16, 1900.

JUNE 16, 1906

In Spite of Affliction.

The Things Most Worth While.

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A Wholesome Moderation,

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sh is an imperative intensively among demand that they nselves about this e factor in shaping nations.

CHATS WITH YOUNG MEN who wields a strong, vigorous pen, but who wields a strong, agonomic point where he was at twenty. He has had scores of good positions, but he could not keep then because of his indiscretions, be-cause of a hot temper, and a sensitive nature which was always being wounded be tride. There is no harder worker The secret of success in life is to The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes, but it is better to risk these than to be idle is better to risk these than to be idle tor inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the heapiest. An old philosopher says: by trifles. There is no harder worker than he is. Every time he gets knocked down he begins at the bottom and starts planning and reclimbing, only to fall back again like the fabled frog Motion is life, and the busiest are the happiest. An old philosopher says : "The fire-fly only shines when on the wing; so it is with the mind; when once we rest, we darken." trying to get out of the well. Now, if this man had taken an invent

ory of himself in his youth, and strengthened two or three little weak points, he would have been a giant in the field of letters.—Success. When a man like Lord Cavanagh, manages to put himsolf into Parliament, when a man without arms or legs, like Francis Joseph Campbell, a blind man, becomes a distinguished mathe-

OUR BOYS AND GIRLS.

TWO BOYS.

man, becomes a distinguished mathe-matician, a musician, and a great phil-anthropist, we get a hint as to what it means to make the most possible out of ourselves and opportunities. Perhaps Emerson prefaced his essay on "Com-pensation" with the remark that he had always wanted to write upon that ninety nine out of a hundred under such subject. There is a true story on com-pensation from the salary point of view that I have always wanted to write, and ninety-nine circumstances would be entent to remain helpless objects of now I am going to do it, says Irving Hancock in a preface to a very success-ful little "Success" tale. The two young men to whom the story refers were schoolboy friends of mine. I know the facts in the case of each and can

The Things Most Worth While. "The pursuits of even thebest things," says Cicero, "ought to be caim and trauquil." Obviously because calm-ness, tranquility and moderation are in themselves good objects; and also be-cause turbulence and hasto in the ablexyment of even worthy, orde tabe tell the story with exactitude. These two boys may be called Smith and Brown. They were graduated in the same year from the same high school. Taey had been chums, more or less, for years, and decided to start in the turmoil of life in the same business house, if possible. Positions were secured in the largest dry goods stare canee turbulence and haste in the achievement of even worthy ends take something from the value of the results. Emerson says, "Repose and cheerful-ness are the badge of the gentleman." ness are the badge of the gentleman. A man of courage is also a man of faith and a man of patience too. These at-tributes of character are worth too much to be lost in the struggle. We labor and endure quite as much for the results which our efforts may have upon our character and on the manhood of the thrmoli of hie in the same subscream house, if possible. Positions were secured in the largest dry goods store in Boston. More than that, both young men were assigned to work as tryo salesmen behind the lace counter. " This isn't much of a place," re-mached Bayam dupionaly. our character and on the manhood of

marked Brown, dubiously. "'Tis not a bad place returned Smith, consolingly, " and we're getting 85 a week to start with. Not very bad our character and on the mannood of those with whom we are associated as for the ends directly attained or pro-

posed. Character and its development are among the things most worth while pay for boys !'

in life. Two men do equally hard work, as sume equally heavy responsibilities, live equally useful lives; but one of them wears a perpetual cloud on his brow, while the other is serene or smilpay for boys!" There were long hours to be served and the work was hard. There were many impatient customers to be waited upon. As both boys lived some twenty upon. As both boys lived some twenty minutes' walk fron the store, they walked home together in the evening. "Pretty slow life, this," grunbled Brown. "Think of the pay we're get-The universe does not rest on the

The universe does not rest on the shoulders of any of us. Act your best from day to day, and leave the results to Providence. If you do your duty, you do enough. Your task is one man's

Brown. Winnik of the pay stores," ret ting." "It's not bad for youngsters," ret joined Smith. "It might be worse." Neither boy had any living expense to pay, save for noonday luncheon and laundry. Smith brought his luncheon; Brown didn't. Smith began a bank account. Brown went to dances as often as he could afford the money. He soon found other pasttimes of evenof a tired laborer and the hour of play that keeps all the Jacks from being dull boys. If you do not get that much, you are not getting your right Strike. Strike at your own atmany industrious people take

as often as he could afford the money. He soon found other pasttimes of even-ings that absorbed all his money and what he could borrow from his father. Naturally the two boys began to drift apart, except for that little evening walk home. Brown began to gramble which be tarmed the slowness of protendency to deliver us preachments in words and looks, because we sing at our work, or frivol a few minutes in the sixty, they help to give life a blue color. They are not the wise ones; we, who look at the flowers along the we will come all right," returned Smith, " if we work for it."

mith, " if we work for it." At the end of the first year Brown pathway and trace with our eyes the upward flight of the birds in the blue

At the und of the hard by any has observed : "I guess you're right. My pay has been raised a dollar a week. A fine return for hard work, isn't it? Did you get a raise?" "Yes ; I've been raised to seven."

