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-Carl Hilly. No Invention by Chance.

MAY 26, 1906.

CHATS WITH YOUNG MEN.

Be a Man.

Be a Man. When a great man was asked as to what one thing he most attributed his success, he answered: "To the simple admonition of my father to be 'a man" When I started to the country school he said to me, 'Jim, be a man." 'Good-by, Jim, be a man; 'and when I left home for my life work he said, 'Well, Jim be a man,' and when dving he

Jim, be a man,' and when dying he gave me his feeble hand and said, 'Fare-

well, Jim, be a man,' and in trying to follow that brief injunction of my good

father, in all places and circumstances, I have attained to all the success that

How to be Happy.

The best way to have permanent peace with the world is not to expect much of it; not to be afram of it; so

much of it; not to be attained of it; so far as one can, without self-descrip-tion, see the good in it; and to regard the evil as something power-less and temporary which will soon de-feat itself. One must not take this life to seringly. As soon as we live

God has given me."

"Are your discoveries often brilli-ant intuitions?" asked a reporter of Thomas A. Edison. "Do they come to you while you are lying awake nights?"

you while you are lying awake nights? "I never did anything worth doing by accident," was the reply, "nor did any oi my inventions come indirectly through accident, except the phono-graph. No, when I have fully decided that a result is worth getting I go ahead on it and make trial after trial will it comes. I have always kept ahead on it and make trial after trial until it comes. I have always kept strictly within the lines of commerci-ally useful inventions. I have never had sny time to put on electrical wonders, valuable simply as novelties to catch the popular fancy. I like it," continued the great inventor. "I don't know any other reason. You know some people like to collect stamps. Anything I have begun is always on my mind, and I am not eaty while away y mind, and I am not easy while away om it until it is finished." A man who thus gives himself wholly

to his work is certain to accomplish something; and if he have ability and common sense, his success will be great. His Mother's Friend.

"Why do you take so much pains to make that call ?" asked one colleg fellow of another during the recent holidays. "You know you'd have a lot better time at the concert, and I want you to go with me. You know I

Yes, old fellow, I know it, and I "Yes, old fellow, I know it, and I want to go with yon, but you see it's this way. I promised my mother I'd call on this old friend of hers, and the friend is expecting me. This is really the only time I can go, and I know they'll both be awfully disappointed if I don't. You see they were chums when they were young like us, and I've heard about this Mrs. Brown all my when they were young like us, and I've heard about this Mrs. Brown all my life, and, of course, she has about me. You see how it is. I can't help going ; and then I always enjoy meeting my mothea? filends. mother's friends.

It was only a little thing for this ollege feilow to lose a concert in order to give pleasure to an older person, but it is just little things that many young folk carelessly leave undone without realizing how much happiness the at-It was only the other day that a good ntions would give.

woman with beaming face called out to a friend who was passing : "Come in and let me show you semething ;" and with come in a semething and se with genuine happiness she displayed a photograph of a young man, and another of a college room. "Just think," she said, "John Graves wrote

Cigarette Smoking.

everybody's advice. He can not make up his mind about anything. He loses

the power to say "No." The symptoms of a cigarette victim

of the cigarette. It creates a longing which it can not satisfy. Victims who have smoked from one hundred to one hundred and fifty cigarettes a day say that, while the smoking gives some temporary satisfaction, it creates a per petual dissatisfaction, in that it never that, while the appeases the additional hunger it creates, hence the longing for other stimulants that will do what the cigarette promised but can not fulfil.-Suc-COSS.

# What Makes a Gentleman. Cardinal Newman made a famous de Cardinal Newman made a famous de finition and description, both in the same paragraph, of a gentleman. "It is almost," he said, in his "Idea of a University," "a definition of a gentle-man to say he is one who never inflicts pain." And this truth will be found to be the basis of all really good man-ners. Good manners come from the heart, while etiquette is only an in-vention of wise heads to prevent social

heart, while etiquette is only an in-vention of wise heads to prevent social friction, or to keep fools at a distance. Nobody but an idiot will slap a man on the back unless the man invites the s'ap by his own familiarity. It seems feat itself. One must not take this life too seriously. As soon as we live above it, much of it becomes unimport-ant; and if the essentials are secure, we must not care too much for the sub-ordinate. Many of the best people suffer from this magnitying of trifles, and especially from their dependence on other people's opinions; and this lack of proportion makes for such people each day's work much more difficult than it would otherwise be. —Carl Hilly. s'ap by his own familiarity. It seems to me that the primary rule which, according to Cardinal Newman, makes a gentleman is more disregarded in large schools than anywhere else. There is no sign which indicates ig-norance or lack of culture so plainly as the tendency to consure to libe to the tendency to censure, to jibe, to sneer, to be always on the alert to find faults and defects. On the other hand, a true gentleman does not cen sure, if he can help it; he prefers to discover virtue rather than faults; and, if he sees a defect, he is silent about it until he can gently suggest a

