CHATS WITH YOUNG MEN.

Pocket Wisdom Do things for yourself.

Never lean. Stand on your own feet.
They were given to you for that pur-

Look shead. There is nothing elevating on the ground, and you are done with the past. Make the ever receding with the pour goal.
horizon your goal.
horizon are three kinds of people in

the world—the will's, the wont's and the cant's. The first accomplish everying; the second oppose everything; e third fail in everything. Which of

the three are you?

If you hit the mark you must aim a little above it; every arrow that flies feels the attraction of the earth. Keeping Friends.

Do not flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the conthings to your intimates. On the con-trary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them. Good breeding never forgets that a nour propre is universal.—Oliver W. Holmes.

Near Us All the Time The surprise of life always comes in finding how we have missed the things which have lain nearest to us; how we have gone far away to seek that which was close by our side all the time.

Men who live best and longest are apt to come, as the result of all their living to the conviction that life is not

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living, to the conviction that life is not living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as though it were far seems to them as though it were far away from them; as though they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger or mis-hap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich, or poor, only with contentment, and that they might as well have been content at the very beginning as at the very end of life They have made a long journey for their treasure, and when at last they stoop to pick it up, lo, it is shining close be side the footprint which they left when they set out to travel in a circle! Christian Character More Important Than Gold.

The highest ambition of most young people is to be rich. They little r people is to be rich. They little realize what that means. Andrew Carnegie, in writing to a London newspaper a few days ago, declared the advantages of wealth are trifling. He

Beyond a competence for old age, which need not be great and may be small, wealth lessens rather than inhuman happiness. Millionaires who laugh are rare." Almost the same day Mr. James T. McQuade, a New rk millionaire, who had been sued by his wife for separation, declared in court: "If I had been a poor man, I would have been happily married to-day, but being a rich man, I have to bear the ills that the rich are heir to. Prosperity turned my wife's head. Gradually it got so I no longer had any house. We slowly drifts apart. I became wealthier, and as I did e increased the size and cost of our household. It was nothing for us to spend \$50,000 a year. Now I am dissatisfied. I constantly am craving for satished. I constantly am drawing of more money. My marriage was a failure and I am constantly and unceasing by busy. And I know hundreds of others who are in the same way. A wealthy man never can live happily."

There are exceptions to the condi-tions described by Mr. Carnegie and Mr. McQuade; but the happiness of rich men is due to other things than riches. Most important of these is Christian character and the exhibition of its fruits in daily life. A speaker at the International Student Volunteer convention in Nash ville said he had received recently a letter_from a college chum whose life was devoted to money making. He wrote! "Bob, poverty is hell!" Bob replied: "Bill, to be without the love of Christ is hell!" Bob was right, and rich as well as poor find it to be in

their lives. Our Farmer Boys.

The lament ever comes up anew, says an exchange, "The boys are leaving the farm," and why should they not, if they have the energy and intelligence and the education to struggle with the problems and to avoid the false allurements of city life? They doubt-less have the physical endowment—a strong constitution and muscles inured labor; but it is not to be expected to labor; but it is not to be expected that bone and sinew and muscle will enable them to win the race to fortune unless they have the active brain and strong mind that will enable them to overcome obstacles. So also these essentials are necessary to enable a boy to draw the wealth from the soil. If he does not succeed in making his mark as a merchant or manufacturer in the city he becomes a slave to the city grind, and with his first gray hairs is no longer eligible, with impaired health, to make more than a pittance. If he stays on the farm he may be equally a failure, but it is not likely; and in this day of improved machinery and implements farm labor is not so exhausting as it once was, and there are few farmers that do not live better than their city brothers of the same grade. It is calculated that where one boy in ten thousand who leaves the farm for the city acquires a large fortune, only about one in one thousand gains a competency, while the vest majority live does not succeed in making his mark as about one in one thousand gains a competency, while the vast majority live "from hand to mouth" or sink into abject poverty. Success in any line depends on health and push and the ability to grasp the opportunity when it offers and the strength of mind and heavy to hald an once one has a foot-

all who are aiming at perfection it is indispensable. Self-control is a spiritual brake by which we regulate our conduct. The word brake is a common nechanical device for arresting or remechanical device for arresting or re-tarding the motion of a car or vehicle by means of friction; a continuous brake with which trainmen are familiar is a series of car brakes so arranged that all can be controlled from one point on the train. Now, we all know what is likely to happen if the brakes are not working properly; or if control of them is lost before some serioridge or a washout ; or a train coming right against another on the same track d of forty or fifty miles an hour. t a spe Every railroad man understands the necessity of having the brakes all right and under perfect control. Thus only can collisions and wrecks be avoided,

The great business of the brakeman in the spiritual, as well as in the physical order, is to carry out his orders, keep a clear head and alert vision, and that the brakes are all right, in good working condition. In what state are his brakes who ignores the rules of the road, or who has begun to take them lightly; whose head is muddled with strong drink, whose eyes are misted with passion. What is there for him but imminent disaster and dis-grace, and the final dread accounting

t the Terminal? at the Terminal?