A whoresome moderation. We have the better philosophy of life and we have it from Nature, not from brain-fagged professors, nor from weary gathergolds, who sit high on their Brown whistled his amazement, looked

gathergolds, who sit high on their glittering piles and tell young men "how to succeed" — while it is an open question whether they themselves are not failures, so far as the essential

glittering piles and tell young men "how to succeed "- while it is an open question whether they themselves happiness of life goes.
There is a wisdom that runs counter to the wisdom of those books which tell young men "how to get on " and how to achieve success in the business world is to make money and display the fact in affinent living. But there is another is and here the money maker. There are those world is fullness, does not usually come to homestly believe that the monk in his cell is living a completer life, and gett ing richer value out of his years than the side that sait to the money in the success line. There are those who thought it wisse to give their wealth to the poor as a pre-limit ary to leading a perfect life. Jin the pineteent century, John Ruskin, who inherited a million, died the poor sa a pre-limit was on taken to the tere to the wisson of the tent was a port of the success with the money in the tent was a word. Success that the money is the success who thought it wisse to give their wealth to the poor as a pre-limit ary to leading a perfect life. Jin the pineteent century. John Ruskin, who inherited a million, died the poor. early church who thought it wise to give their wealth to the poor as a pre-liminary to leading a perfect life. In the nineteenth century, John Ruskin, who inherited a million, died the pos-sessor of but a few thousands, because he governed his life by a wisdom differ-ent from that of the commercial sense of his time. He gave away most of his forture. briefly. In a second Smith was at ins side, whispering: "Jack, you'll find it on the third lower shell down." Turning, Brown went to the shelf in-dicated, found the goods, produced them and made a sale. As soon as the customer departed, the manager, who had been looking on, stepped up and astrod: "Forsake all and gain all." "That which we give away is that which we have." Such maxims as : asked : "Brown, why don't you learn to Brown, why don't you have a second Fly pleasure and it will follow "Peace of mind is the true happiand the down and the short is a short in the second structure and the short is a short in the short is the sh -all running counter to the prevalent -all running counter to the prevalence wisdom of life-have their value as checks. Men who actually adopt such maxims, in the government of their lives, seem eccentric. But they teach ne had to sen, but no had to had a partment manager and said : "I would like your permission to cut a small sample from every one of those lives, seem eccentric. Due to the world by an object lesson. ment. They teach it a wholesome moderation in the opposite plans and ideals.—Cathoa small sample from every one of those laces in the department." " What do you want of them?" " I want to take the samples home and study them evenings. I want, if possible, to become so familiar with every make and pattern of lace that I could tell it by touch in the dark." " Take the samples," was the brief renly. lic Citizen. People Who Repell Success One of the strangest paradoxes in human nature is that men struggl-ing, apparently with all their might, to succeed, are yet constantly doing things, saying things, and think-ing things which drive the very success that they are after away from them. They are all the time counteracting their efforts by some foolishness, or weakness, or indiscretion. They are saying things which prejudice people against them, and doing things which destroy confidence. Although they apparently try very hard to build a foundation they are all the time under mining themselves. One of the strangest paradoxes in reply. After a few weeks of patient evening study, aided by the use of a microscope, Smith discovered that he knew three times as much about laces as he had times as much about a book of his ever expected to know. Out of his savings he bought a powerful hand magnifying glass that he carried daily magnifying glass that he carried utily with him to the store. By degrees he was able to demonstrate to customers the relative values of the different laces. The department manager looked ing themselves. en work like Trojans to get coveted position, and then by getting puffed up with conceit, or by some on approvingly and added all the infor-

THE CATHOLIC RECORD.

ings' time studying the laces. Way don't you do the same? You're a good fellow and willing. Come up fo the house with me to night, and after sup-

house with me to highly, and are to per fill show you some of the things f've been studying." "Can't do it," negatived Brown. "Got an engagement." There was an evening High school

course in chemistry. Deciding that he knew as much as he was able to learn anew as much as he was able to learn about the fibres of every kind of lace sold in the store, Smith decided to take up chemistry, in the hope that he could learn something more about laces

laces. The course was an elementary one, but he applied himself with so much diligence than the professor soon began to take an especial interest in him. Then the young man explained what he