remedy. The school boy is not remarkable for The school boy is not remarkable for such retisence. And this may be one of the reasons why he has the reputa tion of being selfish, ungrateful, and sometimes cruel. He is not any one of these things; he is, as a rule, only thoughtless. It has been said that a blowder is often worse than a crime; lunder is often worse than a crime ; and thoughtlessness sometimes duces effects that are more enduringly duces effects that are more enturingly disastrous than crimes. Forgetfulness among boys or young men is thought lessness. If an engineer forget a moment, his train may go to ruin. If a moment, his train may go to run. It a telegrapher forget to send a message, death may be the result; but neither of them can acquire such control over himself that he will always remember, if he does not practise the art of thinking every day of his life. It is thoughtfulness, consideration, that makes life not only endurable, but that makes life not only endurable, but pleasant. As Christians, we are bound to do to others as we would have them do to us. But as members of a great society, in which each person mut be a factor even more important than he im-agines, we shall find that, even if our Christianity did not move as to bear and forbear from the highest motives, ordinary prudence and regard for own comfort and reputation should lead us to do these things. - From "A

### OUR BOYS AND GIRLS. Her Devotion Rewarded.

Gentleman.

Bertha Chavanne, a young girl, poor but picus, lived for some years with her grandaunt, Mme. Berthon. The old lady died, and as no will was found, old lady died, and as no will was found, the property, it was declared, should be divided among her distant cousins. A public sale of the personal effects of the deceased was held. Bertha Chavanne wanted a memento of her grandatut, but was outbid. Finally an old developed hook was put up. She grandauut, but was output. I what was old devotional book was put up. She determined to get it. As the compe-tition was not great, it was knocked down to her. As she took the book from which she had often read to the old lady, a folded sheet of paper dropped out. It proved to be the will er grandaunt and it showed that all the property, amounting to \$83,000 was left to Miss Chavanne the attent-ive grand-niece.—Catholic Universe.

The Doves of Venice.

## THE CATHOLIC RECORD.

of the witnesses of the Resurrection, and related it to the chief priests and doctors of the law. Vainly they tried to bribe him to give false testimony, as they had done to his companions. He refused with indignation, and boldly proclaimed in the city of Jerusalem the Resurrection of the Lord. When the term of his military service had expired, Longinus quitted the army, and retired to the neighborhood of Cappadocia, to the neighborhood of Cappadocia, where he published far and near the wonderful miracle it had been his priv-

ilege to witness. Twenty or thirty years passed away. Persecution assailed the infant church, and the governor of the province, knowing that Longinus was a Christian, sent soldiers to arrest the man of God. Near Sebaste they overtook a man who was journeying the

overtook a man who was journeying the same way. "Is it not in this province that Longinus dwell?" they asked. "He was formerly a captain in the Roman army, but is now a follower of Christ, and devotes himself to spreading the superstitions of the Christians." "He dwells in this country," was the reply. "What do you want with him?" "We have orders to arrest him, and

reply. "What do you want with him? "We have orders to arrest him, and conduct him to the governor, who has decided that he is to die. Can you tell us where he is to be found ?"

us where he is to be found ?" "Certainly," responded the man "but it is late. Come with me, and accept my hospitality for the present." The soldiers willingly availed them-selves of his offer and repaired to his Their host, according to Orien. home.

home. Their host, according to Orlen' tal custom, gave them a most cordial welcome. He brought water to bathe their feet, and provided them with an abundant though frugal repast. From time to time, numbers of poor people presented themselves at the door, and the master of the house gave them, with sweet benevolence, a portion of the repast. So simple was his generos-ity that it seemed as if he were the ity that it seemed as if he were the father of all the poor who claimed his hospitality. His conversation, always refined and elevated, yet somewhat reminiscent of military life, had for these Roman soldiers a charm for

which they could not account. "How unfortunate," said they, "that to morrow we are obliged to quit your hospitable roof in order to arrest that miserable agitator! Do you think he will escape us?" "Have no fear," replied their host.

"I myself, will deliver him into your hands. Remain here as long as it pleases you." The soldiers remained three days. The soldiers remained three days. They seemed unwilling to quit so hospitable a roof and such an entertain-ing companion. But the governor would not excuse any further delay. On the third day, at the close of their repast, the leader said, "To-day I must ask you to conduct us to Longinus. whom we came to arrest."