The grace of self-control—that mastery, spoken of by the apostle, and promised only to him who restraineth himself—is the grace of strength. Then the man, self-disciplined by penance, prayer and almsdeeds, and strengthened by the sacraments, has the brakes in order and able to apply them, to forese the broken bridge, the engine run amuck and every danger and obstacle which can impede its progress over the long and winding road we call life, and to go safely through the fearsome tunnel

the Light and Peace of God beyond. Young Men in Business for Themselves It is well known that long continued employment in the service of others often cripples originality and individ-uality. That resourcefulness and inventiveness which come from perpetua stretching of the mind to meet emergencies, or from adjustment of means t ends, is seldom developed to its utmost in those who work for others. There is not the same compelling motive to expand, to reach out, to take risks, or to plan for oneself, when the programme made for him by another.

of death, which is the only passage to

is made for him by another.

Our self made men, who refused to remain employees or subordinates, are the backbone of the nation. They are the sinews of our country's life. They got their power as the northern oa gets its strength, by fighting every inch of its way up from the acorn with storm and tempest. It is the hard schooling that the self-made man gets in his struggles to elevate and make a place for himself in the world that de

velops him.

As a rule men who have worked long time for others shrink from great responsibility, because they have always had others to advise with and ways nat upon. They become so used to working to order—to carrying out the plans of other men—that they dare not plans of other men—institute years how trust their own powers to plan and think. Many of them, after a while, unless they are in very responsible pos-titions, sink into mere automatons. They become more or less helpless, and dependent upon others, because they have never developed their own selfreliance.

The greatest strength of character must be developed with a free mind, absolutely untrammeled by orders from

OUR BOYS AND GIRLS.

One of the most prized gifts received at Easter time by the Sisters of St. Francis' hospital, Trenton, N. J., was a bag containing 1,200 pennies, representing two years' savings of a nine year old boy, Raymond Shannon. The little fellow took the money to the hospital himself and was about to go away without a word of explanation when A Little Boy's Gift. without a word of explanation when one of the Sisters called him back and drew the story from him. He said he began to save two years ago of his own volition, and had let no one but his mother into the secret.

Girls Should Know That the home kitchen, with mother for teacher and a loving, willing daughter for a pupil, is the best cook-

daughter for a pupil, is the best cooking school on earth.

That "the most excellent thing in a girl"—a low voice—can be acquired only by home practice.

That true beauty of face is possible only where there is beauty of soul, manifested in a beautiful character.

That the girl everybody likes is not affected, and never whines; but is just her sincere, earnest, helpful self.

And, finally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is

modest, true young girl—one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal—which all should try to

A Celebrated Parrot.

A Celebrated Parrot.

A recent parrot case tried in a London police court, has recalled Colling to stay don the farm simply because he is told it is his duty to do so or that it is to his interest. A little experience is sometimes a good thing for a boy to have.

The Grace of Self-Control.

There is no greater grace than that of self-control. They are few, indeed, who do not need this virtue. Some are in greater need of it than others; to

considerable notice of its own when it died afteen years later in Half Moon street, Picadilly. This parrot could whistle "God Save the King" and "The Banks of the Dee," and would go back and correct itself if it whistled a note wrong. Its master was said to have refused 500 guineas a year to show it in nyblic.

Are You One of These "Mabel, put down your book, and help me a few moments," called a mother to her young daughter. Mabel read on without seeming to hear. Presently her mother called her

again.
"Yes, mamma," said Mabel, "I'll be

down in just a moment."

The time went on, and presently the mother called a third time.
"Please let me finish this chapter,

called Mabel. The mother did not answer, but tired as she was, she did the work alone. Not being called again, Mabel decided that her mother did not want her and bent over her book with re newed interest. She kept her room all morning, and did not think of her and the work down stairs. Mabel did not mean to me entirely selfish. She did not understand how nuch her mother needed her help. She

nterfered with. There are hundreds of such girls. They do not mean to be wholly selfish; no doubt they think they love their mothers, but they love their own way

thought only of her own pleasure, and was inclined to be cross and fretful if

Girls, God gives you but one mother. See to it that you show your love for her in a way that will gladden her heart and lighten her cares.—The

Filial Obligation. Who is the most helpless creature in the living world? A creeping insect, a blind worm, a fledgling bird, a minnow in the stream? None of these; the in-sect, however tiny, knows his little paths to safety; the worm understands where to seek the shelter of the earth; the little fish is able to capture his food and to escape his foes; the young bird must preen its wings for flight soon after it breaks through the shell. after it breass Little cubs and kittens become strong, active, self-dependable within a few weeks after their appearance in the The highest form of life is the slowest to ripen and strengthen most helpless creature on earth is a

human baby.

