mission.—Mgr. Pie.
Politeness from a Financial View-point.
Not many months ago \$1,000 was willed to a conductor of the Chicago and willed to a conductor of the Chicago and Alton Railway for being attentive and courteous. A somewhat similar circum-stance has re-occurred. Mr. H. J. Titus, a steward on one of the "Alton's" dining cars, recently had for a guest a gentleman to whom he unconsciously gave such polite attenunconsciously gave such pointe atten-tion as to attract his patron's no-tice. Upon the arrival of the train in Chicago, this passenger, who was a high official of the Mobile and Ohio a high official of the Mobile and Ohio Railway, repaired to the general offices of the Chicago and Alton Railway, and being assured of Mr. Titus' ability, promptly appointed the latter superintendent commissary of the Mobile and Ohio Railway. Mr. Titus assumed his duties August 15th, with headquarters in Jackson, Tenn. He will be the youngest railway superincents. will be the youngest railway superin-tendent of dining cars in the United States, his age being but twenty-four.

The Danger of Drink. ||¡Young men need temperance even more than other folk do. For they at the age where the great passion begins to be temptuous, and they need all their strength of will to control it. Now liquor inflames that passion, and weakens the will so that the young man who drinks is perfectly certain to be im-

Again, the young man has his career to make, and needs a good reputation in business circles. But the smell whisky on his breath, and the report that he gets drunk occasionally, will injure his good name, destroy his credit, and damage his chances of getting

Besides, the habit of tippling is expensive. It costs money. And that money would be better in a bank than in a barroom till.

foreover, the practice of temperance is an exercise in self-denial—a training in the mastery of the body by the soul. Pittsburg Observer.

The Kind of a Boy the World Wants.

Boys are always in demand because they are the material out of which men are made, and as first-class material is always at a premium in every line of trade, so the boys who give promise of making first-class men are most eagerly

sought after.

The boy the world wants to-day is the one who can be trusted to handle money without any of it sticking to his fingers or finding its way into his pock-He will take as much interest in affairs of his employer as if they were his own, and will stay fifteen minutes without being asked, to finish a piece of work after the whistle blows and the of the men have quit work. He will be able to write a business letter and spell the words correctly, and to and up a column of figures promptly and accurately. He will lift his cap as readily to his sister when he meets her on the streets as he would were she the sister of some other boy; and he will not be ashamed to walk to church with show her into her own pew and sit beside her during the service. He will be careful in making a promise; and just as careful about keeping it. He will have sufficient moral backbone to say no to those who would lead him astray, and he will have enough courage to own that he is striving to make

a man of himself.

This is the kind of boy so many are on the lookout for.

Keep a Light Heart.

A light heart under failure is a con dition of success which may be written down as an essential. No one should need to be warned against the deleterious effects of the blues. Nothing deadens the heart of enterprise, or un blues. Nothing strings the nerves of action like a fit of the blues. In one of those beautiful prayers which Robert Louis Stevenson wrote for us, in his Samoan household he prayed for "courage and gayety and a quiet mind." One who backs up her brains with these three gifts has all the odds in her favor. It that she should fail in what she undertakes to accomplish. Gayety is the essence of power.
What is there in a failure or two to

ery about, or in a dozen failures, when you know you are bound to get there? Success is not an external trophy, not something you have to hunt and ensomething you have to hunt and en-snare, like a bird. Success inheres in oneself, or in every true piece of work one does. Not the most powerful opunder-estimation, can do more than delay any success we really deserve. Ultimately, we and our work must be assessed at its proper value; and, though we may be dead when the time comes, we shall have succeeded none the less. Every day we hear of men succeeding in their graves. But that only means that the world was slow to see that they had succeeded years ago, while they were living and working with us. The men themselves, we may be sure, though robbed of temporary rewards knew, deep in their hearts, that they had succeeded, and confidently left their work behind to " report them and their ' when the time should cause aright,'

come for its value to be understood. To be misunderstood, to be vilified, to be laughed at, to die poor and unregarded, is not to fail. So long as you know, without a shadow of doubt, that your work is real and that the very universe is committed to take care of it, and compel its recognition, you can afford to die with a smile on your lips or the sunshine of success filling your

heart. Don't be a Second-Class Man.

