so many girls just matching that I am not in the least atraid of Miss Bessy's discovering any particular likeness. In fact, she was "written up" long, long ago, in an old, old book. We have the real, old fashioned kind of the bind that and girls still-the kind boys used to respectfully say, 'I go, sir !" and

vent not. Now, how much better it that than saying "I won't !" out and out, so that at least people may know what to ex-Then mother can set the table herself if it must be done promptly table nersent in is must be done promptly and attend to your manners afterwards. Then the fire won't go out in gray ashes while your highness prepares to get ready to begin to get [that long promised hed of coal for it; nor father go himself to drive the cows home; nor the hired man say wicked words when he comes up from the broken pasture fence to find you as well as the hammer, nor "the twins" wait despairingly through while

an hour long minute travels westward and playtime is over



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THE ATTRIBUTES OF ST. FRANCIS

The Countess de la Warr writes in nune Catholic World on those attributes June of St. Francis which endeared him to all men, and which have centred upon him

prayed for help. Francis, though he was accustomed to misery and sickness, and was really trying to obey Christ's command : 'Follow thou Me,' felt, at the sight of the leper, such a revulsion against him that he turned away ready to give up his new life. Suddenly the thought of what a coward he was, and how unworthy to call himself a disciple of Christ, came over him. A voice seemed to chide him for his weakness, and an unseen hand drew him back to the leper, to whom he gave all the money he had with him, knelt down and kissed his hand. Francis took him to the Lepers' Hospital and announced his intention of waiting on the poor patients himself. From that day patients himself. From Francis' heart was quite changed, and he devoted his whole life, body and soul, to the worship and work of Christ. Returning to Assisi from Rome his home was no longer his, for his parents

as if we already enjoyed communion with them. It will not be disputed cast him from them. He lodged among the poor, wherever he could find a bed, he gave away all his fine clothes, donned the habit of a friar, and amid that the first Christians fully ap-preciated what was due to Christ, preciated what was due to Christ, that they were pure witnesses to what He taught and instituted, shed ding their blood for their faith. From the inscriptions still extant in the Catacombs of Rome, it is clear they besought the prayers of the saints. One inscription runs: "Attimus the jests and mockings of his former companions, walked up and down the narrow streets of Assisi calling on the people to repent of their sins and to begin a new life. Many thought he people to repeat of their sins and to begin a new life. Many thought he had gone mad. Children threw stones at him calling out 'Pazzo, Pazzo!' One inscription runs : "Atticus, thy spirit is in bliss. Pray for thy parents." The same ballef is found in Fool, Fool !'

St. Francis loved all animals and the Patristic writings. St. Cyprian bids "be mindful of one another in our birds, and they all understood him. Simply by the charm of his voice he prayers ; with one mind and one heart in this world and the next, let us tamed some wolves who were terrifying a hill village. 'Brother Wolves,' he called them, beseeching them to cease always pray, with mutual charity retheir depredations, and they obeyed him. Among birds he specially loved larks, and he said of them : 'Sister lieving our sufferings and allictions. The oldest father of the Oriental The oldest father of the Oriental Church, St Ephrem, writes: "We fly to thy patronage, Holy Mother of God, protect and guard us under the wings of thy kindness." The fact that Our Lord wrought His first miracle, even before His hour had come, in de-ference to His Mother's simple "They have no wine" wronky is calculated to Lark has a hood like a religious, and is a humble bird, who goes by the way seeking a few grains, and when she has found them, even amongst the dirt, she picks them up and eats them.' He often preached to birds, who would colterence to His Mother's simple "They have no wine," surely is calculated to encourage recourse to her intercession and confidence in its power. Doubt-less my correspondent asks his friends on earth to pray for him; why should not he seek the same help from his friends in heaven. "the spirits of the lect round him and even sit upon his shoulders. 'My little sisters,' he called them. At the time of his death great numbers of birds collected on the roof of the house where he lay, singing softly and praising the Lord. Water and stones, wood and flowers, all had not he seek the same help from his friends in heaven, "the spirits of the just made perfect"? It is not, as he fears, "a trouble" to answer his ques-tions, but a duty. What would his Guardian Angel one day say to me if I failed to fulfil it ? his love; also the sun, moon, and stars. If wood had to be cut down, Francis always prayed the sawyer not to cut ys prayed the sawyer not to cut than was necessary and not to inare the tree 'for the love of Jesus Who hung on the Cross.' He begged



Scripture against Scripture, father against father, in its disregard of the "whole counsel" of God; it cries

like the false mother before Solomon, "Let it be neither mine nor thine, but

divide it." What meaning does my correspondent attach to that article of the Creed, "the Communion of Saints?"