"I am he," replied the old man with a smile, "and I am quite ready to follow

The soldiers were speechless with astonishment, whilst Longinus con-tinned, "But you will allow me to re-pair for a few minutes to a neighboring apartment." A little later he reappeared robed in

A little later he reappeared robed in most beautiful white festal garments, according to the custom of the Orient. "Death," said he, "will re-unite me with Jesus Christ. It will be my nup-tial day, my feast of feasts." "But who is Jesus Christ?" asked the soldiers, with great earnestness.

the soldiers, with great earnestness. And Longinus, taking the opportun-ity, gladly instructed them in the truths of Christianity. They had eyes to see and ears to hear, and the seed of the gospel fell upon good ground. "We will not arrest you," said they, "for, behold, we too proclaim ourselves Christians. Let us go to the gover-nor, confess Jesus Christ, and if neces-sary die for Him." Proclaiming the praises of the Cruci-fied Redeemer, they returned to the pratorium, where all three are be-headed, and obtained the martyr's crown.—E. De M., in Annals of Our Lady of the Sacred Heart.

Lady of the Sacred Heart.

of the Day of Redemption. They generally consist of the Rosary chanted "Litany of Loretto, " a the instruction drawn from Our Lady's life and a hymn in her honor. There is, instruction drawn from Our Ladys inte and a hymn in her honor. There is, too either at the beginning or the end of the month, a May procession and the solemn crowning of her statue.

of the month, a most of her statue. solemn crowning of her statue. And yet, what mean all these cere-monies? Whence their warrant? Ask the moon when he is lustre. As that gentle luminary draws its mild radiance from the light and life giving sun, these Mary draw her splendor from so does Mary draw her splendor from Him for Whom she was created, Whose favored one she is, Who chooses so oft to act through her and by her in favor of His other creatures. As implicitly we praise the source

As implicitly we praise the source of light, when we praise the mild orb that reflects its glory to us, so do we praise the Lord and Life giver when

praise the hord and Life giver when we praise His all perfect work, His masterpiece, Mary most holy. And so we honor her without mis giving. So daily and many times a day, more especially during the bright days of the month particularly conserasy, more especially during the bright days of the month particularly conse-crated to her, we re-echo undoubting and unfearing, the angel's salutation : "Hail, full of grace, the Lord is with thee." And then, with a keener sense of our owa necessities-pray for us sinners now-to-day and every day we cry-but most at that uncertain, yet inevitable hour, the hour of death. Catholis Union and Times.

#### HE WHO PRACTICED AS HE SPOKE.

When a Christian statesman conspicuous for his civic virtues as well spicuous for his civic virtues as well as for the integrity of his private life addresses the public in behalf of some political, philanthropic, or economic measure, his words are listened to with marked attention and respect, independently of the intrinsic mark independently of the intrinsic merit of his arguments and of the eloquence with which he enforces them. Bat let a demagogue or a time server advocate the same cause, we will hear him with impatience or a smile of incrudulity because his public utterances are totally at variance with his

private character. This line of reasoning acquires over-This fine of reasoning acquires over-whelming force when it is applied to our Saviour. We admire, indeed, the beauty of His moral maxims, but their intrinsic excellence is enhanced by the splendor of His spotless life and matchless virtues which shed a halo on His moral.

His words. Jesus never inculcates a moral duty which He does not practice in an em which He does not practice in an em-inent decree. He taught by example before He taught by precept. "Jesus," says the gospel,"began to do and to teach." We are drawn to Him more by the charm of His public and private life than by the sublimity of His doc-trines and the eloquence of His words. The sermons of our Saviour inspire us indeed with an esteem for virtue, but indeed with an esteem for virtue, but His conduct stimulates us to the prac-

tice of it. Never did any man speak as Jesus spoke. As far as we have any record of His utterances, the most admired discourse He ever delivered was the Sermon on the Mount. But even the Sermon on the Mount yields in force and pales before the sermon on the cross. There we find eloquence in action. tice of it. Never did any man

Let us consider our Saviour in three

striking incidents of His life, which are most instructive to us and which serve as an example to us when we are placed in similar circumstances.

aced in similar circumstances. Witness the conduct of our Lord in bars of His passion. What firm the hours of His passion. the hours of His passion. What firm ness and constancy He displays under the most severe trials ! What dignity and composure, what self possession under the most provoking insults ! What sublime silence under the most blaynhorous calumnice ! What a los blasphemous calumnies! What a les son to us to preserve our temper when hard words are said against us and to keep down the spirit of resentment that would rise in our breast !

