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DECEMBER 2, 1905.

THE CATHOLIC RECORD

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CHATS WITH YOUNG MEN

The best way to begin to do great things is to improve the doing of little things just as much as possible,—to put the uncommon effort into the common task, to make it large by doing it in a great way. Many a man has digressed a very lowly and humble calling, by bringing it to its master spirit. Many a great man has sat upon a cobbler's bench, and has forged at an anvil in a blacksmith's shop. It is the man that dignifies the calling. Nothing that is necessary to be done is small when a great soul does it.—Success.

Learn Your Business

If one attempted to tell some people who had succeeded in life but indifferently that the reason they did not do better was that they did not know their business, no doubt they would be insulted. But the fact remains, just the same, that a large proportion of failures in life are due to incomplete knowledge of the particular business each was engaged in.

Why is it that one man does better in a given line than another? The lazy man says it is luck. Some believe it to be due to a superior mental equipment, but that cannot be invariably true when some of the failures are infinitely brighter mentally than some of the successes. Many a man is well equipped mentally who lacks the faculty of putting his talents to use. There are numerous reasons, of course, but none more important than this—that some men study their business more closely and carefully than others, and act upon what they learn.

Given two men of equal opportunity and equal brain value engaged in the same line of work. One is in it because he happened to land there somehow; he takes no particular interest in it beyond the fact that it gives him his living and his ambitions scatter themselves in vague dreaming about falling into something that will make him quickly rich. The other is in it because he likes it, and his ambition takes the definite form of being a success in it, and doing it better than others do it. He studies that business from A to Z, and after he has its rudiments learned, he studies its details one by one. Perhaps in one of these he sees a chance to specialize, and by giving to that detail his whole energy and intellect to be able to do that particular feature of it better than anybody else has done it before him. Or perhaps, by giving himself a deeper knowledge of all its details than other have become one of its generals, and is able to assume a position of command.

The first man falls in that business, as a matter of course. He deserves failure. He has wasted his talents and his opportunities. If that was not his business, he should have found out what was, and in his chosen line have done as second man did. The second man, equally as a matter of course, has succeeded. He succeeded because he deserved success and because he earned success. Luck? There was no more luck about it than there would have been had the choice between success and failure been plain before them and one had chosen success and the other failure. That is what they chose and that is what thousands of young men are choosing every day.

And generally the failures are explaining to their friends how lucky the successes have been, and how misfortune and bad luck have haunted their own footsteps.

Most men make their own luck.

Be Ready For Instant Battle

A man should keep his mind up to the standard: he should keep it disciplined and ready for action. To do this it must be trained, drilled every day in mental tactics, so that it will be strong, vigorous, and alert, ready to act in an emergency which was the maximum efficiency of which it is capable. What condition for a sea fight would a navy be in if for five years, dropped all gun practice and ship discipline and allowed all the sailors and the naval officers to do as they pleased and have a good time? Young men would say that would be ridiculous. But is it any more ridiculous than to expect the mind to cope with a commercial crisis or a political emergency, or to solve a great social problem with untrained powers?

Your mind is your personal navy. Your faculties are your ships and men; and if you are not ready for life's great battle, ready for an emergency, how can you expect to conquer when the crisis comes?

Many an army has been conquered because the men were untrained and the officers unprepared. It is the alert general who has his forces in perfect trim, disciplined with a fine persistent drill, that conquers in the conflict. If you do not keep your mental forces up to the standard, if you do not train them to seize with power and to grasp with vigor you will never be victor in life's battle.—Success.

Characteristics of a Leader

We want leaders and originators more than we want followers or imitators. We have enough, and to spare, of those who are willing to lean on others. We want our young people to be so educated that their qualities of leadership, their originality, and their individuality will be emphasized and strengthened instead of obliterated.

Self assertion, the spirit of independence, the courage, the manhood which respect its own powers and is deterred from relying upon, and a belief in oneself, the qualities which characterize a leader, can be cultivated by every human being. But if these qualities are not drawn out in youth they will forever lie dormant in the soul.—Success.