certain communion with them. If no friendly intercourse be permitted, in

what can this communion consist? Surely there must be acts, reciprocal

acts, which form a bond of union be-tween us and the saints. How is this maintained if not by prayer? In Scrip-

ture we find that the very terms which

are applied to the Church of Christ on earth are constantly adopted in allusion

to the Church in heaven, the reign of

the saints with God. It is spoken of in

these terms by St. Paul who does not

measurably removed from us, but speaks

our sufferings and afflictio

represent the blessed in heaven

It is surely a profession of belief i

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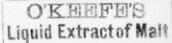
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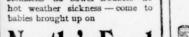
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men, and which have centred upon him
the continued attention of the world:
"One day during his stay there he
found himself face to face with a leper,
who stretched out his arm to him and
Herneid they he

sists in olid vir-ns. En-God ly. God ractising o let it you will you will you will Be conin your

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FROM SON, r.



and the poor little dolly-cart goes to

and the pool inter daily curb goes of rack and ruin. "Don't say, "In a minute !" It is a foolish word, a shiftless. Say, "This minute !" and live up to it. The world is aching for this kind of "minute-men." Enlist at once ! There's room in the ranks, and promotion for all but desert

A House of Content.

"You look better," Marjorie's mother commented, as the girl dropped mother commented, as the girl dropped into a chair and tossed off her hat. "I feel better," Marjorie answered quickly. "Dear Miss Alice! Did she ever fall anybody yet? She ought to have a sign over her door —I made it up as I came along: "Disappointments Gilded. Silver linjug Discovered.

"Disappointments Ginded. Silver linings Discovered. Old Blessings Revived. Faith, Hope, Cnarity, free to all. Miss Alice Kennedy, Brightside." "Isn't it a pity mother, that people don't have signs on themselves or their

about have sight of reople who pass Miss Alice's every day who are troubled or discouraged or blue, ard how much Miss Alice could give them if they only knew! You can put up a sign if you have pansies to sell or pumpkins, but not if you have strength or comfort to give away. It's queer, isnt it. The words, half-whimsical, half earnestly clung to the thought of one who heard. Suppose unknown to us, Think of reople who pass

earnestly clung to the thought of one who heard. Suppose unknown to us, such a sign hung over our door, what would be its revelation ? Beautiful legends there might be ; "Finest quality of neighbor spirit furnished here,""A house of content, "encourag--ment and cheer for all, "Gladness new every morning." Would such golden words shine above our door or would passers by read instead, Criticism for every one." "Discontent and discouragement," "Complaints of all varieties"?

Theorem the and that they are employed in the Old Testa-ment the angels are constantly spoken of as being in a state of ministration to the wants and necessities of mankind; is there anything in the New Testa-ment showing that our Lord condemned this belief of the Jewish Church? Does He anywhere prohibit prayer to the saints? From whom did the early Christians learn the practice? Our Lord tells us that there shall be joy before the angels of God upon one sinner ding penance; therefore they must see the penitent heart, or they could not rejoice and if they can see this, surely they can hear our prayers. We are to increase tenfold when Irish emigra-tion really commenced. The history of Irish emigrants flying from their foes is terrible. Harrased by woes and perils, poor in worldly goods, but rich in the Sign of the Cross, they never faltered. And wherever they went, either in America, Australia, Tas-mania, New Zealand, they built churches and called for nriests." and called for priests.'

Ignorance is no excuse when we have ot tried to learn what we ought to know they can hear our prayers. We are told to avoid offending Christ's little -St. Ambrose. FATHER KOENIG'S NERVE TONIC ones because their angels see the face of God; what does it mean but that the angels have influence with God? Else-where we read that the saints are equal to the angels. In the Apocalypse we read of our prayers being as per-fumes in the hands of angels and saints; not only the angels, but the twenty four

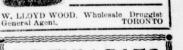
### Heartbreaking Expression. 8

not only the angels, but he twenty four elders cast themselves before the throne of God, and pour out vials of sweet odors, which are the prayers of the saints. What does all this signify but that they present our prayers to God, and so become our intercessors with Him? Saints, being in a state of bliss do not pray for themselves, nor for those beside them in Heaven : there fore the above mentioned prayers must be for the only beings who need them—sinners on earth. That there is a lawful worship of the creature Our Lord Himself testifies: "To the Angel of the Church of Phila-NEUDORF, N. W. T. CAN y daughter enjoyed very good health un the opensation of the second symptoms opendency. After some time she expressed ribreaking pain and then had severe con-ons. Many so-called remedies were tried go one year, but of no avail. After she had a the first spoonful of Pastor Koenig ? e Tonic the attacks disappeared, and she and no more since. Testified to by Rev. L. Streich. Jos. Orr.

My wife has taken six bottles of Pastor Kos, nig's Nerve Tonic. She has had no return of the fits and I think this remedy has had the desired effect. I cheerfully recommend it to anyone suffering from that dreadful malady, "Epilepsy," and may God ald you in your good work. JOHN GRANT. the creature Oar Lord Himself testifies: "To the Angel of the Church of Phila-delphia writes. . . I will make them come and adore before thy feet." (Rev. iii.) Surely it is impossible to deny that when both Testaments speak of the angels and saints praying for us, presenting our prayers to God, and re-joicing in our spiritual good, they at least contair very strong grounds for

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