You can hardly imagine a boy saying: "I am going to be a second-class man. I don't want to be first-class and get the good jobs, the high pay. Second-class jobs are good enough for me." Such a boy he would be regarded as lacking in good sense, if not in sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that ing miners and "corner'

second-class men are a drug on the

narket.
Second-class things are only wanted when first-class can't be had. first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or if you don't, you wish you could. class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce or too high-priced for the occasion. For work that really amounts to anything, first-class men are

wanted. Many things made second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if, indeed, he is not thirdclass. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could in no sense be

called first-class.

Everybody knows the things that make these second-class characteristics. make these second-class characteristics. Boys smoke cigarettes to be smart and imitate older boys. Then they keep on because they have created an appetite as unnatural as it is harmful. Men get drunk for all sorts of reasons; but, whatever the reason, they cannot remain first-class men and drink. Dissipation in other forms is pursued because of pleasures to be derived, but cause of pleasures to be derived, but the surest consequence is that of be-coming second-class, below the standard of the best men for any purpose.

Every fault you allow habit, to get control over you, helps to make you second-class, and puts you at a disadvantage in the race for honor, position, wealth and happiness. Careposition, wealth and nappiness. Care-lessness as to health fills the ranks of the inferior. The submerged classes that the economists talk about are those that are below the high-water mark of the best manhood and womanhood. Sometimes they are second-rate or third-rate people because those who are responsible for their being and their care during their minor years were so before them, but more and ore is it becoming one's own fault if,

all through life, he remains second-class. Education of some sort, and even a pretty good sort, is possible to practically everyone in our land. Failure to get the best education availble, whether it be in books or in business training, is sure to relegate one to the ranks of the second-class.—Success.

The Christian Gentlemen. In the July Dolphin, the attractive and well-edited new Catholic magazine, there is an interesting and timely article on the gentlemanliness of St. Paul by the Rev. Professor H. J. Heuser. The article is timely because now at what we may call the negligee season of the year. The warm weather, the necessity of keeping cool, and the indifference that seems to be a natural consequence of the heat, all conspire to make us care less not only of our personal appearances, but careless also of our manners. In the street cars, for instance, the man who during every other season of the year will invariably rise and give a woman his seat will now become in-tensely absorbed in his newspaper when he sees a woman standing in on a crowded car; and in the house, the man, who is usually kind and considerate all during the rest of the ye will in the evening come home and be-come exasperated, discontented and irritable, no matter how hard his wifewho by the way has been compelled to stay in the hot rooms of the house all day—may try to make everything com-fortable for him. It is the summer time, therefore, of all times of the year, that we need to be reminded of the fact that we must be gentlemanly in our manners. To define what is meant by a gentleman is hard, just as it is hard to define what is meant by a perfect man. The best description, however, s the one given by Newman, and referred to by Dr. Heuser in this article, and it is comprised in the statement that a gentleman is a man who never consciously causes pain. He is the man who will never say things that are mean, that hurt, that leave a sting hind them; who is invariably sincere, candid, honest, whose word may be relied on; who is kind and considerate of the feelings, the opinions, and the beliefs of others; who is polite even in the conventional sense of the word; who is not vulgar in his thought; who is straightforward in his dealings with his neighbors, with himself, and with God. Paul was in every way an example of the Christian gentleman; all the qualities we have indicated were to be found in his character; and, as Professor Heuser says, the best way to find out what constitutes the Christian gentleman is to study the life and writings of

the great Apostle. Have a Noble Ambition. Because one of the Beatitudes bless the poor in spirit and because voluntary poverty is one of the counsels of perfection, the ideal usually set up for young men is contentment with small means.

But this department would like to see a noble ambition inspire the reader, to make plenty of money and to use it in splendid generosity for the glory of God and the good of man-

For money is power. Think of the tremendous influence for good and for bad that Andrew Carnegie will exert on all future generations by means of his libraries! Estimate the impression made on the national life by the Rockefeller university in Chicago and the Leland Stanford university California. O. for millions to scatter books containing truth among all man-O, for millions to endov our Catholic schools! O, for millions kind! on millions to send missionaries to pagan lands and spread the light of the Gospel to the uttermost parts of

the earth! There are a hundred thousand op-portunities among us for great wealth. Who will provide the riches needed to

make them fruitful?

