

CHATS WITH YOUNG MEN

Success in Failure.

"I never fail," says a well known writer, "for my orders are not to conquer, but only to fight, and whenever I do conquer also, that is so much over and above. This is in line with the motto: 'Ducere ad astra; eventus autem Deus.' To accomplish this, that is God's will, is often wholly beyond our power, and in that case we are in no sense responsible for it. The not accomplishing it should not for a moment be regarded as failure. The high aim is the only essential thing. He who is true to the best he knows and carries out daily the orders of God, does what God purposes to do through him, does really all that he plans or wishes; hence truly succeeds, however little he has to show.

Failure, as we would measure it, is often high testimony to a man's real power, showing him too good for this world and much better adapted to the next. All success in this low sense often arises from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. Many men have been thrust into the background because they were not brazen-faced enough to push themselves forward.

Many have remained at the bottom of the ladder because they would not stoop to the tricks and arts by which others rose. They were too refined, too particular, too careful about soiling and staining their souls, so that they remained contentedly in the rear and got pushed to the rear.

True happiness here and a high place in heaven hereafter is for those who fall in this way. Of course, where it is sheer laziness or a lack of prudence, patience, and perseverance, which is at the root of the ill success, quite a different line of remark is in place. But they whose character is a success need have no envy for those who have merely achieved the lesser goods of wealth and fame. They will receive all respect from the discriminating of earth and lasting praise from the God of glory.

Some Helpful Thoughts. Even the longest life is so short that while the day lasts we should all strive strenuously to do something worthy of men and Christians—something to aid in making the world around us sweeter, brighter and better.

We are living in a time when ordinary virtue will not suffice for those who wish to fulfil their whole duty. There is a demand for heroism. The time has come when true Catholics, whether they be rich or poor, whether they be employers or employees, will know how to be heroes, as their ancestors were in other critical periods in history—Jean Daniel, correspondent L'Univer.

A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practice of other virtues easy.—Hanna More.

One of the secrets of successful achievement lies in giving one's whole mind to the details as they present themselves, never slighting one of them, even the smallest.—Angela Morgan.

The true gentleman is he whose character is upright, whose thoughts are not entirely earthly, and who loves not self, while ignoring the feelings of others. The perfect gentleman is one of nature's noblemen.

Thoughts must be guarded. They affect a man's character. As he thinks in the secret of his mind, so is he. President Garfield once said: "Poverty is uncomfortable as I can testify; but nine times out of ten the best thing that can happen to a young man is to sink or swim."

The health of the body as well as of the mind depends upon forgetting. To let the memory of wrong, of angry words, of petty meanness, linger and rankle in your memory, not only will dissipate your mental energy but it will react upon the body. Forgetting is a splendid mental cathartic, and a good medicine for the body.

struck ten, he arose from the table, bade his friends good night, and, according to his custom, went to his room, and slept until six the next morning. Nothing could induce him to interfere with his programme or schedule. His life-engine must run on schedule time in order to avoid collision with nature's locomotive. He must not overfeed his engine, he must not let it run out of steam; he must regulate it and keep its horse power down to an average speed all along his journey.

Regularity in living accounts for one's power of achievement. You must try to come to each day's work as the prize-fighter enters the ring, in superb condition.

Nature makes no exceptions in your case. She does not take into consideration your loss of sleep, lack of exercise, or wretched diet; she demands that you shall ever be at the top of your condition. No excuses or apologies will go with her. If you have violated her law, you must pay the penalty.

Many a man would not think of starting out on a day's journey unless his carriage wheels were well oiled; he would not think of starting his complicated machinery in the factory, in the morning, until the bearings were in good condition, and all possible friction guarded against; but he thinks nothing of starting up the greatest piece of machinery the Creator has made, with ten thousand complications and conditions, without proper lubrication, with no oil and no sufficient supply of fuel, or rest, or of motive power. In the first place, delicate machinery, when improperly lubricated will soon wear out. The man knows that his intricate mechanism will not only do poor work when out of order, but that it will also soon be completely ruined beyond repair. But still he thinks he can start the cogs of his brain into action without proper re-education by sleep, recreation, rest, and exercise through the day with heated bearings, with friction in the journals, and still hopes to do perfect work.

He expects to start his complicated, delicate digestive apparatus in the morning in perfect condition, when it was insulted, the night before, by a conglomerate banquet composed of all sorts of indigestible, incompatible dishes; and if it fails to take care of this hideous mass without a groan or a screech, he resorts to his physician and expects that without removing the cause, a drug will set him right. He might as well administer castor oil to a thief, expecting it to cure him of dishonesty.—Success.