Then the young man explained which the wanted most to learn. "Stop a few minutes every evening after the class is dismissed," advised the professor. "Bring samples of your laces with you, and I'll see what help I

can give you." All through the winter Smith toiled We learned how to away at chemistry. He learned how to make tests of lace fibres that were im-possible with the miscroscope alone. One day a lot of samples of laces came from Ireland. Some of these the young man, after using his glass, considered spurious. He took them home that evening and applied the chemical tests. The next morning he reported to the department manager, a successor to the one under whom he had first served, that the samples were of spurious

Why don't you mind your own business?" was the irritable retort; "these samples are all right." But Smith, saying nothing, went to

the superintendent briefly. He did, even to the extent of communicating with the professor. The result was that the new department manager was dismissed, and Smith, after some urging, took his place, at a comparatively low with the professor. The result was that the new department manager was dismissed, and Smith, after some urging, took his place, at a comparatively low who was now receiving \$30 a week. Brown, who was now receiving \$3 a week, had beginn to feel a positive dislike for his more snear-ful fixed.

more successful friend. Three months went by. Smith drew a week, while his erstwhile friend had gone up to \$10. The buyer for the lace department, who had grown old and wished to retire, was about to make his last trip to Ireland and France for He requested that Smith should laces. He re go with him.

with him. 'You always have been lucky,' "You always have been lucky," growled Brown, when he heard the news. "You're off for a fine trip abroad, with all expenses paid, and I suppose you are going to have your salary raised?"

"Pitch in and study, Jack," whis-pered Snith. "I've three days yet before I sail. Come around and I'll get you started " get you started.' Sorry, but I can't, old fellow. I've

got engagements for every night this week. Two months later Smith returned to

face brightened up, however, as he saw like unto thine.'

THE SACRED HEART. O Sacred Heart, we thee adore, Grant we may love thee more and more." This is the sentiment that wells up in the true Catholic heart always, but especially in the month of June, con-secrated to devotion to the Sacred Heart of Jesus. June, so beautiful in its sweet, long days, so peaceful and so happy in its warm sunshine, tempered

happy in its warm substite, tempered by gentle zephyrs, is given up to the honoring of our Divine Lord and Saviour, in loving and adoring His Sacred Heart, which beats with an endless love, and which exhausted its last drop of blood for man's salvation. Who can tell the depths of love that Who can be the depine of the other of the set of the se divine, inexhaustible in its strength and extending to every creature mad ading to every creature made to the Divine image.

There is something most touching and consoling when we consider the oling when we consider the our Lord. To be loved and heart of loved infinitely by Jesus, the Son of God, is entrancing in the extreme. To remember that He Who has saved us, by dying, now lives for us and lives to ove us with an unchangeable and ex-nausting love is beyond our power to hausting understand-we can only understand it in the light of God's infinite goodness and in His infinite power called upon to exercise it. God be praised for all He wishes to be to us, and God give us

He wishes to be to us, and G id give us the wisdom to avail ourselves of His infinite love! Let our hearts always go out to the Sacred Heart, and beg God to give us that generous and all consuming love for Himself that He shows to us in an infinite degrae. We will be lifted all to do. It is this grace which David prized and which He asked God to continue to Him, when he said, "O Lord, take not thy holy spirit from me," and it is this that all must ask for if they would the superintendent and made a state ment of what he had discovered. "How on earth do you know this ?" demat ded the young man's superior. "Professor Boeckmann has been in-structing me in chemical tests of thread fibres for several months." "I li think this matter over," said the superintendent briefly. He did Send forth the darts of thy grace, and the fire of thy love into our poor, cold hearts, that they may barn with the nearts, that they may barn with the fire of divine love and live to Thee in all things throughout all the days of this life, and then after this life is o'er, join those of the blessed ones in the

endless joys of heaven. Let each one 82.7 -Catholic Union and Times. O cherished and ever memorable

all to do.

hope to advance in the supernatural

"My heart is thine, Thou art always mine."

First Communion Day.

selves the love of our hond solution Heart we must strive to be pleasing to Him by having our hearts like unto His, and hence we are to pray. Make our hearts like unto thine. His heart is nearts with the will of His first Communion ! Who can ever for-get thee! Thy heavenly fragrance was one in accord with the will of His heavenly Father. He lives only to ful-fill that will, and He was constantly proclaiming it : witness His sayings in proclaiming it: withese fills saying the the sacred text "I came to do my Father's will," I came to do the will of Him who sent me, and my meat is to the will of my Father Who is in Hearen "

