

CHATS WITH YOUNG MEN.

Amiability. It is not so much the great things that injure a man's business or profession as the little things, the trifles that he does not think worthy of his attention. One of the worst of the little hindrances to success—if anything is little in a world where a mud crack swells into an Amazon, and where the stealing of a pin may end on the scaffold—is lack of amiability. How many clerks or stenographers have been unable to keep a position because of an explosive temper or a lack of good nature! How many sales have been lost by the impatience or insolence or want of equanimity of a salesman!

sun. You are "far-sighted" in your mental vision. You see only the things that are beyond the reach of your hands and are blind to those that lie about you. You see the faults of the other fellow, but not your own.—Our Young People. You Are Out of Place. If you are a clerk and hate the yardstick. If you do not love your work and are not enthusiastic in it. If you do not long to get to it in the morning and hate to have the time come to leave it. If you do not see something more in it than making a living—if you do not see an opportunity to make a life. If you are not growing broader, deeper or. If you are being dwarfed in any part of your nature. If your faculties are being stunted, your ideal dulled. If your ambition is being strangled. If you work mechanically and with out heart.—Success. What Makes Happiness. A little thought will show you how vastly your own happiness depends on how other people bear themselves towards you. The looks and tones of your fellow workers or employers, the faithful and unfaithful men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet, those things make up very much of the pleasure or misery of your day. Turn the idea around and remember that just as much as you are adding to the pleasure or misery of other people's days. And you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering to others rests with yourself.

OUR BOYS AND GIRLS.

LUCILLE'S "BOTHER."

It was Saturday afternoon. Lucille sat curled up in the hammock on the long shady veranda, mending some stockings. Down on the grass lay Tommy Bill, and Lucille was frowning and all cross-cross on account of Tommy Bill. It was hard enough having a little bother of a brother to tag you every where you went, and tease for all your books and toys; but that one should have to stay at home all this beautiful autumn day, just to take care of a runaway rogue like Tommy Bill—it was dreadful, Lucille thought. All the week the girls had planned their Saturday outing at school. Mr. Penrose, the rector, lived in the big white house next to the river, and he had promised the girls of the Bible Class a trip in his launch, the Minnehaha, if they would gather water lilies enough to decorate the altar with on Sunday. That meant a sail down the river to Lily Island; and now Lucille could not go, all on account of blue-eyed, three-year-old Tommy Bill! "Bother!" exclaimed Lucille, biting off her thread with a snap. Little brother looked up merrily. "Me a bozer, Cillie?" he asked. "Yes, indeed, you are, the very worst bother that I've got," Lucille answered, biting off her darning yarn with a jerk, and never thinking how her thoughtless words might hurt Tommy Bill. But he only smiled up at her as if it were all good joke, and went on tying his strings of reindeer bells on poor Tots' tail. "Thomas William Dickinson!" cried Lucille. "You'll kill your poor little kitten, teasing her like that. I'll tell mamma."

"Tommy Bill loves kitty," said Tommy Bill teasingly. "Kitty likes to play Santa Claus."

"Oh, dear!" Lucille dropped her mending, and ran after the frightened Tots as she bolted down the garden path, the sleighbells jingling after her. Just as she caught her at the gate, two laughing faces appeared over the top. "Are you ready, Lucille?" called Dora Alden. All the rest of the class are down at the river waiting for you, so Grace and I came to see why you don't come."

Lucille detached the bells from Tots' tail, and a few tears fell on the kitten's fur. "I can't come, girls," she said. "Mamma had to go to Aunt Hester's and I've got to take care of that little bother, Tommy Bill."

"Oh, he'll be good!" exclaimed Dora and Grace in one breath. "We won't be gone long, and your mamma wouldn't care for just a little while. Come on, Lucille."

THE MONTH OF THE SACRED HEART.

Closely upon the month of May follows the month of the Sacred Heart; our thoughts to Him Who took man's nature on Him in the womb of the Virgin Mary, and Who is set for our example as the One "meek and humble of heart." He Himself has said it: "Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls. For My yoke is sweet and My burden light." (St. Matthew xi. 28-30.) Few of us, perhaps, realize the close connection between devotion to the Sacred Heart of Jesus, and the priceless gifts of meekness, humility, and peace in our own hearts. Yet we may confidently hope that if we carefully and reverently practice devotion to the Sacred Heart, the great gifts shall be ours. This devotion does not mean simply to have a picture of the Sacred Heart on our altars, at home and in church; to pay visits to them, and decorate them with flowers and lights. No, it means that we should look up steadfastly to the statue, to that worn, bleeding, cross-crowned, and thorn-surrounded Heart, and make Christ's Heart our study and our example in our daily lives. To imitate the Heart of Jesus is to do it the truest homage. "How shall we imitate it? We shall imitate it by bearing with meekness, all trials and troubles that come upon us in any and every way. As we study Christ's meekness and Christ's humility—as we pray to Him: "Jesus meek and humble of heart, make my heart like unto Thine."—we stand in spirit beside the cross, where the Sacred Heart was broken and pierced for the love of us and of all the human race—the graces of that Heart will begin to flow into our own weary hearts and make them like to His. So, gradually, there shall come to us His promised rest. For how shall we rest, interiorly, even though storms rage wildly round us, how shall we not rage wildly round us, how shall we not rest, who are learning to bear all trials and pain with Jesus and like Jesus? He will calm our tortured nerves. He will calm our aching brows. He will soothe our sensitive and troubled souls. He was a sufferer once, like us; and it was for us and for our fellow-men that He suffered. Gradually we shall come to love our fellow-men, to be patient with them, to have divine charity for them; and surely such love as that must help to give us rest. So, every day, and often through every day of this bright month of June, let us repeat this little prayer, with deep earnestness: "Jesus, meek and humble of heart, make my heart like unto Thine." Yes, patient, humble, holy, calm, peaceful, loving, like Thy Heart, O Jesus, so make all Thy children's hearts to be!—Sacred Heart Review.

