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CHATS WITH YOUNG MEN.

Fortunes Without Men Behind
Them.

We have seen many painful examples during the past few months of the failure of wealth to produce happiness. We have seen that a fortune without a man behind it does not stand for much. The X-rays of public investigation have revealed some ghastly spectacles.

best way to fulfill the injunction is to keep the spirit above. Courage, hope, what can a man not do with these? What is, he able to do without them? Courage is an clixir of life, giving ower both to mind and body.

It strengthens the sinews, it revivinces the spirit. It makes life, indeed, worthy living. "But," it may be asked, "how can a person gain courage who is not 'born with it?" There are two requisites. (1) He believes that what.

revealed some ghastly spectacles.

Of a number of rich men who were in positions of great responsibility and trust at the beginning of the recent financial panic, some have committed suicide, other have died from the effects of the disgrace which they had brought upon themselves and their families, and still others have suffered tortures, not so much because of their wrongdoings, as from the fear of disclosures.

from the fear of disclosures.

A few months ago these men were supposed to possess the things which make men happy. They had what all the world is seeking so strenuously—money. They lived in palatial homes, were surrounded with luxuries, and yet the moment misfortune came what the the moment misfortune came, what they called "happiness' fled as though it had the wings of a bird.

These men felt secure because they had that which most everybody is strug-gling so hard to get. They had sup-posed themselves so firmly intrenched in the wherewithal of life, so buttressed by 'solid" investments, that nothcould shake them.

But, almost in the twinkling of an eye their foundations slipped from under them, their reputations vanished and instead of being the big men they thought they were, they not only found that they were nobodies, but also that their "happiness" had flown with their

But happiness is not such a transient visitor as that. If these men had had the genuine article, no panic could have shaken it, no fire could have burned it

out, no ocean swallowed it up.

Real happiness is not a fluttering, fly-away unreality. It is not superficial. ny-away unreanty. It is no superican, it does not live in things. It does not depend upon money. It is a quality of character. It inheres in personality, it consists in facing the right way, and no one who faces it the wrong way, no matter how much money he may have, can ever be happy.

The trouble with many men who went

down in the panic was that they put the emphasis on the wrong thing.

Man is built upon the plan of honesty,

of rectitude—the divine plan. When he perverts his nature by trying to express dishonesty, chicanery, and cun-ing of course he cannot be happy. The very essence of happiness is hon-

esty, sincerity, truthfulness. He who would have real happiness for his companion must be clean, straightforward and sincere. The moment he departs from the right she will take wings and

Emphasizing the Wrong Thing.

What a pitiable thing it is to see the human race chasing the dollar—material things—trying to extract happiness

to squeeze joy out of money alone!

How little people realize that the very thing they are hunting lives in themselves or nowhere, that, if they do not take happiness with them, they may hunt the earth over without finding

Happiness is a condition of mind. It is fundamental principle, and he who does not understand the principle cannot possibly be happy.

All the misery and the crime of the world rest upon the failure of human beings to understand the principle that beings to understand the principle that no man can be really happy until he har-monizes with the best thing in him, with the divine and not with the brute. No one can be happy who tries to harmon-ize his life with his animal instincts. The God (the good) in him is the only possible thing that can make him happy.

Real happiness cannot be bribed by

anything sordid or low. Nothing mean or unworthy appeals to it. There is no affinity between them. Founded upon principle, it is as scientific as the laws of mathematics, and he who works his problem correctly will get the happiness answer.—O. S.M. in Success.

Mastering a Book.

