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CHATS WITH YOUNG MEN.

If You Have a Taste For Something Better.

No matter how menial the work you may be compelled to do at the moment or how disagreeable your task, if you have a taste for something better and hold your mind steadily and persistently toward the thing you long for, this desire will lead you to the light, if you are faithful to the end and do not drop it.

No matter how small your beginning, if your work is honest, or how discouraging your prospects for advancement, if you have a taste for something higher and keep struggling toward the light you have, you will surely come out all right.

But what can you do with a youth who But what can you do with a youth who does not aspire, who will not look up, who persists in groveling? There is no future for him unless he turns about face. Darwin says that "in the evolution of the eagle the desire to ascend, to fly heavenward, preceded the appearance of the wings." Human wings, the ability to ascend, are the result of the assistion the desire to go higher.

priation, the desire to go higher.

There is something in looking up and trying to climb that enlarges and enriches the life, even if we do not attain the particular object of our ambition; just as a person who loves is made nobler, even though his love is not reperson who is obliged to live in an

unfortunate environment is often pro-tected from the low aims or vicious eals of those about him because of his taste for something better. A great many good people, such as settlement workers and missionaries, go about among the lower classes—even the criminal—without contamination, because of their high ideals, their noble aims, their efforts to benefit these unfor-

unate people.

There is no protection, no spur to ambition and progress, like a lofty aim,

When The Pinch Comes. Both success and failure are character revealers. Wealth brings out a man's weaknesses, because he can afford to in-dulge in all sorts of luxuries, fads, and fancies. Failure also brings out one's weaknesses. If a man is a coward, if he lacks stamina and grit he will show it

then adversity overtakes him.

What a man does after he fails is a good test of the man. It shows how much lime there is in his back bone, When everything goes smoothly, when there is no want in the home, and plenty of capital to run the business, it

is not difficult to be courageous.

It is when the pinch comes, when one is driven to desperation, when he does not know which way to turn, when failure stares him in the face after he has done his level best, that a man's character is revealed. This is the test that will bring out the real man—his power

One of the strongest proofs of character is the ability to remain cheerful, serene, and hopeful under fire. It is very easy to be pleasant, bright, optimistic, when one enjoys robust health and is prosperous; but it requires heroic qualities to be so when poor health mocks ambition; when we are conscious of having a great message for the world, but have not the strength or the chance to deliver it; when we have lost our property, or when we see a business which we have worked hard to build up slowly being strangled by the great trusts or the changing conditions.

There are plenty of people who can do pretty good work while they feel well when they are prosperous and every-thing goes smoothly; but the moment things go wrong, when they have any trouble, they are completely nonplused. They can not overcome irritation, con-centrate the mind effectively, or work with heart unless everything is favor-

A really great character is greater than the ordinary aches and which cripple the weak.—Success.

Be a Man. Be a fine animal if you will, but be a man, too. By all means have a well-developed body, but by no means have a

Canada would have great cause to be proud of her sons if they responded to the demand for truth, control of self, and hard work. There is no reason why these things should not be given, but

every reason why they should.

All-round men are needed, and today's life can supply them. With such personalities filling the whole of life personalities filling the whole of me with their influence, we should have truth uplifted as manhood's ideal, self-restraint regarded as a coveted necessity, and unceasing labor considered

joy of existence.

Men would put more, not less, steam into their business. They would make as much money as possible, but without its spoiling them. We should still have physical giants, but the mind would not have to pay the bill. With patience determination, and faith in their cause and themselves, our young men would press into service every possessed energy for the realizing of the best moral and mental life.

Why Orestes A. Brownson Became a Catholic.

O. A. Brownson was ope of the greatest philosophers — possibly the greatest—America has yet produced. A short time before his entrance into the Church he wrote the following words. After his entrance into the Church he lived many years—lived and died a faithful Catho

Our ecclesiastical, theological and

philosophical studies have brought us to the full conviction that either the Church in communion with the See of Rome is the One Holy, Catholic, Apos-tolic Church, or the One, Holy, Catholic, Apostolic Church does not exist. We have tried every resultle weekly this conclusion, but escape it we cannot. this conclusion, but escape it we cannot. We must accept it or go back to the nochurch doctrine. * * * We are thoroughly convinced in mind, heart and soil that Christ did institute a visible Church; that he founded it upon a rock; that the gates of hell have not prevailed and cannot prevail against it, and that and cannot prevail against it, and that it is the duty for us all to submit to it as the representative of the Son of God on earth."—Truth.

OUR BOYS AND GIRLS.