If one man had unlimited wealth, he could control the universe. For instance, he could support all the strik-

in coal mines, until the operators would have to give up. He could have en-abled the Boers to win a complete vic-tory, by supplying them with horses, munitions and men. He could get possession of every telegraph line, ever

newspaper and every other general avenue to news. He could dominate schools, armies, treasuries and nations. A little of this mundane omnipotence shared by every man of great means tho achieves some notable benefaction for the human race.

And the beauty of it is that his good work will go on indefinitely after he is dead and will follow him with its blessigs into the next world.

Money is not needed in every case of good works. Some men make a holo-caust of themselves like Francis Xavier. But, often a man cannot devote his life directly to altruism; yet, if he can contribute money, he can make it possible for other men to go forward in the path of sacrifice. So he shares in the merit of their achievements.

So, young men, determine to get on n the world. Go at a good business with the will to amass for yourself a frugal competence and for God all the rest of the money that you can honest-ly make. Look forward hopefully to being of great use to your fellow-men. Make to yourself friends of the mammon of iniquity. Be poor in spirit by being detached from riches, by not setbeing detached from riches, by not setting your heart on money to love it above God and humanity, and by liberality as you go along. But get rich if you can, provided you will make a good use of your possessions. It is as hard for a camel to pass through the eye of a needle, but that is a rich man who heards his means a rich man who

you will receive an eternal reward.

Energy and Industry may be of no Avail.
Thousands of men who have failed in their efforts to achieve a fortune cannot understand why they failed. In reviewing the past they cannot, perhaps, accuse themselves of lack of energy, industry, suavity, or any other of the elements which are popularly supposed to command success. But the truth is, that as much depends upon the purpose to which these qualities are applied, and to the manner of their exercise, as upon the qualities themselves. Energy and industry described to the substitute of their exercise, as upon the qualities themselves. Energy and industry described to the substitute of their exercise, as upon the qualities themselves. are applied, and to the manner of them-exercise, as upon the qualities them-exercise, as upon the qualities them-selves. Energy and industry devoted to the promotion of an object which to the promotion of an object which to the promotion of the general mind, whole day through, filled her mind. which neither charms the fancy, nor enlightens and instructs the intelle and can add nothing to the comfort and convenience, or to the pecuniary gains of classes or communities, are gains of classes or communities, are like good seed wasted on sterile ground. If the same faculties are employed in pursuits that clash with the public conscience, or are directly in conflict with social comity and oral law, the consequences are neces sarily and righteously disastrous to their possessor. A swindler may as energetic and industrious as the most intelligent and honorable of mer chants, yet the end of his career is imprisonment and infamy, and the in-heritance he leaves to his family, want and shame. No man works harder than a gambler. He even denies himthan a gambler. He even denies him-self sleep in order to prosecute his schemes of aggrandizement, and yet

the chances are that he dies a pauper. Energy, industry and courtesy are, indeed, the bases of success, but to insure that legitimate result of their exercise we must apply them in some way that will benefit the material interests of individuals, of classes, or of the whole people; or else in contributing to their amusement, ease and comfort, without offence to the laws of God and man. It may be alleged that persons who ignore, by their acts, the ideas that conscience should control the money-getting instinct — who make misrepresentation and falsehood a part of their business system, and care no of their business system, and care not how demoralizing a pursuit may be, provided it pays—sometimes acquire great wealth, and leave vast fortunes to their children. But are these so-called "fortunate men" compensated for the self-reproaches they unques-tionably endure and for the contempt tionably endure, and for the contempt in which they are held by their moral superiors, by heaps of unwholesome gain, and the luxuries with which they

re surrounded? Does any reader of this article know of an individual enriched by immoral means, whom he believe to be at peace with himself? The poor man, conscience free, is richer in all that is worth living for in this world, and in his hopes of the next, than the millionaire, to whose perishable treasures clings the canker of duplicity, or any species of

fraud or wrong.