Comparatively few people know how to read a book. First of all, nobody should undertake to read a book that is not provided with an index. Secondly, he should only read a book that makes him think—the book that strikes the aim think—the book that strikes the deepest root in his memory and understanding. One of the educational maxims of the Jesuits is, that hard labor gives discernment. The maxim indicates that, in the judgment of these experienced educators, it is not working at the easy but at the difficult mental

task that gives intellectual perception.
"Men walk through a mountainous country not only for the pleasure to be derived from the scenery, but for the sake of the physical vigor which comes from climbing hills," and the simile may be drawn that the man who masters a book which keeps his mind on the stretch is, like the mountain climber, braced up by effort. He lays down the book re-freshed, invigorated, and trained to master a more difficult book. He be-comes stronger by effort. This is just as true of mental as of physical exertion. Like all habits, the habit of reading grows by cultivation. The more we read the more we like to read. Scarcely any one reads the daily paper. The average man just glances at it, and even this much notice of trivial events is frequently a loss of " Schools teach us the rudiments of our language, but books teach us how to think," said the great Franklin. "Therefore, no one can be truly edu-cated or successful in life unless he is a reader of books." You can get books explaining our holy religion at the local Catholic church goods house. You can get other books there, books of travel, high-class novels, poetry, romance, philosophy. Get the habit of reading reading books. Don't imagine that you are reading when you are glancing nonchalantly over the columns of a sensa-tional newspaper, and perhaps it is just as well that you do not spend many moments in that unprofitable pastime.

Courage. How often do we hear the admonition: "Keep your head above water."

not born with it? There are two requisites. (1) He believes that what he is doing is worth doing. (2.) He must feel that of all the things in the

world, it is the thing that calls him.
With these convictions, he is equipped with weapons that shall level every obstacle, make a path through every maze—for of these are born courage and

# OUR BOYS AND GIRLS

Gratitude.

If we are bound to pious sentiments and benevolent manners towards all, how much more so towards those gener-ous beings who gave us proofs of their love, of their compassion, of their indul-

gence!
Commencing from our parents, let there be no one who, having afforded us some liberal aid by deed or by counsel, may find us unmindful of his benefits.

Towards others we may be sometimes rigid in our judgments, and sparing in politeness, without being much in fault; owards him who has rendered us service it is never allowable to relawin our unremitting attention, not to offend him, not to cause him any affliction, not to lessen his fame, and to show ourselves most ready to defend, to console him. It happens that many, when a bene-

factor makes, or seems to make, too high an estimate of his services in their regard, grow irritated, as at some unpardonable pretension, and assume that they are thereby dispersed from all obligation of gratitude. There are many persons who, because they have the cowardice to blush at the benefit received, are ingenious in supposing it influenced by interest, by ostentation, or by some other unworthy motive, and thence imagine an excuse for their in-gratitude. There are likewise several who, when possessed of the means, has-ten to repay a service, so as to be freed from the debt of gratitude, and that discharged, they believe themselves blame-less in forgetting all the obligations it

Vain is all the ingenuity in justifying ingratitude; the ungrateful man is a ase being, and in order to avoid that baseness, gratitude must not be parsim-

nious—it must absolutely be profuse. Should your benefactor grow haughty y reason of the advantages he has proared you, should he be wanting towards you in that refined tact you might desire, should it not appear perfectly evi dent that the motive that actuated him in serving you was pure generosity, nevertheless it becomes not you to condemn him. Draw a veil over his real or cossible injustice, and regard only the service he has rendered you; regard that service, even if you should have re-

paid it-repaid it two thousand fold. Sometimes it is allowable to be grate-il without publishing the favor received; yet, each time that conscience dictates to you a reason for publishing it, let no mean sentiment of shame restrain you; acknowledge yourself inlebted to the friendly hand that came to your aid. To thank without a witness

s often an ingratitude, says that excel-ent moralist, Blanchard. He alone who is grateful for all favors (even for lesser ones) is really good. Gratitude is the soul of religion, of filial love, of love towards those who love us, of love towards human society, from which we derive so much protection, so much Igratification. In cultivating gratitude for all that good we receive from God and from men, we acquire greater strength, greater tranquility, in order to tolerate the ills of life, and a greater disposition to be indulgent and to labor for the good of our brother man.-Our Young People.

## When Mother's Here.

I thought we v but now everything is all settled.

Mother is here."

I wonder how many children think of now mother feels from the time when heroldest child is twenty or more and her youngest is a baby of three?

Is she loved because she is mother, or

because she is a necessity?