Confession a Necessity to Young Men

It is a very bad sign when a young man begins to shirk the duty of monthly confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in some store, shop, or factory, and begins to rub elbows with the various kinds and conditions of men and women who go to make up the work-a-day world. Though he does not suspect it, he is influenced by the atmosphere of

carelessness in matters of religion that is characteristic of places where men and women work. He is worse influenced still if his lot be cast among those who are hostile to Catholicism, or to all religion, and who revile or ridicule the things that he has been taught to hold sacred. To a young Catholic thus placed there is nothing so strengthening to heart and soul as frequency in the reception of the sacraments. As called as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defenses. But it is this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world wins him from the observance of his religious duties, which are his only safeguard, and he begins to neglect or avoid the monthly confession and Communion that keep him loyal and undeviated as a boy.

The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of a non-Catholic fellow workman or companion has too often more deleterious effect upon a Catholic young man; and it is generally found that the more damage to his convictions than an open and undignified tirade against the teachings and practices of the Church. A well informed Catholic will recognize in this ridicule only a sign of ignorance or malice, but an impressionable and imperfectly instructed young man almost unconsciously begins to apologize mentally for being a member of a Church of which such things may be said, and, instead of seeking information to offset them, from the proper source, he allows himself to be assailed by doubts; and already the thought suggests itself that perhaps, after all, the Church is wrong and this shallow-pated carper beside him is right. This is the time for that young man to turn to the Church for help and guidance; and many a soul has developed into a well rounded and highly intelligent Catholic by the studies which were prompted by attacks upon his faith. Constancy in religious duties, frequent reception of the sacraments, together with heart-felt prayer, are the sovereign means to enable him to hold the faith unshaken and unwavering. Using these preservatives he soon recognizes how foolish it is to allow even the divine mission of the Catholic Church, and the truth of her teachings, to darken the mind.

Success in Continuous Effort

How hard have you tried to succeed? Have you ever set your face toward prosperity and success with clenched fist, set teeth, and a firm determination never to turn back, no matter what opposed you, not to be deflected to the right or left of your purpose? If not, you must not complain at your small measure of success.

It is the aggressive man, the determined pusher, the man with nerve and grit, who seizes the prize for which you are waiting. Fortune never comes to you. You must meet her half way. You will never move until you do. You must be the aggressor. You can not succeed without persistent determination, continuous effort.

You can never accomplish anything by taking hold of an opportunity with the tips of your fingers. You must take off your coat, roll up your sleeves, and fling your life's power into your aim.—O. S. M. in Success.

OUR BOYS AND GIRLS

STORIES ON THE ROSARY

By LOUISA EMILY DOBBERE

The Presentation in the Temple.

COUNT LUIGI.

The summer passed away and September came. Jo had been a very busy that summer, which was an exceptionally fine one in house painting, that he had not been able to see as much of Lisbeth as usual, and during the last week in August he had been sent by his employer to a country house in Hampshire, which was to be painted outside and in during the absence of the owners in Switzerland. It was just too far for him to feel justified in coming up to town for Sundays, so he stayed down there and contacted his sister with letters and a few visits to the mission church and how much more he was able to add to the S. B.

For the last few months Lisbeth had not been to the Sacraments, and had managed to omit her usual Communions without her mother's knowledge. Katie contracted measles in June, and no sooner had she recovered than David got ten, and Mrs. Baxton's hands were full, and she never dreamt but that Lisbeth, who went generally to early Mass, made her Communions as regularly every month as she had done since her First Communion. One Saturday evening early in September Maggie Wells came in to see Lisbeth, and the two girls went up to the latter's room, which Lisbeth wanted to put to rights. Maggie was the same height as Lisbeth, and had plenty of fair to red hair, which was in a thick curly fringe over her forehead and round her face.

"I'm glad we came up here," Lisbeth, said Maggie, "for I want to talk to you."

"All right. Mother's awfully busy this evening, for she's going to see Aunt Jane to-morrow—her as lives at Belling. Maybe she'll stay over to Monday, as Aunt Jane's ill, and she haven't no one to see after her."

"Here's your books," Lisbeth, said Maggie, drawing a packet of novelettes from her pocket.

