

CHATS WITH YOUNG MEN.

Be sober. Strong drink turns sweet desire into passion and steals away the soul. Live a natural life, not an artificial one; therefore take food, but not stimulants. Degrade not friendship, by making drink its symbol or its test. Seek the cheer of a gladsome heart and of loving friends, not the cheating joys of the wine cup.—Most Rev. John J. Keane.

Press On.

Press on! If Fortune play these false To-day, to-morrow she'll be true! When now she smiles, she now she frowns, Taking old gifts and granting new. The wisdom of the present hour Makes up for follies past and vice To weakness strength succedes, and power From frailty springs.—Press on! Press on! —Park Benjamin.

A Good Principle for 1908.

"A good principle for the New Year," says the Pittsburgh "Catholic," as will be put to you, and that you will do all you can to discourage the practice."

The Value of Method.

Who is there that has not been astonished sometimes at the different quantities of work got through in a given time by two men of apparently equal abilities? One of them seems to have time for everything, the other is always pleading that he has been too busy to accomplish some little task expected of him. The former deals promptly with every item of business as it comes; the latter is always more or less in arrears with his work. And yet both are men who know their business well, both are equally good experienced workers. What, then, is the secret of the striking difference between them? The difference is that one is methodical, the other is not. Some men are methodical in everything they do; the most ordinary, commonplace of the same way. The habit of living in accordance with certain rules seems to be engrained in them, to be part of their constitution. Others there are of whom one is tempted to say that they are quite incapable of acquiring habits of order.—Phonetic Journal.

Suffer and be Strong.

Afflictions serve a purpose. But aside from that ultimate purpose they are a power in our lives for good or for evil, according as we bear them. The man who gets only bitterness out of his trials, loses the chance to appropriate treasures. Out of suffering patience is molded. Out of hardship endurance is won. The man who suffers and sympathizes, and out of sympathy comes charity, and out of charity comes the Divine. The man whose faith has been sounded by crucial tests knows the power that is within him. And he who has exerted his will in hours of darkest need knows that troubles dissolve and melt away when met by stout hearts and unflinching nerve.—L. Hart.

Talent Without Principle.

Without any considerable pretensions to literature in myself, I have aspired to the love of letters. I have lived for a great many years in habits with a great number of those who are distinguished by a talent which is likely to happen from a character, chiefly dependent for fame and fortune on knowledge and talent, as well in that which is and perverted state as in that which is sound and natural. Naturally, men so formed and finished are the first gifts of Providence to the world. But when they have once thrown off the fear of God, which was in all ages too often the case, and the fear of man, which is now the case, and when in that state they come to understand one another, and to act in corps, more dreadful calamity cannot be out of hell to scourge mankind.—Burke.

The Good Side.

"If I can get out of the good side of him," said a young man, half jestingly. "That is the only side you have any business on—with anybody," answered his older companion. Whatever the fragment of conversation might mean, there is a sense in which the statement of the last speaker is true. Every nature has its good side, or at least its better side, however faulty that may be, and whatever association we have with any fellow being should mean the awakening, so far as lies in our power, of his higher self. His beliefs, his education, his aims, may be very different from our own, but somewhere along the line of experience, hope or desire, must lie a little element of common ground where we can meet with sympathy instead of antagonism. It may not be easily found, indifference is not likely to discover it, but every life with which we come in contact is worthy studying — must be studied.

Self-Respect.

BY CARDINAL GIBBONS. The man who is actuated by self-respect has, also, great respect for others. As his own conduct is regulated by upright intentions, he is slow to impute dishonest motives to others. He does not pry into the secret springs of action in his comrades; hence, he is tolerant of their opinions. His regard and affection for them is neither strengthened nor diminished, but rather strengthened by occasional discussions and disagreements with them; for he knows that the bond of fellowship is not so fragile a temper as to be easily broken by an animated and good-natured tilt of words and clash of opinion. A clergyman once had a warm and prolonged discussion with the late Bishop Gilmore, of Cleveland. Fearing that he might have offended the Bishop by the freedom and earnestness with which he had upheld his views, the priest went that night to the Bishop's room and said to him: "I beg to apologize for the boldness with which I argued with you to-day. 'No apology is necessary,'" replied the sturdy Bishop, "I would not give a straw for you if you had not the courage to express your convictions. I honor you all the more for speaking out like a man." It is needless to say that the habit of self-respect pre-supposes in its possessor an unusual degree of force and strength

OUR BOYS AND GIRLS.

A Noble Example of Devotion to Duty.