By this time her early vigor is gone, and with it, alas, whatever beauty she may have had. She is no longer attractive and is only "Dick's mother," or Helen's "dood mamma." The hopes and aspirations and little vanities that spiced her life are gone, and too plainly her eyes see the oblivion that comes so early

If children could only know how soon life ends for one who is without hope, they surely would give the kind words, the little aids that mean so much. The father may claim the children's loving honor for his achievement long after the mother is forgotten, but the little close love that means so much to a woman need never be denied her because it is not never be denied her because it is not wearying and a mother needs it and without it her life is very sad. "I forgot to say good-bye to mother," said a young man at the gate one even-

ing.
"Oh, come on!" said his companion.

"List going to What's the use of that? Just going to the hall."

the hall."
"I believe," the other hesitated, "I should feel better if I told her good-bye," "God bless that boy," I thought. Some day he will go thus and say good-bye, and returning find that the lips that loved him so have kissed him for the last

# A Resolution.

This is the story of an ordinary, everyday kind of a boy, who, by keeping one resolution which he formed a few years ago, has made an interest for himself in more ways than one. While at school, there was no complaint of his tardiness or of peglected lessons; but there was me. there was no compaint of instardness or of neglected lessons; but there were many of his too great love of fun. When he went to work, there was the same complaint. He was alert and quick to

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underderstand, but his love of fun was too predominant. He and another boy in the same office often made it too liv

ely for their elders.

He was reprimanded several times. and finally told that his father would be spoken to. To use his own words, this boy did a lot of thinking that night. The next day he performed his work in a subdued spirit. When opportunity offered, he spoke to the one in charge, though his first words were not very propitious. He said: "Mr.---, how auch do you earn a week?"

The man looked up, quick to resent this seeming impertinence, but some-thing in the bry's earnest tone made him reply: "Oh, about \$25." "Whew!" There was a prolonged

whistle. That was a colossal sum to the boy, who said: "That will do for me, I guess. Now, if you will put me in another room, I'll stop fooling, settle down, and learn this business. I like

#### WHAT AN OLD MISSIONARY SAID.

REV. RICHARD W. ALEXANDER.

"Father Alexander," said a grayhaired missionary to me one day, are getting to be a famous story-teller. Why don't you tell the brethren the value of inspirations? The mistake of putting aside a desire to do something that has just come into the mind, because it is not the usual routine, or because it it is not the usual routine, or because it may inconvenience the person to whom it is suggested some act of supererogation so to say. Now, there is a new idea to write about!"

"But, Father," I ventured to say, "I

don't think I catch your meaning."
"If I illustrated it by personal exper-

ience, will you take me up?"
"I will, indeed," I said warmly, for
this was a priest who had grown gray in the mission field, and one whom I venerated as a saint.
"Well, I'll tell you," said he, leaning

"Well, I'll tell you," said he, leaning back, and folding his hands thoughtfully. "About two weeks ago I was sitting in my room writing. My room faced a noisy street, and all day long, trolley cars, wagons, carts, and the people passed by in a continuous stream. I rarely went to the window. I wrote at my table, and I said my Breviary walking up and down. The city noises had ceased to be a distraction to me, and my prayers were as fervent as when I was prayers were as fervent as when I was in the church. That afternoon I was writing a letter and had come to a stop; suddenly a thought came to me: Go to the window! I hesitated a moment for t was not my wont to appear at the win-

dow, but the thought urged me : Go at "I sprang to my feet, and went to the "I sprang to my leet, and went to the window. I saw a crowd, and a trolley car had stopped in front of our door. Mutterings were heard like summer thunder far away, and I saw dozens of men trying to hoist the wheels from a crushed human form. The car had been emptied, and they succeeded. When the white face of the man appeared, in-stinctively I snatched my stole that was on a chair and, raising my hand, gave him conditional absolution, and (if he were a Catholic), the plenary indulgence in articular mortis. It was the work of a minute or two, and then I saw men lifting him up, and carrying him directly to our door. I rushed down stairs, but the door had been opened, and the poor man lay on the floor in the vestibule while the morbid crowd was

Everything is alright, now," said a young girl as she came down the path, to a friend who had been calling her.