Witness our Saviour when He sees His Father's house profaned, when He sees the temple of God changed market place. Observe the indigna-tion in His looks and the fire of holy tion in His looks and the fire of holy wrath that flashes in His eyes when, single handed, He seizes a scourge and drives the buyers and sellers, out of the temple, saying to them, "My house is a house of prayer, but you have made it a den of thieves." Learn from His example that no matter mat you may endure, you must be benefit. REV. E. B. N. While recovering from a brok tacked by nervous prostration, to the shock of the fall. After was still in the same condition tite, could not sleep or work, read, was troubled with melan began to take Pastor Koonig's grew steadily better. Am now and spirits. My som knows th of West Point was also cured Vertigo, to which he was yety from His example that no matter what you may endure, you must be always zealous for God's rights, true justice and conscience. Learn never to compound with sin, and set your face against corruption, whether it lurks at home or stalks abroad in social or political life. lurks at nome of stats document or political life. Now contemplate our Saviour at the tomb of Lazarus. See how the Lion in the temple is transformed into a Lamb at the tomb; how the Lion among the money changers becomes a Lamb among the mourners. The eye that flashed with indignation in the temple melts

laughed, but I read more than once that He wept. And yet the tears of Jesus have brought more joy and consolation to the human heart than all the mirth provoking books that were written. Jesus wept to teach that He had a hunan heart as well

that He had a human heat as were as a divine personality. This incident suggests to us an im-portant truth, viz; that the most delicte sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more—that tender sym-pathy and emotion are essential to true manhood. The courage of the man is not the courage of the brute. The man who has gone down into the human heart and sounded the depths of its sorrows and sympathized with its sufferings in others, as Christ has done, is best fitted to bear his own cross when the hand of adversity presses

heavily upon him. If you would, then, be perfect, study and imitate the life of Christ as it is presented to you in the pages of the gospel. "Look and do according to the pattern that was shown you on the Mount, that contemplating your Saviene you may admire thin : admire heavily upon him. Saviour, you may admire Him ; admir ing, you may love Him ; loving Him, you may embrace Him; embracing Him, you may imitate Him, and thus you will become more conformable to that heavenly model Who is "the enbrade of God's glory and the figure splendor of God's glory and the figure

of His substance. The set of the substance of the substance. The words and deeds of your Master by the frequent perusal of the gospels. The gospels contain the best narrative of Christ, because they are inspired, and one of diluted by human spece. of Christ, because they are inspired, and are not diluted by human specu-lation. Christ will be your light in darkness, He will be your companion in solitude, your rest in weariness of spirit. He will be your Teacher in doubt, your Physician in sickness of heart nors strangth in weakpass, your doubt, your Physician in sickness of heart, your strength in weakness, your joy and consolation in sorrow and affliction. He will be your life in death. "Follow Me," He says; "I sm the way, the truth and the life. He that followeth Me walketh not in darkness but shell have the light of darkness, but shall have the light of life."-Cardinal Gibbons, in Chicago Tribune.

#### IN THE HEART OF NEW ENGLAND

The Paulist Fathers have recently finished what was in effect a mission to non-Catholics in the Cathe finished dral of Boston, and as a result an in-quiry class of upwards of 100 members was started. This week of lectures to non Catholics followed as a third week non Catholics followed as a third week of a great Catholic mission. The not-able thing about this mission was the fact that the daily papers published the lectures in their entirety each morning, so that this mission was given not only to the vast throng that filled the "nave" of the Cathedral, but to many thousands of newspaper readers throughout New England.

It may be presumed that no mission ever given had so widespread an inpeak fluence as this one. There were one thousand copies of the Question Box distributed to the non-Catholics who came to the altar rail asking for literature.

There is no better indication that the religious world outside the church is eagerly looking to the Catholic church for solid religious food than the success of this mission in the heart of New England. - The Missionary.

Too many persons are forming the habit of only speaking kindly of their neighbor after death. How much bet-ter were these words spoken when they could have been heard! Their helping



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f Jesus accordof Jesus accord-s, or Meditations e Sacred Heart, y of the month to the Sacred aken from the Doctor, by the ear of the Con-Most Holy Re-

s, post-paid rd, London, Ont.