"Here, give them to me," said Lisbeth, quickly slipping them under the mattress of her bed. "I told you mother would make a fuss if she saw them. There's no harm in them else I wouldn't read them," she added quickly. "Only of course she's old fashioned."

"I didn't care for 'em—they ain't to my taste," said Maggie. "What do girls like you and me want reading such rubbish?"

"They ain't rubbish—they're beautiful, and I likes them very much."

"But they're not a bit like—well

like what's likely to happen. Dakes don't marry scullery maids, and baron 'gits don't come after us laundry girls," said Maggie, who had not the imagination which Lisbeth had, and who consequently did not feel at all attracted by that style of literature.

"Lisbeth was silent, and a peculiar smile came over her face."

"Well I like to read all about those beautiful things and lovely people. It's all so different to what my life is, working hard, and I enjoys it," said Lisbeth. "I know I like to be rich and have everything I liked just my own way."

"But rich folk don't always have it their own way," said Maggie. "They get troubles same as others. I often think that when I see a grand funeral pass—you know they often does on their way to Mortlake—that well, there, you can be as rich as you please, and yet people has had illnesses and dies, and so I darsay they're got their things to bear same as us poor people, only a different sort very often."

"Lisbeth did not answer, for she knew the truth of Maggie's observations, but still preferred to dwell on her own view of the hardness of her lot and the bliss of those who had wealth."

Maggie had to go off in a few minutes as her grandmother sent in for her, and the girls did not meet again for a week, during which time Mrs. Baxton stayed at Belling, her sister being very much worse.

"Dear me," said Maggie, as she watched Lisbeth pouring out the tea, "I wish I hadn't got to go to Chiswick to-night, I'm that tired."

"Must you go?"

"Yes, and I must be off now. I'll run in and get my hat and jacket."

"Take mine," said Lisbeth. "I am not going out again this evening, and you're welcome. They're hanging up yours."

"Thanks. They're a deal smarter nor mine," said Maggie. "Lor, I do feel taken up," she added as she slipped them on.

"I am sure they're not smart," said Lisbeth, "but you skip yourself fearful about dress. I likes to look nice, though it ain't easy when we're so poor."

"So do I, but I've granny and me to keep a'most," said Maggie, "and there don't seem over and above much to spare. Well, there's no good grumbling. Must make the best of things. Now, I'm going."

"You'd take the tram?"

"One way—yes, to the Park Horse and Cabrio, and I'll walk back," said Maggie.

Her grand was to a woman who lived in Chiswick, and who worked at the same laundry as Maggie.

Maggie did not know Chiswick well, and when she had done her errand she missed her way, and found herself at the end of the Duke's Avenue, and close to the gates of Devonshire House.

She asked her way and a narrow passage was pointed out to her that would take her to near the board schools, and from there across the back streets to the High Road.

Maggie had not taken more than a few steps in the passage before a hand was suddenly laid on her shoulder. Maggie, like most girls of her class, used to bring out at all hours, was equally accustomed to taking care of herself.

"Be off—none of my impudence," she remarked quickly, and shaking off the man's hand.

"Pardon, me—mille pardons. I make de leetle mistake."

Maggie frowned and would have passed on, but the dark-haired man, who held his hat in his hand, calmly stood before her and prevented her doing so.

TO BE CONTINUED.

TALKS ON RELIGION.

SOME SINS AGAINST FAITH.

Circumstances alter cases. Faith is more exposed to attack in some countries than in others. When countries are almost entirely Catholic there is little danger of apostasy or of public sins against faith. The crocodiles upon the mountains need to have their roots deeper than those in the valley because they must bear the onus of the storm. So Catholic people in a missionary country should be well instructed to meet the many attacks and objections against faith and its teachings.

There are a number of special dangers against faith at the present day. Ignorance of religion is the first of these dangers. Arguments and difficulties and false statements and slanders against religion are flung out with an increasing abundance. How are these to be met if we know nothing of the questions proposed? If we are ignorant, how can we comply with the direction of the apostle to "give an account of the faith that is in us"? If we are dumb on these questions we may not only give scandal to others but even find that our own faith is being weakened.