"They made way for me, but all was over. He was dead. The car wheels had gone over his breast. I looked at shut out. to a friend who had been calling her. him. He was one of my own parishioners: a good man, who had been to fession to me only a week before. 'Father' said one of the men who carried

him, 'he was breathing when the car wheel was lifted.' "'Yes,' said another, 'he breathed while we were carrying him in here. It was the nearest place, and he is a Cath-

"He is one of my penitents,' I said, 'and he is safe with God. May his soul rest in peace!' 'Amen,' said they all with their hats removed.

" And then came the doctor, the cor-"And then came the doctor, the coroner, the friends; and all the attendant confusion. He little recked, the poor, crushed being, who had, through God's inspiration to me, received the last absolution and plenary indulgence. Had I waited, had I neglected the inward voice, it would have been too late."

I said nothing, but my thoughts were haver. He went on.

busy. He went on.
"Sometimes, after lunch, I

through the sacristy, making a visit to the Blessed Sacrament. Often I am tired, and want to go immediately to my room to rest. If the thought comes to me: Look out in the church, I dare

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cuse, if any one is at that box; they have come out of hours and don't deserve to be heard. I'm afraid to say that. I go and look out in the church, and invariably I see some one shrinking into a pew at the door of the confessional their hand resting on the altar .- Rosary I go down and find a strayed sheep, man Magazine. or woman, who has not been to the sacraor woman, who has not been to the sacra-ments for ten, fifteen, twenty-five years. Ah! my daily prayer is: 'From the neglect of Thy holy inspirations deliver me, O Lord!' I never put them aside." But. Father, do you think inspirations

"I certainly do, until the spirit of tunity to save souls is taken away, and given to another. Never neglect a quick impulse to do a certain good thing that is in line with your work. Be habitually in humble readiness for God's work, and God's work will always come to you. It is lying around everywhere, and here the gentle old man smiled.

We were both silent for a few minutes, when he suddenly started : "Do you know I think somebody

wants me now?"

"Hardly," I said, "at the unusual hour of 11:30 in the morning. Every one is thinking of lunch time."

"I'll go and see," he simply said.

I was his guest, and I arose and followed him downstairs into the sacristy, and as he walked down the aisle to his confessional, I saw a figure crouching in a pew. The priest entered the confessional; the figure did the same. I knelt at the foot of the altar marvelling and praying that the inspiration of God never find a closed door in my

When I met him an hour afterward, at lunch, he said: "Write up that talk we had this morning, Father Alexander; I had another proof just now, that the voice of inspiration is ever with us priests, if we only follow its whisper-

I have written up the talk, and I pray God that it may bear fruit. The open ing of a New Year is a good time to

CHANGES IN THE MASS.

PAST PRACTICES IN CATHOLIC CHURC

REGARDING COUMUNION. In the early days every one who re nained through the Mass received holy Communion; but even in the time of St. Chrysostom this practice was lapsing, as we find him complaining that many were content to receive the Eucharist once a

The Council of Autin, 670, declared that no one was to be held a Catholic who did not receive at Christmas, Easter who did not receive at Christmas, Easter and Pentecost. The Council of Trent, in the sixteenth century, desired that all who assist at Mass should communi-cate sacramentally, and required that every Catholic should at least communi-cate at Easter time.

Up to 1414 the faithful received from

the chalice also at special times. The primitive Christian customs in Rome

stance made it a universal discipline of the Church to communicate people, whether at Mass or not, in one kind only: the celebrant of the Mass alone receiving both the Host and the chalice. It is therefore a question of discipline whether the Eucharist be received in

one or both kinds.

Communion in both kinds was more or less practiced up to the fifteenth cen-tury—that is, it was permitted, and in any places was almost universal. The ost was dipped in the chalice, as is still done in the East, though this prac tice was condemned by the Council of Clermont and by Paschal II.

For about six hundred years the Eucharist was received in the hands.
An order was soon established in regard to procedure of communicants, and then the deacons, widows and others in the anctuary received first after the cele brant; then deaconesses and consecrated virgins, children and laymen and vomen last.