Heaven." It was this perfect fulfillment of the will of His heavenly Father that ever united them, and realized our Lord's words that the Father and He were

one. So should it be with us, and so it will be if we desire it and ask it in our Lord's Holy Name, for He has said "Whatsoever you ask in my name it will be given you," and what better can we ask and pray for than what every true lover of our Lord's Sacred

the store, strolled through it and went up to the lace counter. Brown stood there, looking most disconsolate. His Heart prays daily, "Make my heart As the heart is the organ of life it

As the heart is the organ of life it may be said to epitomize the whole man, and God so recognize it, for in asking our homage He says, "Son give me thy heart." If we give Him our heart we circ." he thy heart." If we give Him our eart we give Him all that the heart neart we give film all that the neart animates; our mind and its thoughts, our will and its deeds. We give to Him, in a word, our entire being, and the offering is worthy and acceptable, as it is giving to God all we are and

I we have. If we give our heart fully and unreservedly to God He will fill it more and more by grace, so that we shall grow in holiness and periection and become most pleasing to Him. We shall have the spirit of our Lord and shall grow more and more like Him--a perfect obedience to the divine will a

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" our hearts like unto thine," Holy Writ says of David that he was a man after God's Heart. This may be said of all God's saints. They had the spirit of God because they desired it, HELLMUTH & IVEY, IVEY & DROMGOLS -Barristers, Over Bank of Commerce DR. STEVENSON, 391 DUNDAS STREET London. Specialty-Surgery and X., R. 7 Work, Phone 510. spirit of God because taby denda for and they co-operated with it, that is, with His grace, and became holy and plassing in His sight. They were one with our Lord and Saviour, learned of Him and followed Him as He desires

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mation in his power. At the end of the second year Brown's oolish or weak act, knock the scaffolding,

salary remained at \$6. Smith's pay had been increased to \$10. "Favoritism !" snapped Brown. "I

foolish or weak act, knock the scaffolding, which they have been years in building, out from und-r them, and down they go. Their lives are a series of success-ive climbs and tumbles, so that they never get anywhere, never accomplish anything worth while, always tripping themselves up, neutralizing their work: this is their greatest stumbling block. wonder, Fred, why the manager cannot see anything in me. I work as hard

this is their greatest stumbling block. I know a powerful editorial writer

Following the example of the gov-erning body of Oberlin University, the famous Methodist institution of Ohio, which recently invited a member of the Cleveland Apostolate band to lecture before the theological students on Catholic doctrines, Grant Univer-sity, in Chattanoora, the great Method. sity, in Chattanooga, the great Method-ist institution of Tennessee and one of the foremost in the South, had one of the Paulist Fathers address its divin-1 y class a few days ago. At the invitation of the dean of the univer

theological department of the univer sity, Father Healy, one of the Paulist priests, then conducting a mission at the Catholic church in Chattanooga, addressed the students of the depart-

The Very Rev. Father Tobin, Father Hayes, assistant priest in charge, and Fathers Healy and O'Hearn went to the university, where the entire corps of theological students were gathered. Father Healy went into his subject thoroughly, so as to explain to the non Catholics the exact doctrine of the church with especial reference to the infallibility of the church. His lecture was a masterpiece in words and in thought, so lucidly did he explain the doctrines of the church. He subse-quently lectured on "The Immaculate

Conception." This occurrence is indeed a rare one in the history of theological schools. Grant University teaches Methodism to those aspiring to the ministry, and it is perhaps unprecedented in the annal of the country that Catholies have been called upon to explain their own doctrines and to expound their own faith. The students reached points in their theological studies which they did not understand, and called upon Father Tobin to expound these points.

The best efforts in behalf of our see anything in me. I work as hard as you do." "Not in the evenings," was the quiet answer. "I spend most of my even- grance of genuine sympathy.

Mrs. Mary Goodine, of U. Kingsclear, N.B. Can, writes : Pastor Koenig's Nerve Tonic has done me lots of good. I recommend it to everybody. ct obedience to the divine nstant union with God and a faithful KORNIG, OF FORT WAYNE, INC., STORE WAYNE, SAN STRATES, SA

constant union with God and a faithful correspondence with His grace will mark our lives. We shall ever walk in the Divine Presence and strive to walk in the path of perfection. We shall imitate our Lord in His charity and mergy in our dealings with our neigh-bor, and our goolness to our fellow-men would incite them to goodness in turn toward one another. Thus would be spread abroad the flames of divine love with which our Lord's Sucred love with which our Lord's Sacred Heart is burning. "I come to set the world on fire," said our Lord to B essed Margaret Mary when revealing to her His Sacred Heart all afire with love, "and what will I but that it be en-kindled."

J. CLANCY, Brantford Telegraph School, Cor. Colborne and Queen Sts. It is this love for God and this love for men for sake of God that should animate every Christian heart. Such wis our Lord's Heart in inf nl e degree,

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