It is strange indeed how well posted some Catholics are on difficult political problems and how little they are informed on the teachings of faith! We find that in some families all care is taken to have the children instructed in almost every branch of human learning and in both the accomplishments and the sciences, but not much is done to teach and ground them well in the doctrines of religion.

The knowledge of religion does not come by instinct nor spontaneously. St. Paul says: "Faith then cometh by hearing and hearing by the word of Christ." (Rom. x. 17.) Since it is a great duty to know our faith properly, it is a sin to be ignorant of it.

There are several sorts of ignorance. Some truths and teachings of religion we must know to save our souls after we have arrived at the age and use of reason. "He that cometh to God must believe that He is, and is a rewarder to them that seek Him" (Heb. xi. 6). We must have a knowledge of the fundamental truths or we are not fitted to receive any of the Sacraments. We must know and believe in God, in the Unity and in the Trinity of God, in the Incarnation of Christ, in His death and in His Resurrection. It is a

previous sin to be ignorant of these truths when we have had opportunities of learning them.

The Church abhors wilful ignorance. She flourishes when she has an intelligent and instructed laity. If we do not know our duty to God, we should learn it as soon as possible. In addition to this, everyone is obliged to know the duties of his state of life. This applies to all, to the parent, to the physician, to the judge, to the religious and to the priest. Duties which we owe to ourselves, to others and to God cannot be performed if we are ignorant of them.

The Catechism is discarded too soon. Too often the child, by a tacit understanding with his parents, appears to think that First Communion day is graduation day in religion. It is far from it. The mind is then more mature and better capable of "taking in" and of comprehending the truths and the teachings of religion, and the reason for believing them. Catechetical instruction should be kept up for years after First Communion day.

St. Paul tells us that the Church is "the pillar and ground of truth." Hence Catholics should know a good deal about the principles of Church authority. When this is comprehended the harbor is reached and difficulties and objections are broken before they disturb the Bark of Peter. Besides the grounds of faith we should know the principles and maxims of the Gospel.

The term Christian means a follower of Christ, an imitator of Christ. How can a person ignorant of the life of Christ be a follower or an imitator of Christ? Hence we ought to make ourselves familiar with the life of Our Lord. "But Mary kept all these words, pondering them in her heart." (St. Luke ii. 19.) We, too, should leave the truths of religion and ponder them in our hearts.

Dangers to faith beset our pathway in life. These dangers are frequently found in bad company, in certain employments and in bad reading. When we unnecessarily expose ourselves in bad company we are more apt to fall.

"Those who love danger will perish in it." When the meeting with danger is necessary or unavoidable we will be supplied with supernatural grace for the victory. Peter unnecessarily mingled with the enemies of Christ in the house of the high priest and there he denied Our Lord. But when on another occasion they laid hands on him he stood up boldly, professed his faith and went cheerfully to martyrdom.

"Tell me your company and I will tell you who you are," has passed into a proverb. How can we love God and willingly mingle with His known and outspoken enemies? "Content earnestly for the faith once delivered to the saints."

To read dangerous books and newspapers imperils the faith; this is especially the case with those who are not thoroughly instructed. When curiosity and amusement impel us to read such literature it is certain to become a dangerous temptation against faith. We can hardly estimate the ruin of souls brought about by the perusal of such books and periodicals. A healthy stomach cannot resist bad or dangerous food which is persistently forced upon it. Neither can the intellect be fed with bad-reading and escape the bad effects which are necessarily linked to such a course.

Those people who willfully place causes which impede or prevent the practice of their religious duties they become guilty of the effects. We find some accept positions of better pay which necessarily keep them from Mass and from the Sacraments. In doing so, they place the little gain they make above their religious duties. This course is sinful and will militate against their faith. These persons move to places where neither church nor school is within reach and endanger the faith of themselves and of their children.

Persistent living in sin and habitual disregard of all that faith teaches will gradually harden the heart. After a time such people reach the limit of God's forbearance, and then He "lets them go according to the desires of their hearts." (Psalm lxxxix. 13.)

If we want to strengthen our faith and be prepared to meet the dangers we must encounter we ought to cultivate the sense of God's presence. It is profitable to remember the words of God to Abraham: "Walk before Me and be perfect."—Catholic Universe.

