IS WITH YOUNG MEN.

Virgin, say that you won't go to Holy Communion every month. But don't

E

Communion every mount. Dut do to say that you can't.

Indeed there should be in your life some progress in spirituality, some growth in holiness, some advance in the practice of virtue. By Confirmation you were made a soldier of the Holy Ghost and given fortitude. You ought to be a veteran now, a skilful lighter against the tempter, strong to suffer, firm to resist, mighty to conquer mature with grace.

Resolve to be clean, to have the upward look, to keep a pure mind, to associate only with the best of best

After attending to the interests of your soul, you want to consider the needs of your mind. What are you reading? A course of history, a series of biographies, the poets of America, or what? What are you studying? Socialism, the money question, electricity, the issue of railroad rates, or what?

Next, you should consider your busi-ness affairs. Are you any better off this year than you were last? Have you made any progress? What ambion have you?
Then the welfare of your body should

te considered. Are you treating it right? Are you taking care of your health? Do you take exercise and bathe every day? Do you avoid the excessive use of tobacco, liquor, foul

And what about enlarging the number of your desirable accuaintances, increasing your bank account, taking shares in a building and loan society,

buying a home?

Be a good son to your parents, a good brother to your brothers and sisters, a good lover to your sweet-teart, never staining her soul with sin; Be a good so teart, never staining her south a good or good friend to your friends, a good member of some good Catholic society, and a good business man at your work and a good business man at your work. Resolve to act as you ought to act to please God and man in 1907.

scordaire's Advice to a Former Pupil.

. . The first thing every Christian ought to have, wherever tian ought to have, wherever he may be, is a father, a master, a spiritual riend is the first thing you have to find. You need a heart devoted to you and able to keep you in the right path. Then you must have the society of young men of your own age. Chance may throw you in the way of a good set, but it may also throw you into

set, but it may also throw you into company unworthy of you.
Such, my dear friend, is my advice. If you follow it, you will cling fast to the good principles which you drank in at Sorèze school, and those principles, by shielding your morals and strengthening your character, will enable you to escape the perils of the liberty upon which you are about to enter.

If you issue from it faithful, good and

If you issue from it faithful, good and religious, your whole life will benefit by it; you will be thoroughly grounded by it; you will be thoroughly grounded in the principles of truth and honor. Alas! how many young men like you fall away without wishing to do so, from weakness in which they do not know where to look for support, which is increased by their pleasures, and which, having become by habit a second nature, leaves them no last resource but those final graces which God sometimes grants at the hour of death! I trust that will not be your case. You will fight against self; you will remember your Sorèze days and the affection I bore you, and I shall some day find you what I hope you will be. know where to look for support, which

Always Absorbing Knowledge.

I know young people who have acquired a better education, a finer culture, through the habit of observation, or of carrying a book or article in the pocket to read at odd moments, or by taking courses in the correspondence schools than many who have gone hrough college.

Youths who are quick to catch at new ideas, and who are in frequent contact with superior minds, not only often acquire a personal charm, but even, to a remarkable degree, develop

even, to a remarkable degree, develop mental power.

The world is a great university. From the cradle to the grave we are always in God's great kindergarten, where everything is trying to teach us its lesson, to give us its great secret. Some people are always at school, always storing up precious bits of knowledge. Everything has a lesson for them. It all depends upon the eye that can see, the mind that can appropriate.

Very few people ever learn how to use their eyes. They go through the world with a superficial glance at

world with a superficial glance at things; their eye pictures are so faint and so dim that details are lost, and no strong impression is made on the mind.

The eye was intended for a great educator. The brain is a prisoner, never getting out to the outside world. It depends upon its five or six servants, the senses, to bring it material, and the larger part of it comes through the eye. The man who has learned the art of seeing things looks with his brain.—O. S. M.

OUR BOYS AND GIRLS.

A New Year's Talk.

The Young New Year as a child, stood looking over the edge of the world. A few more minutes, and at the stroke of midnight he would step on to the old Earth and set forth on the pathway to the unknown. He shivered a little, for it was cold. Also he knew not what awaited him in the short twelve months' life that lay before him, and so he was a little afraid. The stars shone brightly in the cold sky above, but a mist lay over the ground. Here and there the lights of great cities plerced through the white vapor. Presently the New Year saw a figure coming toward him — a figure like that of an old man, bowed down with age. It was the Old Year about to take his departure from the world. The lives of the years are very short; their growth from infancy to youth, from youth to manhood, from manhood to age is very quick. That is because they are so full of events. Within the life of a year so much happens — all the history of everyone that lives on the old Year was bent as with age; his long white beard falling to his. A Parable. Rev. H. J. Hughes, in the Freeman's Journa

the earth.