The little hands are stretched out for help; the little mouth opens piteously in cries for help, and help is at hand in the loving care of father and mother. The wailing infant is comforted; its slightest wish is anticipated; it is guarded against heat and cold, hunger and thirst. Love surrounds it and envelops it, else would it perish miser

ably.

Then when the little feet grow stronger, they must be guided into safe paths; the little hands must be kept from the finger burning fires of mis chief; the little heart must learn to love those that have so loved and protected it. So it runs from babyhood to blossoming youth. The watchful providence of the parents stands for the higher providence of God. Who loves not his father and his mother loves not the Almighty Father. Who is ungrateful and disrespectful to those who have so loved and cared for him is unworthy to be called a child of God.

There is an old story of a poor wood cutter who was met by the King of the country upon the high road. The poor man, bent under his heavy burden of logs, toiled painfully up the hill. The logs, toiled painfully up the hill. The King, who was in a most kingly state of discontent, paused at the top of the hill to watch the toiler. "My good man," said he, as the good man, stop-

day!

How can you support life on such a "How can you support life on such a wretched pittance?" asked the King.
"Ah, thank God! I do more than that," said the woodcutter. "Out of my sixpence a day I am spending money, I am putting out money at interest and I am repaying an old debt."
"What—how? Explain."

"What—how? Explain."
"Easy erough, sir. Twopence to spend, twopence to lend and twopence to repay. The loan is the twopence which it costs me to bring up my two children, who, when I grow old, will repay me. The debt is the twopence witch go to keep my old father and which is but repayment for his support of me when I was unable to work. The which is but repayment for his support of me when I was unable to work. The other twopence provide bread for my wife and myself. Thus, you see, sir stranger, that I am spending money, putting out money at interest and paying an old debt."

Filial love is the most blessed repayment of the most sacred debt. And as all debts should be repaid with principal and interest, it becomes the child to

all debts should be repaid with principal and interest, it becomes the child to love its parents — not more than they love it, for that would be impossible, but with a love exceeding the bounds of obligation. Honor thy father and thy mother, says God in His commandment, and honor implies loving veneration—a tribute second only to the adoration which we reserve for God alone.

Archbishop Keane would have the employe understand that wages taken for time that has been squandered is

neiderable notice of its own when it DEVOTION TO THE SACRED HEART OF JESUS.

The Catholic Book Exchange Devotion to the Sacred Heart of Jesus may be said to be both an old and a new devotion. In one sense, it is as old as the worship of the Sacred Body of the Lord, that is, as old as the Holy Eucharist and as the Incarnation itself, and as necessary and universal as that worship. For the Sacred Heart is a part, and one of the principal parts of the Lord's Body, which has been adored ever since its conception in the sacred body of Mary, and must be adorned by every Christian. In an-other sense, also, it is as old as Christianity, that is, considered as a devo-tion specially directed toward the Sacred Heart, and not merely included in the worship of the entire Christ. It was a devotion of the Bless Virgin Mary, of St. John the Apostle, of St. Gertrude, St. Bernard, St. Aloysius, St. Francis de Sales, St. Jane Frances de Chantal, and other saints. But, in this special sense, it was a private and not a public devotion, a particular and not a universal devotion.

As a special public and universal devo-

tion it is comparatively new and recent.

The reason of this is, that the Holy Spirit did not inspire saints, devout persons, prelates of the Church, and the Holy See to make it a public and universal devotion, until these modern times. The Lord reserved it as a special means of grace for these latter days, the wicked and dangerous period in which we live.

It has been made known and introduced the special means of the special means and introduced the special means of the speci

duced by revelations and miracles, propagated by the efforts of enlightened, faithful and zealous servants of our Lord, approved by the Vicar of Jesus Christ, and made obligatory in so far as the appointment of a special feast in nor of the Sacred Heart is concerned — a feast which we hope may one day be made one of the great feasts of obli gation. Through the piety of many devout adorers of the Sacred Heart, religious congregations and confraterni-ties have been founded in its honor, ties have been founded in its honor and the devotion has spread among the faithful in a wonderful way. Immense portions of the Catholic Church have been consecrated by the prelates ruling over them to the Sacred Heart, and numberless churches, altars, and shrines have been built and dedicated under its august invocation. The spiritual bene-fit which the Church and a multitude of her members have derived from this new fountain of grace is incredibly great. There is, therefore, every rea-son and motive why Catholics should cherish and seek to extend this devo-

tion as much as possible.