"THE MEDICAL VALUE OF PRAYER"

The Chicago Inter Ocean, as quoted by the Boston Transcript, Oct. 17, has a most interesting article on "The Medical Value of Prayer"—an article that is also most valuable, as indicating that the minds of men are soon to react from the present alarming state of scientific materialism to a life of faith in the supernatural and the divine.

This article begins by reminding us that Professor Tyndall, some twenty years since, threw out a challenge to the religious-minded people of the world to make a "prayer-test" on a certain number of hospital patients, to be selected for the purpose. This challenge was, says the Inter Ocean, "naturally and properly declined." Nevertheless, people were not lacking who maintained that this refusal was tantamount to an acknowledgment that prayer had no real effect in regard to the healing of our manifold bodily ills.

"Yet mankind have gone on praying for relief in sickness or distress," continues our Chicago contemporary, "and persistence in the habit certainly shows that those who follow it have found prayer in some way helpful to them. And now the physiologists are coming forward to say that the mere physiologists, such as Professor Tyndall, were wrong, and that this instinct of man to seek for help beyond himself and the earth is correct, and effective to the desired result."

Professor William James of Harvard University is cited as declaring that the man who prays for aid in the doing of his daily tasks will in this way so calm his mind and release his thoughts from anxiety and care that his work

SURPRISE SOAP



will be better done, even though we put aside completely the question as to whether he really does receive any supernatural help as an answer to his prayers. And, as we noted a week or two ago in these columns, at the recent annual meeting of the British Medical Association, Dr. Theodore B. Hyslop, superintendent of Bethlehem Hospital, England, "the oldest and one of the largest institutions for the care and cure of the mentally diseased in England," spoke on this vitally important subject, and said that as an alienist, whose whole life had been concerned with the sufferings of the mind, he could state that of all the hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequelae of a distressed mind, the first place must be given to the simple habit of prayer. "Such a habit," he said, "does more to clear the spirit and strengthen the soul to overcome more incidental emotionalism than any other therapeutic agent known to me."

The Inter Ocean makes the very noticeable admission that "historians of the first rank some time ago began to see that those who disregarded popular tradition as mere fable, because documentary proof of their tales was lacking, were in error"; and that "they began to see that every persistent tradition, no matter how distorted in its assignment of reasons for doing what it said was done, had a ground-work of fact in some deed, and that it was the business of the historian to find the evidence showing what the deed really was."

And so scientists are beginning to see that those who held that mankind are religious—are "praying animals"—without reason, and merely because of superstition and unreason,—were also in error. They are beginning to see that mankind are "incurably religious" because they seek and find in a power beyond themselves a refuge, and help from the loneliness of their souls and the ills of life;—that they persist in praying because it is a medicine which brings help."

To these remarkable statements we have only to add the following on "the power of prayer," as quoted the very next day, Oct. 18, by the Boston Transcript, from Sir Oliver Lodge:

"Those who made a study of the universe, and realized the number of worlds scattered throughout space, and that this world was but as a pin point in the infinite creation, could not take the view that man was the highest intelligent being in the universe. Once they stepped beyond man, and said he was not the highest, they could not stop until they arrived at the Deity. They could not stop short of infinity, and when they found that a simple request to a fellow-man could produce effect, how could they deny the power of prayer?"—Sacred Heart Review.

As regards results in eternity, the whole of our life here is touching electric buttons; for "each moment of light tribulation worth a weight of glory."

MISERABLE NIGHTS.

Nothing so demoralizes an infant and enervates the parents as to take a cross or wakeful baby from the bed and walk him up and down the floor during the night. The baby cries because it is not well—generally because its stomach is sour, its little bowels congested and its skin hot and feverish. Relieve this and baby will sleep soundly all night, growing stronger and better every day.

What mothers need to keep baby healthy and make him sleep soundly is Baby's Own Tablets, which cure all stomach, bowel and teething troubles and thus promote natural health-giving sleep. Mrs. Wm. Holmes, Dacre, Ont., says: "My baby was troubled with sour stomach and was constipated most of the time, and was always cross and fretful. I gave him Baby's Own Tablets and found them a complete success and would not now be without them." You can get Baby's Own Tablets from any druggist, or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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