The Ideal of True Manhood. Rev. Morgan M. Shedy. All of us have had, some time or other in our lives, an idea of what true manhood means; and we have had moreover, a strong desire to attain it. There is born in us that feeling which prompts us to do what is great and good and noble. To rise above the common level, to excel our fellows, to secure, at least the approval of our own self, if not to win the applause of others—this is a natural instinct.

Have we stifled that instinct? No. It is still within us. All that is needed is to arouse it. The age of chivalry is not gone. While we cannot help admiring virtue and noble deeds in any man, in the Christian man and in him alone, virtue reaches its highest excellence. Hence we look for the best type, the true man among the sincere believers in Christ—the perfect, the Divine man; among His earnest and devoted followers we will find the true ideal of manhood. Why? Because the true Christian man practices virtue not merely for the love of virtue itself, nor to win the applause of men, but to please the Author of his being—God Himself—who implanted the idea of virtue in his soul.

Since a model is necessary, we have that model in Him, who is the Way, the Light, and the Truth. He wills us to be true men whose good works shall be seen by all and bring glory to our Father in Heaven. We must be true to ourselves. There is much philosophy as well as religion in the saying of the poet:

"This above all—To thine own self be true; And it must follow as the night the day, Thou canst not then be false to any man."

We are true to ourselves when we set before us that standard of duty which God Himself has framed, and rigidly conform to it under all circumstances. Each of us, then, should propose and set himself manfully to be:

"An active doer, noble liver, Strong to labor, sure to conquer." Thus we shall not only all well our place in Church and State, but help to increase the sum of human happiness. The things are required as essential to make up the true man. These are character and conduct. Without them there can be no excellence. Any man may possess them. The peasant as well as the prince; the young as well as the old; the unlettered man as well as the most eminent in science; the day laborer and tradesman as well as the man of leisure and the gentleman who fill the various professions—all true men need these two qualities, and they are within the reach of all, the humblest as well as the most exalted.

What is character? It is the firm habitual disposition to truthfulness, honor, integrity, generosity, and resolute energy of purpose, without which no man ever was or ever can be a true man. These qualities are formed in the child by the teaching, and still the child by the example of his parents. They are the home virtues, and should be diligently cultivated by every parent.

A few examples. Of a prominent man who died at the age of thirty-eight years, it was said by one of his contemporaries that the Ten Commandments were stamped upon his countenance. He was respected, esteemed and honored by all. Why? Because of his sterling character. And what is of much importance for us to know is that this character was not impressed upon him by nature, but formed out of no peculiarly fine elements in himself. Do you not each one of us know men in every walk of life who by cultivating truthfulness, integrity, and goodness—

qualities that hang in no man's breath—build up the strongest character? The word of these men is their bond; they would rather be right than be raised to the highest honors; they are what people call Nature's noble men. Christians call them saints.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOHRKE The Nativity of our Lord. NO ROOM.

Betty was busy planning out the new work she had named to her sisters. It was a club for the sale of cheap clothing among the poor, and when Betty had made out some accounts of probable expenditure and receipts she felt more and more certain that the plan was workable, and she was soon so engrossed in figures and calculations that she was quite oblivious to the remarks of her sisters, which were spasmodic, as the conversation in a family is apt to be.

Agnes who was much depressed about the fact of her wood carving not having gained the prize, was making rough sketches of a frame which she felt she would like to carve. She saw it all before her mind just as it ought to look in wood and she determined to do it soon and show the school that if she had not won a prize she could do good work. Susie was busy correcting proofs and when she had finished she packed them up, and went off to post them. She was out longer than she intended as she met a friend also engaged in journalistic work who wanted to talk over several matters with her. So Susie returned to Nellie Barton's home and the girls sat talking until the clock struck half-past six.

"How late it is! I had no idea of it!"

"Must you go? Can't you stay and dine with me? I am sure there is enough for us all," said Nellie, who lived in lodgings with an elder sister.

Susie shook her head.

"To much to do to begin with Nellie, and then Peter's coming home to-night, and I can't be out, as he has been away some weeks."

"Then I won't press you."

"Good bye," said Susie, and she was soon off.

As she opened the hall door with her latch-key she almost ran upon Betty, whose face she could see was very white.

"What's up?"

"Oh, Susie, Peter has come back so ill! He was seized with some sort of an attack in the train, giddiness, and I don't quite understand all about it, and he came back with Dr. Preston, who happened to be in the same carriage with him. He thinks it is in fluenza, and he made him go to bed at once."