A synod of Auxerre, about 578, decreed that the women should not take

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not 'down that thought' with the ex- the Host in the uncovered hand; also that women must not touch the altar cloth when communicating. In Gaul, in the sixth century, people still communicated at the altar, not outside the sanctuary; then consumed the particle with

#### WHY DON'T THEY QUIT?

Day after day we receive letters from insguided persons who claim to be Catholic-Socialists," each confidently asserting his own infallibility, while venturing to criticize the declarations of the chief shepherds of the Church. Unhappily, most of those simple people quote the Kansas Appeal to Reason as

it were inspired Gospel.
We are struck by one significant fact as these letters pile up on our desk, viz.: That whenever a Catholic — a Christian of any denomination — gets stung by the red adder of Socialism, it is notable here are the control of is notable how soon he becomes critical

of the Christian religion and its attitude toward the Socialist cult. A common assertion of Catholics who think themselves Socialists is that the Popes, the Cardinals, the Archbishops Bishops and priests who have condemned Socialism really do not understand it or

they would never denounce it. One hears this over and over; but really it is ridiculous. The Popes, Car-dinals, Archbishops and Bishops referred to are admittedly scholarly men and deep thinkers. If they do not understand it, it must be a most involved and amazing puzzle, and unworthy of the world' attention.

It is a fact, however, that no student of Socialism may dare to deny that Engels, Bebel, La Salle, Liebknecht, Herron and other Socialistic leaders declare that under Socialism freelove will ob-And it is also a fact that if St. Jerome,

St. Augustine, St. Gregory the Great, St. Thomas Aquinas and other doctors of the Church openly taught that free-love would obtain as a result of Catholic teaching, millions of Catholics would march out of the Catholic Church. Why don't those "Catholics and Socialists" "Beautiful, embossed St. Patrick's

march out of the Socialistic camp?
It is a fact, moreover, that Bebel, Vandervelde, Eurico Ferri, Liebknecht, Labriola and other leaders declare that a real Socialist must be an atheist. If Catholic Popes and doctors of the Church taught this, Catholics would fling aside their religion as worthless. Why do not Socialist Catholics "fling aside Socialism as something infamous and danger-

There are burdens - God knows there are burdens—and there are terrible wrongs and injustices; but no man can right them by advocating a cause that teaches that there is no God, no beaven. no hell, nor any moral law. It is time for honest, God-fearing workingmen to think, and think the truth.—New World.

## Socialistic Marriage.

Archbishop Messmer of Milwaukee, says "that under Socialism the family, primitive Christian customs in nome, and elsewhere, however, and the oldest traditions also prove that Communion in one kind was always common and from the very first reservation in one kind was made not only for Communion for the laity but also as "fermentum," sent the laity but also as "fermentum," sent is the marriage is simply the temporal is the marriage is simply the temporal sent and woman as long as they the laity but also as "fermentum," sent the laity but also as "fermentum," sent as a pledge of unity and love from one Bishop to another. In all these instances it was the host only which was reserved. I 1825 and 1825 that the females of socialism on Church and State, to see there can not be a greater one. This explains the great hatred of socialist writers and leaders against the Church,

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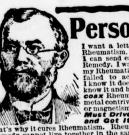
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who have publicly declared that there cannot be peace between socialism and the Catholic Church. When we take up the battle against socialism it is merely following the command of the head of the Church. It becomes the clear duty of every Catholic to study the question thoroughly and to use all his influence

# An Episcopalian Opinion.

o counteract the efforts of this enemy

The Lamp, reviewing Dr. James J. Walsh's "The Popes and Science," says: "To any one who will read, the learned author makes it perfectly plain that neither the Church nor the Popes are or have been hostile to science or scient-The evidence he has amassed and the fair reasoning with which he supports his main argument, is a noble and very necessary contribution to the religious apologetics of the day. The individual believer may be ignorant, and the individual scientist unbelieving, but faith and knowledge are perfectly harmonized in the Divine Mind and may be reconciled in the minds of men like Dr. Walsh. In particular, this work should be of great interest to physicians and surgeons, while the story of the begin-ners and beginnings of modern science will prove illuminating to every wellread man.



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