It was the morning after a funeral. The dread angel of death had summoned a stalwart man, loving husband, and devoted father. His widow was discussing her future, and that future was a problem with four children, three under eight, to look after, and no reserve fund on which to draw. The talk had not gone far when the eight-year-old boy went to his mother's side, and taking her hand, said: "Mother dear, we won't move into a smaller house; we will stay here and all keep together." They did. That boy toiled at his work and thought only of keeping his home intact. A year later, by his efforts, his invalid and dependent grandparents were taken into the household. The others of the family helped some, but soon the youngest sister became a hopeless invalid and the other brother married. Seven years have passed; the young man is still the support of the family with never a thought of himself, but only of his mother and his sisters.—Howard Wayne Smith, Philadelphia, in Success.

The Girl Everybody Likes.

You have undoubtedly met disagreeable girls who, without doing anything especially spiteful or mean, have impressed you as being girls to avoid. But have you ever met the girl that you and everybody else liked? You are unfortunate if you have not met her. She is the girl who appreciates the fact that she can not have the first choice of everything in the world. She is the girl who is not aggressive, and does not find joy in inciting aggressive people.

The Value of Being Good.

A prince went into a garden to examine it. He came to a peach tree and said: "What are you doing for me?" The tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men will gather and carry into the palace for you." "Well done!" said the prince. To the chestnut he said: "What are you doing for me?" The chestnut said: "I am making nests for the birds, and shelter cattle with my leaves and spreading branches." "Well done!" said the prince. Then he went down to the meadow and asked the grass what it was doing. "We are giving our lives for others; for your sheep and cattle, that they may be nourished." And the prince said: "Well done!" Last of all, he asked a tiny daisy what it was doing, and the daisy said: "Nothing, nothing, I cannot make a nesting place for the birds, and I cannot give shelter for the cattle, and I cannot send fruit into the palace, and I cannot even give food for the sheep and cows. All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy and said: "There is none better than thou."

The Child and the Angel.

A pretty legend of the olden times tells how a little one of earth passed beyond through the golden gates of Heaven. The story tells how the little spirit stood always near the close-shut shining portals ever with a sad face. The sentinel angel who guarded the gates asked wherefore was her sorrowful look, in that place of peace and joy. "Oh, sweet angel," was the mournful reply, "I never hear my mother weeping, weeping, and her child is shut away from her. Thus, cannot you leave the gate but a little ajar? I pray you, do, sweet angel, that my poor sorrowing mother may get but a gleam of this brightness, wherewith to light up her heavy sadness. But he who kept jealous guard over the great glistening portals regretfully answered: "Nay, little one, for I must ever keep faithfully these gates closed, save when they open to let through the redeemed. Else there might ill enter to mar the glory of Heaven." Yet the little one impudently pitted, "But turn the golden key, good sentinel, and let one little ray of this glorious splendor shine down upon my dear mother to heal her grief!" Still the trusty guardian again declared: "I would grant thy imploring prayer, sweet one, yet I dare not. Nay, I must not see these beautiful gates ajar." Then, it is said that Mary, the sweet mother of the Christ-child, arose and tenderly laid her hand on the faithful gate-keeping angel. Then the sentinel understood that all-tender touch of mother-love. And, while he bowed his head, the key turned, and the golden bars slid softly back. And, behold! the little one's tiny fingers moved the great shining gates. And on the sad mother-heart shone down the healing light of Heaven, through the open portals.

A Cardinal's Story.

Simply, touchingly as he had received it from Cardinal Vaughan a few days before, Cardinal Perraud told the story of the little girl, daughter of an English Protestant clergyman, who, by her ingenious remarks, unconsciously became, by the grace of God, an apostle in preaching the doctrine of the Real Presence. The relation of the anecdote was one of Cardinal Perraud's means of preaching at Paray-le-Monial the other day. The little girl in question was taken one day by her still Protestant father to a Catholic church in London. She was but five years old. Noticing the lamp of the sanctuary she said: "What is that lamp for?" "The father replied: "It is to show that Jesus is there, behind that little golden door." "I should like to see Jesus," she said. "My child, you cannot. The door is shut and besides, Jesus is hid by a covering."

"Oh, I should like to see Jesus," she continued.

After that they went into a Protestant church where there was neither lamp nor tabernacle. "Father, why is there no lamp," she asked.

"Because Jesus is not there," was the reply.

After this the child spoke of nothing but the Catholic church, persisting in saying that she "would go where Jesus was."

To complete the story, as told by Cardinal Vaughan, Cardinal Perraud added that the child's parents embraced the Catholic religion and with it poverty, the father losing at once an income of £1,000 a year.

The Emperor's Answer.

A young Russian, the son of a very wealthy father, was a reckless spendthrift. By the time he reached his majority he had "run through" a sum of money equal to a comfortable fortune. His father, believing his surroundings to be the cause of his dissipation, purchased him a commission in the army, and sent him away from his old associates.