If any of our young readers should ever go to Venice, Italy, they must not fail to visit the great square of San Marco, so called after a magnificent cathedral built there many centuries ago. But, although they will like to see the cathedral, it is not that I am think," she said, "John Graves wrote a beautiful letter, and sent me these because he said he thought I might like to see how he looked and what kind of a room he was living in. Wasn't it lovely of him ? For I haven't seen him since he was a hoy, and he just did him since he was a boy, and he just did it because I'm a friend of his mother. going to speak of it now. Our young friends must be sure to be Every time I look at these pictures they'll make me happy, for it's so sweet to be remembered !' Oh, if you could have seen that radi-

Our young friends must be sure to be on the square a few minutes before 12 at mid-day. They will then see clouds of beautiful doves flying from all quarters of the city, and lighting on the eaves of the houses, on the domes of the old church, and indeed on every spot where a resting place can be found. They seem to be waiting for some thing, and so they are; for long habit and instinct teach them to be there at that time. As the great clock tolls the hour, a window opens, and a hand is stretched ont, scattering grain on the pavement beneath. In a second Oh, if you could have seen that radi ant face, you would constantly be on the lookout for opportunities to give happiness, not to your father's and mother's friends alone but to older people generally; for the things which mean so little to you often mean a great deal to them.

If there is anything the youth should regard as sacred and should preserve intact at all hazards, as it affects his future more than anything else, it is his will power, and this is affected very early it the simultaneouth anything and the is stretched out, scattering grain on the pavement beneath. In a second almost, down sweep all the doves, each one trying to get more than his share. The air seems darkened with them, and there is such a fluttering and haste as never was! But they need not be in such a hurry, for the grain is thrown out again and again, till all are satis-fied. win power, and this is also to the early in the cigarette smoker, so that he finds himself a slave of a practice which was once absolutely within his which was once additional own volition. Another of the deadly influences of cigarette smoking is the gradual killing of the power of decision. The victim begins to vacillate, to waver, and to ask

fied. These doves are great favorites with These doves are great favorites with the Venetians, and they never allow them to be killed. Some years ago a rich lady of the city died, and left a piece of ground to be cultivated for the birds. So they have their own farm, which cannot be taken from them.

resemble those of an opium eater. A gradual deadening, benumbing influence crops all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is out down, the victim losse that power level; the whole average of life is out down, the victim losse of the form and push, he is more and more inclined to take things easy and to allde along the line of the least of the locans. When our Divine Lord expired upon the cross for the salvation of men one of the greates that power level; the whole average of life form the cross for the salvation of men one of the solve at the own of the form and push, he is more and regulare of the locans soliciers who stood around, wishing to be astified that the Report and the salve the salve at the power to say "No." The symptoms of a cigarette victim resemble those of an opium eater. A gradual deadening, benumbing influence creeps all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is cut down, the victim loses that power of mental grasp, the grip of mind which he once had. In place of his former energy and vim and push, he is more and more inclined to take things easy and to slide along the line of the least resistance. He becomes less and leas progressive. He dreams more and acts less. Hard work becomes more and more irksome and repulsive until work seems dradgery to him. Cigarette smoking early impairs the digestive organs. It causes a gradual loss of appetite, and the wietched victim substitutes more cigarettes for food. In fact, he finally gets to a point

MAY AND MARY.

MAIAND MART. Our thought of Mary is well nigh in-separable from our thought of Jesus. We cannot truly love the Son without loving the Mother. In our daily devo-tions, the Ave Maria follows as it were instinctively upon the Pater Noster. Having laid before the Al-mighty all our needs we turn with child-like confidence to the Virgin Mother and beg her to join her prayer to ours—to emphasize in her own all-persuasive accents, our every petitions

to ours-to emphasize in her own all-persuasive accents, our every petitions to the Throre of Mercy. Thus we pay daily tribute to the potency of Mary's intercession, and to our faith in her love for us for whom her Divine Son suffered the torments of the cross. Thus we daily verify her own heaven-inspired prediction-"B3-hold, all generations shall call me blessed."

But there are times and seasons when but there are times and seasons when our devotion to the Blessed Vir gin sensibly increases — gains, so to speak, a new impetus. There are the feasts—stars in the calendar — com

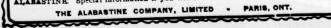
feasts-stars in the calendar — com memorative of the great incidents in her life. There is the month, all her own, on which we have lately entered, the month of May and Mary. It was a beautiful as well as a holy thought, to give this season synony-mous with budding youth, virginal beauty and bright forerunning to the honor of her who both in the natural and spiritual order, is the type of pe-rennial youth, unfading, virginal loveliness and magnificent promise ; whose titles all imply her nearness to

with indignation in the temple metre into tears at the grave of a friend. The gospels tells us that when Jesus stood at the tomb of Lazarus He wept. I never read in the gospels that Jesus



because it doesn't pay us to try to fool our customers with kalsomines that decay on the walls and ceilings of your rooms. It is so annoying you know, when they begin to rub and scale off, as they will in time; and then it is such a "nasty muss" to wash and scrape the room when you want to do it over again.

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