This devotion is directed to the Heart of Jesus, as the bodily seat and instru-ment of the human affections of His Soul, and more especially of His love to men. This human love of the Soul of Jesus is the love of a Soul united to the Divine Nature in the Person of the Word. It is therefore the love of God. The Sacred Heart of Jesus, the bodily organ of this love, with and through His Soul, is also united to the Divine Nature, and is, therefore, the Heart of Nature, and is, therefore, the relate of God. The Soul and Body of Jesus are deified by this union, and are worshipped with supreme adoration, or worship of latria, in themselves, on account of their belonging to a Divine Person. For this reason, divine worship is due

it by the Catholic Church.
God has a real human heart, and loves us with a tender, human affection, con-joined with His divine love. God is Trinity in Unity; Three Persons—the Father, the Son, and the Holy Ghost. God the Father so loves the world that He sends His Only-Begotten Son to re-deem all men. God the Holy Ghost so loves the world that Hodwells in the at uependence and boldness. Self-reliance is a powerful man-developer.

Some employees have a pride in working for a great institution. Their identity with it pleases them. But, is not even a small business of your own, which gives you freedom and scope to develop your individuality and to be yourself, better than being a perpetual clerk in a large institution, where you are merely one cog in a wheel of a vast machine?—O. S. M., in Success.

Jour work is hard. Pray, tell me how which burden, your work is hard. Pray, tell me how much you earn by this labor."

Sixpence a day, thank God!" replied the man.

"Sixpence !" repeated the monarch, in profound astonishment. He remembered that his discontent was caused by the want of money; he had squandered vast sums extravagantly; he wanted thousands more to spend, and he was impatient because the money did not pour into his coffers as rapidly as he wished to pour it out upon new vanities. Yet here was a sum of the cross, given Himself in the Holy Eucharist, and made men His brethren, co-heirs with Him of the kingdom of heaven. The love of the Blessed Trinity comes to us through the Sacred Humanity of Jesus. His Sacred Heart is the seat and the visible symbol of that love, the living Templa of the providence of men who are not in mortal sin into unity and conformity with itself, and draws the hearts of all sinners, if they yield to its attraction, out of the state of sin into the state of grace. Devotion to this Sacred Heart is the most certain means of sanctification for the just and conversion for sinners which can be employed, when it is joined, as it must always be, with devotion to the Immac-ulate Heart of Mary. It is the shield ulate Heart of Mary. It is the saled and sword of the Church in the wariare which is waging with the powers of darkness. The banner of the Sacred Heart is the banner under which we must march and fight, in order to conquer our spiritual enemies. The pasters of the Church and the great chamtors of the Church and the great champions of the faith have given you the



example which you ought to follow, by Sacred Heart of our Lord. Follow this example, especially during this month of -the month specially consecrate June—the month specially consecrated to the Sacred Heart—by adoring the Heart of Jesus, and offering your hearts to Him in grateful love, as a return for that love which is ever burning for you and for all men in that sanctuary of grace and perpetual adoration — the Sacred Heart of Jesus Christ our Lord, to Whom be praise and glory, for ever, with the Father and the Holy Ghost. Amen.

THE LOOK OF A CHILD.

"The look of a little child is some times a wonderful thing," said the man who has risen high on the ladder of success. "I remember that the greatest lesson I have ever learned in my life was pointed out to me by my daughter, who was only five years old at that time. That was fifteen years ago, when I had just attained some measure of distinction in the business measure of distinction in the balless world, and I felt that I could afford to rest on my oars awhile. I had never been a drinking man, but frequent conferences at hotel lobbies and after theatre talks with my associates began to tell on me and I am ashamed (o conferently I came home many a night fers that I came home many a night slightly the worse for wear and 'booze' The habit of imbibing grew on me, in spite of tearful entreaties from my wife, until I took a bottle of whisky home one afternoon. After dinner I made for that bottle, which I had left in my study, poured out glass and raised it to my lips, when I caught a reflection in the polished woodwork of the wall. I turned quickly, and there was my little daughter standing in the doorway looking at me. I could never describe the expression on her face. If one may say it of a child, it was a comminging of reproach, pity and disgust. Probably she had overheard conversations between her mother and myself —perhaps the mother had instilled her feeling realized.

Good people are not always good-tempered people. They suffer from a sort of spiritual dyspepsia. Religion which should sweeten them sours instead. The world wants people can grow better without growing

ing —perhaps it was instinct. I have not taken another drink from that day



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