"But he is not really very ill?"

"Betsy nodded.

"Dr. Preston said he must be taken the greatest care of."

"Let me go up to him," exclaimed Susie, "don't hinder me—what do you mean, Betty?" for Betty stood before the foot of the staircase to prevent her sister going up.

"You must not go. Dr. Preston said only Aunt Angela was to go to him."

"Rubbish!"

"If you go, Aunt Angela won't let you in, he must be kept so quiet. It seems he caught a severe chill crossing from Dublin, as he got very wet and sat in his wet clothes."

"Let me pass then—I won't go to his room," said Susie, and she went up to her own and shut herself in, then she remembered it was time for dinner and she went down, and the sisters had their dreary meal in almost complete silence.

The days that followed were very anxious ones, for Mr. Vavasour became dangerously ill, and a great shadow hung over the household. Two days before Christmas all hope was nearly given up, and the doctor looked very grave.

During all those days Susie had been in a wretched state, for she was very close before her mind her last talk with her father, his words and tones and her own. The former so gentle, wise and fatherly, the latter so imperious and angry and her refusal to return his farewell kiss.

As Susie did her work, which she could not leave off, for they were very busy at the office, between her and the pietistic she corrected mechanically, came the remembrance of her father's face, and the thought that she might never be able to ask his forgiveness was so awful that she hardly dared to dwell upon it.

When she got home that afternoon she heard that there was no change.

"I wish we could do something," said Betty, whose eyes were red with weeping.

"We can't unfortunately. Oh, it does seem hard," said Ida piteously. There was an unspoken thought in Agnes' mind, but she had not the courage to put it into words. To her astonishment Susie did so.

their house. There was a novena going on as a preparation for the Feast of Christmas, just the Rosary, and little Meditation and Benediction.

They instinctively slipped into seats all away from each other, and in that Holy Presence of God their lips formed the old Rosary words, which of late years had been very seldom upon them.

TALKS ON RELIGION.

INDIFFERENTISM—"ONE RELIGION AS GOOD AS ANOTHER."

Catholic Universe. The liberal non-Catholic who is a church member is quite willing and outspoken for the unification of Church membership on the principle of indifferentism. His cry is: "What does it matter about trifles in religion? How can anyone be so bigoted as to make a fuss about trivial differences? One religion, after all, is pretty much the same as another religion. Let us fraternize and get together on these principles."

These principles would logically argue that no religion is true. Truth and falsehood cannot be equally good, nor equally acceptable to sincere men. To speak about "trifling differences of creeds" means that God never made any revelation or that it does not matter to us if He has.

Any false religion is a crime, and hence it must be an insult to God. Since it is untrue it must be, in itself, an abomination in the sight of God. We may distinguish between such a form of religion and the person who practices it. Sincerity and good will may excuse the individual from crime, but it does not make the bad act good. An innocent person may have had a counterfeit dollar palmed off upon him for a genuine bill and he may pass it on not suspecting that it is bad. But his sincerity never makes that counterfeit good or equivalent to the genuine.

Almighty God never demands an impossibility. Some good persons may be so surrounded, and so situated that they never had an opportunity to be the true Church and to know it to be the true Church. If they have used all reasonable diligence in seeking it, such people are not responsible for being out of the Church. But it is not sufficient excuse to say: "I went on as my parents went on. If that were a proper principle we might all be pagans because our forefathers were."

When God establishes a religion, He lays down regulations all should practice that religion and observe its rules. St. Paul says: "If any one, even an angel from heaven, preaches another gospel, let him be anathema." This indicates that it matters what religion we practice. It must be the true one.

Possibly King Saul thought that it was only a trivial matter to take the place of Samuel in offering sacrifices when the prophet was late in arriving. For that usurpation of the priestly office Saul was deposed. The Lord said: "Thou hast done foolishly and has not kept the commandments of the Lord Thy God; and if Thou hadst not done this the Lord would have established Thy kingdom over Israel forever." (1 Kings xiii, 13.)

To have the true religion implies that a person has the true faith—a correct knowledge of God in as far as He has been pleased to reveal Himself to man. St. Paul says: "Faith is the substance of things to be hoped for." Hence faith must be the foundation of religion. To have a mere agreement about the forms of prayers and external observances would be like erecting walls without foundations; it would be a mere pretense of religion, and that religion would be false and a sham.

We must give to God the kind of prayer, of praise and of worship which He demands. If God has established a sacrifice on earth—and He has—every kind of religion which ignores that sacrifice is necessarily false. If God has established a particular organization or authority to carry out and provide for that sacrifice, and He has—that authority must be recognized.