The secret of real success in life—of the success which implies a contented soul as well as a big bank account—is in selecting a pursuit or occupation which has the element of genuine utility about it-which tends to the advancement, the solid advantage, the refine-ment, the happiness of one's fellow-men -and in following it up with an energy that never degenerates into a blinrush, and a suavity that never comes near enough to fawning to compromise personal independence. achieved, is something pleasant for a man to look back upon, to talk about to his children, and to point out to them as an example.

A Great Sufferer Cured.

A Great Sufferer Cured.

Mr. Benjamin Dillon, of Leeds. Ont., was cured of Muscular Rheumatism by Polson's Nerviline, and says: "I feel my duty is to proclaim Polson's Nerviline as an infullible cure for Rheumatism; it cured me after 30 years suffering and nothing I know of can equal its property of the process of the p

OUR BOYS AND GIRLS. FLORENCE BINGHAM'S RENUN CIATION.

A Story For Girls.

Had she not been sure that the postman had brought a letter from father, Florence Bingham would not have left her top bureau drawer in the only halfshe returned half an hour later. Her face was a very sober one when she again faced her task. For the letter had not been for her, after all, b Aunt Mary, and Aunt Mary had hesitated before she gave it to Florence to read. The girl had glanced first of all read. The girl had gained that of all at the last page, which Aunt Mary had left on top. "Dearest love to Florence," she read. "I am so glad. Mary, that you have saved my baby from all this."

She had turned the pages then, and began at the first. The letter was, as her father said, a "story of hard luck." How hard, Florence suspected; she could not know. Ever since her mother had died, in Florence's babyhood, she had been an inmate of Aunt Mary's home. It was not a luxurious home, by any means, but it was one of quiet con fort. Florence had been a dearly loved and much petted child, for her cousins were older than she, and she had been the baby of the household.

Her father, dearly as she loved him, was a very dim memory to Florence. It was a long time since he had been able to come to see her, and he had de clined her visits upon one pretext and needle, but that is a rich man who hoards his money selfishly, who shuts his ears to the bitter cries of the poor, who is attached to gold as to an idol.

But there are plenty of men in Heaven to-lay who were well-off in their time. It is not the accumulation of riches that is to be blaned, for that was because he did not wish her to see the poverty and barrenness of the life which he and her two brothers led. The boys were older than Florence, and their father had managed to keep them with him. They were both working now, and Florence had hoped the burden would be lighter to be are.

time. It is not the accumulation of riches that is to be blaned, for that usually requires industry and energy, neither is it the possession of wealth; but it is the misuse of money. That is what should be condemned.

Resolve to get rich. But, at the same time, knowing that wealth is a danger, resolve to use every cent of your money in the fear of the Real Owner, who will one day call you to account for every penny of it. Get rich in earthly money and use it to get rich in spiritual merit, for which you will receive an eternal reward.

whole day through, filled her mind. Then there came a thought so over-whelming in its suddenness that she left her drawer, half tidied still, and went away to her favorite corner to

think it all over.
What right had she to be here, living this sheltered, care-free life, while her father and brothers were finding life's burdens so hard? It had been very well when she was a helpless little child, but she was old enough to be a housekeeper now. Aunt Mary had been careful to have her trained in all womanly arts. Surely, she could make father and the boys much more com-fortable than they could be in the unsavory boarding house where they were

compelled to live.
Slowly, very slowly, the idea took possession of her. It meant renunciation, however, and renunciation of the hardest kind. Florence was no fonder than most girls of the prettiness of life, but it seemed hard to give them up utterly. Harder still it was to give up the happy, irresponsible existence for the burdens of the career which she was contemplating. Hardest of all was to leave the love and affection by which she was surrounded to go to those who

almost strangers. "I have been expecting this," her aunt replied, as she began her timid questioning in regard to her father's ircumstances, "and I have tried be reconciled to giving you up, as well as to prepare you for the change. Yes, Florence, your father and brothers could live much more comfortably and onomically with you for a homemaker han they do now. I hoped and exourself, as you have done, and yet I hesitated to let you see your father's letter to-day, because it revealed conditions so plainly. You shall do what you think is right, and I know you have dready made up your mind what that

"Since you have told me that I can add to my father's comfort, I know what is right," Florence answered, in a not quite steady voice. "
pose father will consent?" "Do you sup-

"Yes, I think he will. I will write to him myself about it. He will not be willing at first; he has so steadily sought your best interests. But I think I can make him see that these think I can make him see that these are served also by the change."
"Best for me to leave you, Aunt Mary?" Florence questioned.