"Mother," she said suddenly one day,
"you need a rest." Mrs. Crane dropped
the flounce she was hemming, and

"Yes, really, and you must put that pink organdic right down. I'll finish it my ownself," and Isabel drew the flounce

away.

"Why, my dear, this is the way that I like to take my recreation—the material and the little stitches delight me—and as for work, it does seem to me when I think of it, that I do very little them days."

tion would be inexpedient just then. There was an ailing father, two way satisfied, and she kept thinking until she planned a way.

There were among their acquaint-

vomen, all of them, and it was a mutua regret that personal cares and obliga-tions prevented more frequent intercourse. These provided the rest, for Isabel planned a series of little all-day outings, with her father's assistance. She induced her mother to agree, and for the first time Mrs. Crane had a gentle horse and comfortable phaeton. A dainty lunch of which she knew nothing except that it was there, was packed in a basket with a teakettle and alcohol lamp, and one of these women to refresh her by pleasant with and sweet spirit, was invited to go with her a-meandering all one spring day. I don't suppose they meandered very far, and I am sure the half for luncheon was a long one in a lovely spot along the river, but they came home at night, not tired at all, but laughing together like girls, and yet, unlike them, for women o years and experience have many interest-ing things to talk over that come only with life and responsibility. For days afterwards Mrs. Crane was brighter, and every now and then she would re-

frequently during the summer with one and another of the acquaintances they found most inviting, and the little picnics just for two proved most A larger number would have implied some strain and some prepara-tion, but two could take a book or a magazine article, and idle away the hours together as completely as they might choose, either on a long drive on the beach, at the end of a short railway run, or on a trip down the river on a steamer. No home care suffered for the absences, and little by little Isabel was able to slip some of the burden from her mother's shoulders to her young and willing ones.—Susie B. Wight in Our Young People.

see you do. It will lower you in your own self-respect, and then, it is very imprudent, for the world is not so large

things will be found out.

Don't accept invitations to go on picnics, boat-rides, etc., unless you know with whom you will be thrown and that such excursions are to be properly

ances at summer resorts or public

Don't exchange photographs with : man whom you have known only a week or ten days. One who is accustomed to the usages of good society and who has

that all country people are ignorant and that you can poke fun at them with impunity. Green fields and forests have a much more refining influence than dingy brick walls and vulgar signs, and you may lose the opportunity of making some delightful friends among country

Don't chew gum on your summe vacation or at any other time, for that matter. You will never be considered : lady by people who are really worth while as long as you indulge in such a habit.

Don't buy cheap finery; if you have only a little money to spend on your clothes. Tailored effects are always smart, and a dainty white muslin wil answer for almost any occasion when the

"Ah," exclaims St. Frances de Sales,

Our Sabbaths should be hills of light and joy in God's presence.

Resting Mother. I don't know how Isabel chanced to observe it, for too often a young girl's bright eyes are subject to blind spells when they dwell upon the dearest face in the world, and Isabel was not extraordinary in the way of thoughtfulness, but for some time she really had been noticing that her mother's eyes looked tired even in the morning, and that deep purple lines were marking themselves

Isabel did not protest, for at that moment she could not protest, for at that moment she could not recall any great amount of daily toil that fell upon her mother, but she asked if it were possible for her to go away for a shange. She did not need, however, to wait for her mother's negative reply to know that an absence from home of any durations. ward boys, and a little girl who could not be left without the mother's guid-ing hand, although Isabel knew that so ing hand, although Isabel knew that so far as she could she would take that mother's place. There certainly do come times in-every household when the mother needs to stick to her post, however weary and worn she may be, and this seemed to be one of the times. Still, the loving-hearted girl was not

peat to her family some witticism of her friend.

This little recreation was repeated

Some "Don'ts" for the Summer Girl. Don't forget that a thoroughly "good time" is not incompatible with dignity

and proper reserve.

Don't do things when you are among strangers that you would be assumed for your mother or friends at home to for your mother or friends at home to after all, and we never know when we will meet people again or in what way things will be found out.

Don't be hasty in forming acquaint-

the proper respect for you will not ask such a thing.

Don't make the mistake of thinking

need but little adornment.

"if we could see the Heart of Jesus such as it is, we should die of love for Him.

Never, indeed, can we love Him as much as His love and His death deserve."