But habit proved stronger than duty, and after a fast career of a few months, the young officer found himself in serious straits. The laws of Russia are rigid regarding the payment of debts, and he was owing more money than he could raise. Failure to pay would mean arrest and imprisonment. The next day a large gambling debt—one of the kind miscalled "debts of honor"—must be met, or he would fall into lasting disgrace.

That night he sat alone in his room in the barracks. For the first time he slowly reviewed his wild career, and a great disgust took possession of him. He picked up a sheet of paper and began to count up the long list of his debts. When he had put the last one down, he was staggered at the cost of his prodigal conduct. He had not been helped from his father. His heart sank with shame, and he broke down and wept bitterly. Blinded by his misery, he wrote under the long column, "Who will pay?" Then exhausted with suffering, he laid his head upon the table and fell asleep.

That night the Emperor, well disguised, was making one of his many rounds among his soldiers. He saw the midnight light burning against the regulation, and softly opened the door. Seeing the paper, he took it up and scanned its contents. He had not been ignorant of the officer's habits, or of the financial embarrassments they must cause. But he also noted the signs of tearful repentance and pitied the sinner's youth. He took the pen and wrote underneath the agonizing question, "Nicholas."

In the morning the officer awoke, and to his amazement saw the signature. What did it mean? How came the Emperor's handwriting there? In a few hours an orderly brought the young man a purse of gold. The debts were paid, and the man was saved for honor and usefulness.—Youth's Companion.

THOUSANDS OF CONVERTS.

STORY OF THE CONVERSION OF A WOULD-BE SUICIDE—TOUCHING EPISODE.

We have now come to that stage in the progress of the mission work for non-Catholics that account is no longer taken of individual conversion, but the report of the result of the work is by numbers that run up into the hundreds or thousands. The time when it was quite possible to keep and publish lists of any of the more notable among the converts, but in the reports of the missionaries these individualistic designations have disappeared. Father Kross of the Cleveland apostolate reports that in the parish of St. Patrick in Cleveland, there were thirty-eight converts during and since the mission given there. In the missions given by the Paulists Fathers, there were three hundred and eighty converts. Of this number 137 were baptized and 243 were left under instruction. Archbishop Farley made a recent statement at the meeting of the Catholic Converts League that 5,000 converts were received into the Church in the Archdiocese of New York during the past year. While these figures are exact and authoritative they do not represent one quarter of the work that is being done in the various dioceses of the country. It is difficult to hazard a statement that will approach the necessary exactness in giving a statement of the number of converts received into the church during the last year because no accurate statistics have been kept. It is hoped, however, that the collectors of the various dioceses in collating their reports will give the prominence to this item of information that its importance demands. The United States census has decided to give out no tabulated returns of the growth of religious bodies. It is all the more important that we take care of our own figures. If we do not have the case recently in noting the church attendance in one of our large cities. A missionary relates the following story as a leaf out of his recent experiences: A gentleman came to him with a hazy, worried count. He had suffered many reverses in business and was tortured by remorse for many misdeeds he had been guilty of, and so downward was his life that he determined to take his own life. "Why should he not," he argued he had no religion and the was rest in oblivion beyond the veil. While in this state of mind he passed the church and saw by the sign outside that a mission was going on for non-Catholics. He struggled with himself for awhile as to whether he would enter. "Why should I go into a Catholic Church? I do not believe yet that I worship God there. I will enter and do as the others do." He bent his knee, adored in truth and prayer, a spirit of peace came over him. He was emboldened to speak to the missionary. "I want to learn your faith," he said. He set to work in earnest. It

SURPRISE is SOAP Pure Hard Soap. SURPRISE SURPRISE

did not take him long. He was in due season baptized and prepared for Holy Communion. It was a long way from a despairing, remorseful suicide to a devoted penitent Catholic. If the story of each converted soul could be revealed it would have its dark shadows as well as its high lights.

SANITARY CONDITION OF CHURCHES.

According to the Sanitarian the Bishop of Fano, in Northern Italy, has taken up seriously the question of the sanitary condition of the churches of his diocese, and in his pastoral letters to his clergy, insists on the necessity for providing that the Biblical precept that cleanliness is next to godliness shall be exemplified in the churches themselves. According to his instructions, after all important feast days, when there have been crowds of people congregated in the churches the floors of all parts of the building that have been especially used be gone over carefully with an antiseptic solution of 1 to 1000 being suggested for the purpose. At least once a week all carpets and the wood-work as high up as it can be reached, must be wiped with a damp cloth. The sweeping must never be done on a day when the church is to be used for any purpose before the next morning, and must always be followed by the removal of dust with a moist cloth. The Bishop of Fano's instructions are made to apply particularly to the inside of confessionals—a part of the churches that is apt to be sadly neglected by the church cleaners unless they are exceptionally conscientious or have been given special directions. Owing to the lack of light this part of the church is apt to harbor dirt of many kinds. Penitents, safe from observation, do not hesitate sometimes to expectorate in it, and the accumulation of shoe-scrappings is apt to be considerable. All confessionals then are to be thoroughly washed once a week by a mop and ammonia. The usual unsanitary condition of confessionals constitutes an especially dangerous factor of bad hygiene for priests of delicate health. The confession service is often exhausting, it is sometimes undertaken when fasting; infrequently the discomfort of a cramped position and the cold air of the church lower the resistive vitality and make priests liable to infections. Confessional gratings are very seldom cleaned properly, often left untouched for months or only touched with a dry cloth, and it is no wonder that priests are almost invariably victims of any epidemic like grippa that may be going around in a community.—The Dolphin.