So the Old Year was bent as with age; his long white beard falling to his breast, his hoary locks, his tottering footsteps were those of a patriarch. On his shoulders he carried a heavy burden three or four large packs, and besides these, an old and dirty sack, quite full. As he came to the World's edge, the New Year addressed him.

"Who are you, venerable father?" he asked.

he asked. The Old Year stopped, and threw down his load with a sigh of relief.
Then he looked up at the bright New
Year. "My son," he said, "I am the
Old Year, your predecessor."
"Where, then, are you going," asked

"I am going out of the World," said

the patriarch—

"Soon you will hear the midnight chime and the clash of the bells ring ing me out, and ringing you in."
"And what will become of you then?" asked the New Year.

"I shall vanish: I shall go back into the great Eternity from whence I came, and nothing will be left to tell of the Old Year but this burden I am bear-

ing with me."
"And what is it that you bear with you?" said the Child.
"Deeds!—the deeds of men, done in

my life time; some of them are good, some are bad. This old sack—and the OldYear spurned it with his foot—is full of broken resolutions; but I have here deeds of pure gold—the gold of charity shown to the poor, to widows and orphans; also I have sweet incense of prayer and praise. These golden deeds are those that were purely for love of God. Deeds also there are of silver, done from kindness of heart and good nature—not so precious as the golden aone from kindness of heart and good nature—not so precious as the golden deeds, yet pleasing also to Him to whom they will be presented.

"And who is that?" asked the New

Year. "God," replied the Old Year-"When I go hence the Recording Angel will take those deeds and present them before God's throne, and they will be stored up in His Treasure

ise till the time comes for those who own them to claim their reward."

"And what of the bad deeds?" asked the Child.
"They, and these broken resolutions,

will be sorted out; the evil deeds and shattered resolutions of those who have also some good to show, and who shall repent truly of the evil they have done, will be cast into the abyss of the Mercy of God, and shall be heard of no more; the others that belong to the orted out ; the evil deeds and Mercy of God, and shall be least of no more; the others that belong to the wicked who stay wicked, will go to the great rubbish heap, and will be brought up against these unhappy ones, when the time shall come."

was his own boss? The only one I ever read about was Robinson Crusoe, and he was glad to quit.

You have heard of the "independent Tarmer." He is dependent upon wind, water and frost; he must be at home every morning and night to milk the cows. The physician must bay his clothes and groceries of his patients. Do you think that Marshal Field, the great merchant, was independent. great merchant, was independent. Not a bit. He carried two great stores around on his back. He would have been unhappy if he had not been doing something for the thousands in his

great army.
No one can be his own "boss,"
unless he goes out of the world, into
the wilderness, and then he will find
himself dependent upon the berries and

himself dependent upon the berries and animals.

There is, however, one way of be coming your own boss. Let me tell you. It is to stay right where you are, and begin by raling yourself. That is the first step. Then begin to help other people, and after a while you will find them willing to do anything for you. Your workshop will be come a throne."—Selected.

Alter Boye.

The position of an altar boy is one of bonor and of special privilege, which are not fully appreciated by some.

The altar boy should understand that he is in the august presence of the Unseen God, and should at all times comport himself accordingly, and not giggle and laugh, turn around and run a race up and down the altar steps to see who can take hold of the dalmatic first or ring the bell.

see who can take note of the damatic first or ring the bell.

Think a little, hoys—not alone God sees you, but the congregation, which is apt to speak of it.—Church Progress.

All God's works of providence, through all the ages, meet at last, as so many lines in one centre—Edwards.

one cannot have the necessary strong hold on the truths of our religion.

The Archbishop would not deny to the devout Catholic the accessories of her position nor reasonable recreations.

PURGATORY CONSIDERED HISTOR. But the moral standards of the Catho-ICALLY.

The Catholic doctrine on purgatory is clearly set forth in the Old Testa ment, (II Maccabees, exil xii 43.) Judas Maccabeus charitably thought that the men slain on the battle-field died with the godiness hence were not fit and the godiness hence were not fit sub-jects for hell, but thinking that they might not have sufficiently atoned for their sins to be admitted into heaven, he ordered sacrifices to be offered in atone ment of his departed comrades' sins, saying "it is a holy and wholesome saying "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." This passage preving a stumbling block to the Protestants, the two Books of Maccabees were discarded by them as spurious

and unworthy of credence.