Family prayer is the border which keeps the web of the home life from un-

boarders in the house, without responsibility for it except to the extent of price. The chief work of a home is the formation of the Christian character in to strangers—to governesses, or servants, or teachers. They may be invited to help, but the parents themselves, if they are fit for the task, should be the chief trainers of their own young. The special work of the father is the development of the boys. After they reach the age of fourteen, they need his direc-tion with an urgent need. He should be their chum, their friend, their men-tor, their model, their encouragement, their support in the way of virtue. When he takes time to win their love, to gain their confidence, to attract their respect, to study their disposition, to watch over the formation of their habits, to instruct them in what they ought to know, and to serve as an example for them, he is doing only what e ought to do. Anything less leaves a deficit in his fatherly care. Fortunate are the sons who have such a father! If they are worthy of him, if they respond to his solicitude, if they profit by their opportunity, they will love to be with him and be proud to grow up like him. They will shrink from causing him grief. They will rejoice to deserve his praise."

We all know, even if we have not read the great Encyclical "Pascendi," that the principal teachers of what is known as Modernism abate no jot of their claim to be considered good and righteous Catholics. That they may lead good lives is attested by the Encyclical itself, and that they fully expect the Church to come round sooner or later to their way of thinking, is shown in the glee which they never fail to exhibit when the Vatican displays any disposition of tolerance, as in raising recently the prohibition in Italy for the representing on the stage of "Salome," a fact which was childishly greeted by the so-called "Lib-eral" Catholics of Rome and Florence as the first indication that the Church vas about to "Moderate" herself.

Yet, as Father Sydney Smith, S. J., points out in The Month (London), the nwavering adherence to a code of doctrines handed down from the far past, is the very foundation upon which the Catholic Church is built, and from which, under God, she has derived the strength hese centuries.

It is, therefore, her reason for exist-ing, and it is hopeless to expect that she is now going to abandon the rock upon housand years.

It is principally as regards the nature belief—or to be more exact, unbe-that the Modernist falls outside the category of those who may be said to subscribe to the tenets of the Chris-tian Faith. He is neither Catholic or Protestant, but is simply a Kantian philosopher, whose theory of God is even less idealistic than that of the German, since its beginnings lie in the province of the purely materialistic, and refer all sentiment regarding the supernatural to the instincts of the germ or the blood. It is impossible, for example, to see that the Modernistic idea of God is anything higher in man than is the maternal in-

stinct in woman. Nevertheless, as a self-styled believer, the Modernist declares that he is "convinced and certain that this divine reality exists in itself and quite independently of the person who believes in it"— and that on the ground of the private ex-perience of the individual. He of all men claims to be the real Catholic. For the Modernist, there is a kind-of intuit-ion of the heart which puts man in im-mediate contact with the reality of God. One consequence of this strange doc-

put himself in the moral condition neces sary to produce the experience of relig-ious sentiment or of drawing himself into relation with God, he must perforce re-main an infidel all his days and ever un-conscious of the existence of God. It is conscious of the existence of God. It is only when the experience of his relation-ship to God arrives as a result of his having "pre-disposed" himself that he can be said to be truly and properly a

It will be seen that that this exper ience must do away altogether with the idea of tradition in the Church, and tradition has always been regarded in the Catholic Church as an external test by which to distinguish the true revelation

from the false, says Father Smith.

This so-called private experience of the individual, whilst professing to sus tain revelation, really supplants it, since it allows the individual to decide whether his sentiment and experience have been sufficient to move him to an act of faith In other words, it allows each man and woman to be his own or her own guide in the matter of spiritual belief, which of itself does away with the necessit either of a Church or an authority.

Another result of this strange theory must be that Faith and Science can no longer be antagonistic, inasmuch as, evolution-wise, they move in planes

altogether separate, and never cross-trail each other.
Yet, as the Encyclical puts it, the Modernist's view really is that "though science is made independent of faith, faith is made not independent of science but subject to it" and it is by this very tenet that he must be accounted to be outside the pale of the Catholic Church Indeed, the whole act of faith of the Modernist is the reconciling of faith with science, the intellect going to as-sist the believer to give an account of his faith. According to Modernistic theology, religious sentiment is the final judge of what is true in the plane of religion. Science is, however, the final judge in deciding as to whether the religious formulas have been reached in

he correct way.
In other words, the whole Modernistic

THE FATHER'S DUTY TO HIS BOYS.

"Some men seem to think," says the Catholic Columbian, "that if they earn the living, they have discharged their full duty to their family. They leave to their wives all the care for the training of the children. They are like star hearders in the bouse without responsi-

THE AFFRIGHTED FLEEING BACK TO THE CHURCH.