THE AUTHORITY OF THE CHURCH.

If we carefully analyze the motives of the many converts, who yearly abandon the faith in which they have been reared to embrace the tenets of the One, Holy, Roman Catholic Church, we shall find that in a great majority of cases, the reason which they had previously professed, is founded upon the lack of authority in their particular church. Especially is this the case with those who come from the Anglican or Episcopalian Church. When doubts begin to arise in their minds, and when in prayerful meditation they search for light, they begin to realize that the Church, as Christ founded it, must be a living Church, and must have a means of expressing itself; that it must be a living authority; that it may be exercised and appealed to at any time; and it begins to dawn upon their minds that such authority cannot be found in the religion which they profess. As in civil society there necessarily must be a final court of appeal, whose decisions are, to all intents and purposes, infallible, and which, for England and its colonies, is vested in the Privy Council; so in the Church there must be an authority whose decisions, in all matters appertaining to faith and morals, must be final and unalterable; in other words, must be infallible; according to the words of Christ, "the gates of hell shall not prevail against it (the Church)." "He that hears you (the Church)." "He that will not hear hears Me." "He that will not hear the Church, let him be to you as heathen and as dogs." The Catholic Church alone claims, has, and exercises this authority. Her decisions are admitted in filial submission, by all her faithful children. This authority she has exercised from the very beginning of her existence, through all ages and times, in spite of the fiercest opposition from some of

THE MAKING OF A CARDINAL.

Times have certainly changed. In the old days the making of an American Cardinal was looked upon by many Protestants in this country as a piece of "Romish" impertinence. Nowaday a good many of our Protestant friends are not so sure of the matter in the matter of red hats. In some subtle way it is now considered a slight to the majesty of this great country that there are not several princes of the Church among the ecclesiastics of the United States. Non Catholic editors talk about the lack of American representation in the College of Cardinals as gravely as if that body were an international representative body. The College of Cardinals is not and never was intended to be a body representing the various nations of the earth. It is made up chiefly of the Pope's personal advisers. This should be borne in mind by those who are disposed to criticize the appointments of the Holy Father from a national standpoint.—The Sacred Heart Review.

A MEDICAL CONFESSION.

Our Episcopalian brethren have long had "confessionals" in their ritualistic churches, where "penitents" are so eager to lay bare the secrets of their consciences that they are commemorated with gas lights, so that they may see to read off their lists of sins and not miss any, says the New World. It remains for Boston—Paritan Boston—to inaugurate a medio-ecclesiastical "confessional." We see by the Literary Digest that Emmanuel Church there has instituted a "moral treatment of nervous disorders." An advisory board of trained neurologists assist the pastor in applying "suggestion" and the power of "a few simple, uplifting ideas" as healing agencies. The treatment is administered "in frequent meetings in private with the patients individually with the physicians and ministers. Here souls unborn their troubles to a sympathetic ear; the precise cause of their wretchedness is laid bare; the pent-up agony of a lifetime finds an outlet and relief in utterance." Verily we have here a good confessional with a physician in it part of the time and a parson in it for the rest of the time; but unfortunately the priest, who alone has power to forgive sins, is not invited to occupy a seat therein.

WHEN YOU ASK FOR SURPRISE A PURE HARD SOAP. INSIST ON RECEIVING IT.

her rebellious subjects, and will continue to exercise until the end of time.—B. C. Orphan's Friend.

CATHEDRAL FOR SALE.

PROTESTANT STRUCTURE OF UTRECHT TO CATHOLICS. The Amsterdam correspondent of the London Pall Mall Gazette writes in his paper of a remarkable proposal that is being made by the Protestant community of Utrecht, that they should sell to the Catholics the ancient Cathedral of the city, which is described as the largest Gothic historical building in the Netherlands. The idea was first mooted, oddly enough, by one of the Protestant pastors, Myrner Gunning, who is regarded as the leader of the Protestant body in Utrecht. His grounds for making the proposal are strictly utilitarian. He estimates that the building would realize a million florins, with which sum it would be possible to build five new churches and endow each with a living. It should, perhaps, be explained that the Cathedral is said to be in a half ruinous condition. During a fearful storm in 1674 a great part of the nave collapsed and has never been repaired. State Archivist Muller, who has made an elaborate study of the place, and has even prepared complete plans for rebuilding the nave, warmly supports the proposed sale.

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The HOME BANK of Canada (Dividend No. 3.) Notice is hereby given that a Dividend at the rate of Six per cent. per annum upon the paid-up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907, and the same will be payable at the Head Office and Branches, on and after Saturday, the 1st day of June next. The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive. By order of the Board, Toronto, 24th April, 1907. JAMES MASON, Gen. Mgr.