Prayers and sacrifices for the souls Prayers and sacrifices for the souls departed have been always practiced in the Church. Litnrgy is a book containing the official prayers and ceremonies of the Church. Now we have the liturgy of St. James, the apostle, of Jerusalem; we have the liturgy of St. Mark, the evangelist, of Alexandria; we have also that of St. Peter, of Rome. Thanks to God for their pro-Nome. Thanks to do not the re-vidential preservation up to our own days All are vindicating monuments of our "doctrine;" all contain prayers for souls departed.

When we descend into the catacombs

of Rome we seem to see the struggling Church in dens and caves of the earth, Church in dens and caves of the earth, whence it went forth conquering. In these caves we find inscriptions of the first, second and third centuries, asking for prayers for the dead. Now, G. Rawlinson, M. A., a Protestant scholar, in his lecture on "Historical Evidences," delivered in Oxford university, and published in Boston, 1866, p. 217, says: "It is at length admitted universally, alike by the Protestant." 217, says: "It is at length admitted universally, alike by the Protestant and Catholic, that the inscriptions found in the catacombs are genuine re-mains of primitive Christianity, and exhibit to us the belief of the Church of

Christ in the first ages."
The Greeks and the Russians, the Armenians, Nestorians and Entychians, in a word, all Christians of the far East, have prayers, alms and sacrifices for the dead. Some being separated from the Catholic Church since the fourth century, proves the antiquity of the doctrine of purgatory.

The Christian writers, from Tertullian of the county of the county

lian, of the second century, to St. Augustine, of the fifth—yes, to the time of the so-called Reformation, all have testified to the same historical truth. Purgatory was taught and be-lieved in by all Christians of all classes, among all races and in all climes. It was regarded by all as a divine doccoming from the apostles. Martin Luther admits purgatory as founded on Scripture (Assertions art.

37, Leipsic); and again he says, have never rejected purgatory, and have resolved that there is one (W. W., nave resolved that there is one (W. W., xxiv. p. 4147). But, owing to his many variations, he soon after altered his creed with regard to purgatory.

Melancthon, one of the heads of the Reformation, in his Apolog. Conf. Aug., xii: 94, states that the ancients prayed for the dead and that the Lutherans find po fault with it.

and no fault with it.

The complete rupture of King Henry VIII. with Rome took place in 1534. Soon after, at a general convocation of ecclesiastics, a set of new decrees was agreed upon. One of them read thus:

"It is good and charitable to pray for the dead, which was said to have con-"It is good and charitable to pray for the dead, which was said to have con-tinued in the Church from the begin-ning." Signed by Henry VIII., Crom-well and forty-one Bishops. The first liturgy of the Church of England, drawn up by Cranmer and Bidley and chiratory on all ministers

Ridley and obligatory on all ministers by Act of Parliament, in 1549, contains a prayer for the departed souls.

A number of books have been quite recently published in London, under the auspices of the English Church the time shall come."

"Oh how I hope, good father," said the Child, "that I shall have great store of good deeds to carry out of the World when I go."

"Ah," said the Old Year, and sighed profoundly. At that moment the sound forgotten their old law and travition to

Your Own Boss.

Now and then I hear a boy say: "If I could only be my own boss, then I would be happy." Did you ever know anyone that amounted to much who was his own boss? The only one I ever read about was Robinson Crusoa and he was also.

RCHBISHOP O'CONNELL EXPLAINS THEIR RESPONSIBILITIES.

Archbishop O'Connell of Boston, addressing a meeting of Children of Mary recently, dwelt on the responsibility of the Catholic woman in the world, and the importance of right standards of conduct. Whom shall she follow? Not the frivolous woman who from morning until night thinks only of pleasing her own shallow self. Even the pagan world looks down on such a one and demands of the woman who would stand for some intellectual interests and even philanthropy. There is little fear that Catholic women will be influenced by the mere butterfly of fashion. There is more danger that they take color from the social leader who manages to com bine with her pleasures a certain devo-tion to things of the mind and works of charity. Her life looks not only agree-able but, in a measure, meritorious. Intellectual and charitable works, however, draw their merit from the super-natural motive behind them. If Cath lic women mingle too much with a world in which the supernatural is ignored, if they find their standards there, it is not well with them. The dust of worldliness will spoil their

days.

How shall the Catholic lady whose
for her a certain lei How shall the Catholic lady whose position secures for her a certain lei sure, guard herself against the blight of worldliness? By deepening her spiritual life; by frequenting sacraments, by daily Mass—this is practicable for many who do not avail themselves of the supreme privilege—by visits to the Blessed Sacrament, by spiritual reading. Without this last, one cannot have the necessary strong hold on the truths of our religion.