"Best for you to act on an unselfish impulse," returned her aunt. "We should be doing you a poor kindness if, to secure your ease, we refused to allow you to carry out a plan, which is at once so unselfish and so practical."

So, it was decided. It was some tim before Mr. Bingham announced himself ready for his housekeeper, and when occurred Aunt Mary went with Florence to assist the young girl in taking the first steps of her venture. It was not until all the pleasant excitement of getting established was over, and Aunt Mary had gone, that Florence began to realize what she had undertaken. The new home was a plain little one, and the neighborhood was not very desirable. Many of the comforts which she had come to think necessary were wanting. Father was undemonstrative, and the boys were a little shy with the new



sister. She could not help seeing, too. that, despite her father's care, their manners were uncouth and awkward. They were good boys, to be sure, but she could not help contrasting them with her cousins, and her heart sank. During the long, lonely day which fol-lowed Aunt Mary's departure, when even the housekeeping cares seemed in sufficient to fill up the dragging hours, she fought bravely against her gloomy thoughts, but when night came, and sh was alone in her room, the tears at last mastered her. It was quiet crying, for she remem-

pered how thin were the partitions, and her brothers were in the next room. It was fortunate that she remembered, for a moment later she heard their

"This is like living, isn't it?" lmer was exclaiming. "Do you re-Elmer was exclaiming. "Do member mother, Claude. Flor just as like her as can be, only Flor-ence is strong and happy, and mother was always weak and suffering."

Florence's silent sobbing stopped on the instant. She could not help listen-

the instant. She could not help listening for the reply.

"I don't remember mother very much," Claude said. "I know Florence is all right, though. This must seem a pretty poor sort to her, though, nice as it seems to us. She's clear grit, or she wouldn't undertake it."

"This is only a start," Elmer said, decidedly, "We're on the way to living, now. We haven't had many exvagances, Claude, but there are a few things we can manage to economize on. Now that we have a home, we'll

all make more of an effort to have it as it ought to be."

"There are lots of things Florence can teach us, too," Claude answered.
"She's had more of a chance than we have, and she's the sort to pass it on. "Boys," Florence's clear voice rose,
"I hear you. You're making me vain."
She guessed that embarrassmeat prevented an answer, as it did for a mo-ment. Then Elmer's voice answered

"We don't care. You deserve every single thing we said."

She laughed a contented laugh. The ice was broken. There would be no shyness now between her brothers and erself. It did not seem so hard. could do so much more for them than she had dreamed, and they were going to love her. She turned her tired head upon her pillow.
"After all," she murmured, sleepily,

"I'm just the happiest girl in the world."-Forward.

IMITATION OF CHRIST.

That it is Sweet to Serve God, Despising This World.

Now will I speak again, O Lord, and

Now will I speak again, O Lord, and will not be silent; I will say in the hearing of my God, my Lord and my King who is on high:

Oh, how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them who fear thee. (Ps.

xxx. 20.) But what art thou to those who love thee? what to those who serve thee with their whole heart?

with their whole heart?
Unspeakable indeed is the sweetness
of thy contemplation which thou bestowest on those who love thee.

In this most of all hast thou In this most of an last thou anothing the sweetness of thy love, that when I had no being thou hast made me, that when I strayed far from thee thou hast brought me back again that I might serve thee, and that thou hast com-

manded me to love thee. O Fountain of everlasting love, what shall I say of thee.

Every sin has its own punishment: an axiom popular, because so well proved. One is punished in his liberty, from abuse of liberty. . . Whoever sins is practically less free than before his fault; he has given evil a hold and a sort of right over him by committing it; and he can only recover his literty by redeeming it.—Nicholas.

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