If you have a thing to do, the way to do it is the right way. If you have a journey to make, the way to make it is by the right road. You would not think of maintaining that any road would do as long as you meant to take the right road.

Why should people seeking heaven be less careful of the way than travelers are to reach their earthly destination? Why should they, seeking the greater end, exercise less common sense? "The kingdom of heaven is like unto a treasure hidden in a field, which a man having found hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." (St. Matt. xiii, 12.) The truth of this is often realized by those who find the true faith and become Catholics. A man must sell nearly all he has to get it. He must sometimes separate from his relatives and friends and suffer loss in business and undergo persecution. But the true faith is "the pearl of great price"—the treasure of unspeakable value.

In maintaining the unity of faith, some call the Catholic Church "bigoted." She is as bigoted as truth—and truth is always "bigoted" or uncompromising. It cannot possibly be otherwise. We cannot tamper with the faith; therefore we cannot sympathize with systems of religion that are in opposition to the religion which Christ Himself has established. These systems may have something of good in them and in their teachings so good that they are essentially in opposition to the true Church, and, as systems, in rebellion against God.

Some men drink a little every day, but as they do not get drunk, people do not know it. But this taking of a little, daily, brings on sickness sooner or later, and if the doctor should tell the family of the man that he was suffering from a form of delirium tremens they would want him arrested for a slander.—Sacred Heart Review.

IMITATION OF CHRIST.

OF NOT SEARCHING INTO HIGH MATTERS NOR INTO THE SECRET JUDGMENTS OF GOD.

My judgments are to be feared, not to be searched into; for they are incomprehensible to human understanding. In like manner, do not inquire or dispute concerning the merits of the Saints—which of them is more holy than the other, or which greater in the kingdom of heaven.

These things oftentimes breed stiles and unprofitable contentions, and nourish pride and vain glory; whence arise envy and dissensions, whilst this man proudly seeketh to prefer his saint and another man is for preferring an other.

Now to desire to know, and to search into such things as these is no profit, but rather displeases the Saint; for I am not the God of discussions, but of peace (1. Cor. xiv. 33), which peace consists more in true humility than in exalting one's self.

Some are carried by zeal of love towards these or those with greater affection, but this affection is rather human than divine.

Judas was Willing.

Strenuous efforts made by William A. Brady, the theatrical manager, to secure the original Oberammergau Passion play for Brighton Beach next season have resulted in failure. Mr. Brady has written his New York agents that, despite the greatest care in approaching the religiously inclined peasants and the most tempting bait held up to entice them to make the trip, only one member of the famous organization could be induced to come to America—the man who was cast for the part of Judas Iscariot.

IT'S IN THE BLOOD.

DR. WILLIAMS' PINK PILLS DRIVE OUT RHEUMATIC POISON.

Rheumatism is rooted in the blood—any doctor will tell you that. Nothing can cure it that does not reach the blood. It is a foolish waste of time and money to try to cure rheumatism with liniments, poultices or anything else that only goes skin deep. Rubbing lotions into the skin only helps the painful poison to circulate more freely. The one cure, and the only cure for rheumatism is to drive the uric acid out of your blood with Dr. Williams' Pink Pills. They actually make new blood, and the new blood and the new blood sweeps out the poisonous acids, loosens the stiffened, aching joints, cures the rheumatism and makes the sufferer feel better in many other ways. Mrs. J. Perron, Les Echaulements, Que., says: "I suffered from rheumatism in a chronic form for nearly twenty-five years. I spent much money in liniments and medicines, but without avail until I began the use of Dr. Williams' Pink Pills. Some times I was so stiff I could hardly move. The trouble seemed to be growing worse, and finally seemed to effect my heart, as I used to have pains in the region of the heart, and some times a smothering sensation. I grew so weak, and suffered so much that I began to consider my case hopeless, telling of Dr. Williams' Pink Pills, fell into my hands, and I learned that they would cure rheumatism. I sent for a supply and in about three weeks found they were helping me. The trouble which affected my heart soon disappeared, and gradually the pains left me and I could go about with more freedom than I had done for years. I still take the pills occasionally, as I now know it is wise to keep my blood in good condition."

It is because Dr. Williams' Pink Pills actually make new blood that they cure such troubles as rheumatism, anaemia, indigestion, kidney troubles, backaches, headaches, and sideaches, neuralgia, erysipelas, and the special ailments. I still take the pills occasionally, as I now know it is wise to keep my blood in good condition.

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