A Greater Love.

St. Catharine, in one of those loving conferences which she used to share with her Divine Spouse, asked Him one day the reason of His permitting His side to be opened after death. He gave her this reply. "I wish to reveal to mankind the secrets of My heart, that all might learn that My love is far greater than I have yet been able to manifest by My sufferings, for there was a limit even to the greatest sufferings which I had to undergo, but there has never been a limit to the love which made Me suffer. Dearly beloved daughter, know that the pains of My death could in no way be compared with those of my soul. Thus did our loving Jesus confide in one of his favorite servants.

Happiness has no history.

Story tellers of all countries understand this so well that the phrase "they lived happily ever after," ends all adventures of love.—Balzac.

WHEN PEOPLE SAY blood they should often say bowels. Iron-Ox Means the Cure IRON-OX TABLETS are a gentle laxative and a splendid tonic. They are not a cathartic, Cathartics do not cure. Fifty Tablets 25 Cents

FATHER KOENIG'S FREE NERVE TONIC

The Standard Brews of Canada are the ale, porter and lager made by

CARLING LONDON

WORLD'S GREATEST BELL FOUNDRY ESTAB. 1848. CHURCH, FOUNDRY AND ENGINEERS.

PROFESSIONAL.

HELLMUTH & IVY, IVY & DROMGOLE - Barristers. Over Bank of Commerce, London, Ont.

DR. CLAUDE BROWN, DENTIST, HONOR. Graduate Toronto University, Graden, Palladium Dental College, 159 Dundas St. Phone 1581.

DR. STEVENSON, 391 DUNDAS ST. London, Speciality—Aesthetics and X-Ray Work. Phone 59.

DR. WAUGH, 357 TALBOT ST. LONDON, Ont. Speciality—Nervous Diseases.

JOHN FERGUSON & SONS

120 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—House 573 - Factory

W. J. SMITH & SON

UNDERTAKERS AND EMBALMERS 113 Dundas Street Open Day and Night. Telephone 688

L. A. PANICARD, 605 BAY ST. LONDON, ONT. Telephone 610

O'KEEFE'S Liquid Extract of Malt If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt. The Disease in the Malt aids digestion, and the Hope restores your sleep. One bottle every two days in doses of a wine glassful after each meal and at bedtime will restore your appetite, give you refreshing sleep and build up your general health. W. LLOYD WOOD, Wholesale Druggist, Toronto, General Agent.

IT'S TOO BAD... that your Plumbing is not working right. Telephone us at once and have us put it in first-class order. F. C. HUNT PLUMBER, 521 Richmond St., Phone 1818

RUPTURE SURE CURE At home. No operation. Safe. Danger of detention from work. No return of rupture or further use of Trusses. Radical cure in every case old or young. One of the many remarkable cures is that of J. J. Ketcheson, Esq., J. P. of Madoc, Ont., whose portrait herewith appears. He was cured at the age of 35 years. A simple treatment free to all. It costs you nothing to try this famous method. Don't wait, write today. DR. W. S. RICE, Dept. 235, 2 Queen St. E., Toronto, Ont. 1864

THE CATHOLIC YOUTH'S HYMN BOOK BY THE CHRISTIAN BROTHERS. Containing the Hymns of the Seasons and Festivals of the Year and an extensive collection of Sacred Music. To which are added an Easy Mass, Vespers, etc. For Benediction. This little book is for the Boy's Quartet, half choir, with Music. 25 cents; without music, limp cloth cover, 20 cents; paper, 17 cents.

STATUES FOR SALE. Statues of the Sacred Heart the Blessed Virgin, St. Anthony, (colored) It inches high. Very artistically made, suitable for bedroom or parlor. Price one dollar each. Cash to accompany order. Address, Thomas Coffey, Catholic Record, London, Ontario.

ican AGES Popular Reading ENJOYER

Canada 46

and intend to state that

millions at

DELL, Secretary.

Insurance the

Guaranteed In-

can Life

M. McCABE, Managing Director.

Mutual Fire OF CANADA.

HEAD OFFICE LONDON, ONTARIO

WANTED

GER'S ZINE

Brothers.

London, Ontario