WORLD'S ONLY REFUGE FROM

ANIMALISM TO DIABOLISM. Secretary Taft in a speech last week told a Protestant audience in one of the most bigoted sections of the country that every sane and sensible man and woman in the world must hope and labor for the success of the Catholic Church in the Phillippines. That Church was the prop of civilization in the archipelago, and her prosperity meant the progress of enlightenment and the advance of every civic and moral interest in the islands. This was bold language for a candidate for the Presidency to use, and it marks, a volta-Presidency to use, and it marks a volte face in the opinions of the non-Catholic world. Time was, and not so far ago either, when every step in advance for eivil and religious liberty, every up lift of mankind was in the eyes of many necessarily accompanied by a retrogresive pari passu of Catholic influence and activity. The success of the Cath olic Church meant disaster for ever good cause and every civilizing agency in the world. Kings were the first to adopt that theory of progress. They first discovered that the Church was the common enemy, and they were her first persecutors. The conflict of the WHY THE MODERNIST CANNOT BE A CATHOLIC.

We all know, even if we have not read the great Encyclical "Pascendi," that the projection of the tirement to ruminate upon the question that in persecuting the Church of God they were undermining their own thrones. They made it possible for the clergy to live only on condition of abject submission to their will. The world has since made it next to impossible for kings to live at all. It may be almost said that all good kings are deposed kings. And those that are not good are getting good. They say an empty brain is the devil's workshop. Kings are kept busy these days trying to keep

their crowns straight. Not only in the Philippines, but everywhere else in the world is the Catholic Church the prop of civilization and the pillar of law and order. We know it in this country, and here the government is friendly to the Church. They do not know it in France, Italy and Spain; but when they shall have murdered a million or more of each other and brought these countries to the verge of bankruptcy then they may discover this truth patent to all the discover this truth patent to all the rest of the world. A king can no longer walk the streets without an invisible army of detectives to protect him from sassination; and the heads of the inassasshation; and the heads of fidel republics and mock monarchies are kept busy dodging the man with the bomb. It used to be that the people had no rights which a king was bour respect; now a king has no rights that the Anarchist or Socialist or Nihilist feels bound to respect. When kings claimed prerogatives to which they were not entitled the Church fought

were not entitled the Church fought them; and in turn they persecuted her. Now that peoples claim rights and pow-ers that do not belong to them the Church restrains them, mildly, lovingy but most firmly. For the time being s is as much hated and persecuted by Freemason and Freethinker and Socialist and Anarchist and Nihilist as she ever was by Bourbon or Hohenstauffen. But she has outlived the kings; she will outlive the lodges. It will not be long before the countries that are at present in open rupture with the Church will rush back to her arms for protection from the common foe of animalism and diabolism. The kings have "called up the spirits of the vasty deep," and by jingo they have come. Only the Church of God can send them back into the swine and then hurl the swine over the

precipice. How strange it is that all thinking en did not discover this truth before. They have been invoking the influence of enlightenment and civilization to still the storm of popular discontent. Don't they know that only the Catholic Church has any influence over the masses of the people? Protestants admit that the Catholic Church still holds the common people. They claim to possess the religion of the elite. In this creat People is the United States of the Church still holds the common people. great Republic of the United States the

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Catholic Church is the only power that makes for religion or morality among the common people. What Secretary Taft says of the Catholic Church in the Phillipines can be said of her every-where; and all good men everywhere echo his sentiments,—Western Watch-

WHAT IS HOME?

Home does not merely mean the Home does not merely mean the house that happens to shelter one, nor only the furniture within. Home is something more than what is made of bricks and mortar, with added means of domestic use and comfort. Home is not merely that material dwelling place where one may chance to eat and sleep nor is it only the roof tree which a man nor is it only the roof tree which a man may call his own. Home must be, in-deed, some spot on earth, for this is its material counterpart. It may have its details of material surroundings, its sights, its sounds, its trifling objects cherished by childhood and sacred to age, its characteristics of position of structure to which endearing associa ions cling, its simple ornaments round thous ching, its simple ornaments round which tearful memories cluster, its thou-sand nothings, unnoticed by the stranger that are priceless heirlooms of love to your heart. But home must mean much

ing place where linger the loves that are the most sacred on earth. It is the temple of heart affection. It is the sanctuary blessed by noblest human selfishness. It is the shrine connected to highest human love. Home mean the bond of blood and ties of tendernes which clasp into one close intimacy the hearts of those who, hand in hand journey heavenwards, home is the moral circle within which minds and hearts share the same shelter, breathe the same atmosphere, bear the same burdens sympathize in the same sorrows, enjoy the same pleasures, divide the sam toils and contribute to the same success

It is a moral union of thought and will, so that lives are linked together in the measure of one melody, with varying tone, throbbing harmoniously, like human chords, which, each in its ow way, catch up and re-echo the sam song of soul. Thus home is the spo which souls, united by blessing of love or bond of blood, have made their own sweet paradise on earth. Home is that one place where our most cherished human/hopes blossom in secure shelter and where God's brightest blessings fall, for there is no place like shome.—True

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