But the moral standards of the Catho-lio, especially in literature and the drama, are different from those of the pagan world, and must be remembered even in amusements. Why are Catho-lic women ever seen at evil plays? Its women ever seen at evil plays?
They are too good and pure to enjoy them, of this the Archbishop was confident. It is because the play has been praised by "society," and a number of recognized leaders have been heralded as its patronesses? This is no justification for wrong doing. Why can't Catholic women of strength of mind and appropriate set their own fashions? They

character set their own fashions? They do in the Catholic and even in the non Catholic countries of Europe. Why not in America? Why not in Boston? And Catholic standards are the most refined and beautiful; in every sense the best. Bear this in mind. Not only is our religion the best-you have neve a doubt of that - but our social ideal

On Catholic women of means and posttion the responsibility rests of believing this truth and living up to it.
Every one of his hearers, said the Archbishop, exercised a strong influence over at least a dozen of other women of their faith. Then the influence on their immediate family. You are faith-ful Catholics, he continued, because of the long tradition handed down for the most part through Irish ancestors faith-ful unto persecution and death. Your good mothers' faith is still a force in good mothers' faith is still a force in your lives. Are you as prayerful as those mothers, who with less leisure gave so much time to God? Are you in other ways equal to them in their sterling Catholicity? If not, what is the spiritual outlook for your daughters? In conclusion, the Archbishop

ard and Times. ters? In conclusion, the Archolishop urged serious self study on all his hearers, that they might find wherein they were lacking, and make of themselves the holy and uplifting influences which they should be in the life of their city. TURNS HER PALACE INTO A

CONVENT. RAILROAD MAGNATE'S WIDOW, A CON-VERT, WILL LIVE WITH NUNS.

Having decided that her life was a disappointment, says a press despatch from Springfield, Mo., Mrs. Alice O'Day, wealthy widow of a former pre-sident of the 'Frisco Railway systems, has turned her elegant mansion into a convent, and proposes to spend the the remainder of her life as a guest of the twenty four black robed nuns who now own the \$250,000 estate.

now own the \$250,000 estate.

Mrs. O'Day, who has been twice
married, says that no man shall ever
enter her life again. She says she expects to find peace of mind in the
solemn round of religious duties in which she will take part to some ex-tent. Having been once divorced, she cannot be a nun, but is allowed to re-side with them as the foundress of a colony. Her gift is indeed a princely one. The magnificent residence, which not many months ago echoed with the gayety of halls and euchres, is in the midst of a 200-acre park. It was called her leaded?

Elfindale. Now it is "St. de Chantel Monastery of the Visitation." A Japanese tea house on an island in a small lake has house on an island in a small lake has been replaced by a chapel of the Sacred Heart. A leafy woodland bower, formerly known as "Lover's Nook," has been utilized for a shrine to Our Lady of Lourdes.

The more fancy furnishings of the building have been removed, and grated windows and bare floors greet the eye of the visitor.

the eye of the visitor.

The nuns conduct a school for girls, and the building is to be used exclu-sively for this after Mrs. O'Day builds them a new convent, which she has

promised to do.

Mrs. O'Day was Mrs. Alice Williams
of St. Louis, when she married the
railroad magnate. Six years ago she
had a violent quarrel with him, following which she secured a divorce and s

heavy alimony settlement. He has been dead four or five years.

She began to give up society about that time and became interested in religious matters. Although long au Episcopalian, she became a convert to the Catholic Church, and the large gift to religion followed.



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Makes-Child's Play Wash Day

Colonel Saunderson.

Colonel Saunderson, Orangeism's solitary boast as regards intellect or ability, is no more. He died a fortnight ago at the family residence in Armagh. He was the only really formidable opponent of Irich claims among the Orange party, being a man of good education and a certain smart ness in debate. He had a good many personal qualities that made him respected by his antagonists. He stood for Parliament in 1874, but was defeated by Joseph Biggar, the inventor of the policy of obstruction. In 1885 he succeeded in getting in as member for North Armsgh, which seat he held until his death. The Orange drum may now be considered as really Colonel Saunderson, Orangeism's solimay now be considered as really muffled.—Philadelphia Catholic Stand-

Arrangements for the unveiling of a handsome Celtic cross over the grave of Thomas Moore, the Irish poet, in Broham churchyard, near Devizes, are being made by the Moore Memorial Committee, an organization composed of several prominent Englishmen.

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