3, 1908.

ensur.

suited

iture

.50

anada

nk is tested

fully weath.

fe Company

to grow in

NADA.

-a gain over

ging up the

io \$51.091 848

1,179 440, and

ses were just

le substantial

18, \$1,271,255;

: in Income

ncipal towns

RLOO, ONT.

al Fire

F CANADA.

...... 8847,449 88

398 638 16 448,816 02 862,906 30

3 Street, TORONTO

WEISMILLER, Malag. Director

LESOME.

AN 250

nada.

CHATS WITH YOUNG MEN.

A Call For Principle,

The attitude with which a man approaches his task has everything to to with the quality and officiency of its work and with its influence upon is character, says Success. What a san does is a part of himself. It is the elf expression of what he stands for ar life-work is an outpicturing of our abilition, our ideals, our real selves. our ine-work is an outpicturing of our ambition, our ideals, our real selves. It you see a man's work you see the ma-No man can respect himself, or have that sublime faith in himself, which is that sublime faith in himself, which is essential to all high achievement, when he puts mean, half-hearted, slipshod service into what he does. He can not get his highest self approval until he does his level best. No man can do his best, or call out the highest bing in him, while he recently him.

thing in him, while he regards his occupation as drudgery or a bore.

Under no circumstances allow yourself to do anything as a drudge. Nothing is more demoralizing. No matter if circumstances force you to do something which is distasteful, compel yourself to find something interesting nd instructive in it. Everything that necessary to be done is full of interest. is all a question of the attitude of aind in which we go to our task

mind in which we go to our task.

If your occupation is distasteful, every feeling of disgust only surrounds you with a failure atmosphere, which is sure to ttract more failure. The magnet that brings success and happiness must e charged with a positive, optimistic,

enthusiastic force.

The man who has not learned the secret of taking the drudgery out of his task by loving it, by flinging his whole soul into it, has not learned the erst principles of success or happings It is perfectly possible to so exalt the most ordinary business, by bringing to t the spirit of a master, as to make of

ta dignified vocation.

The trouble with us is that we drop into a humdrum existence and do our work mechanically, with no heart, no vim, and no purpose. We do not learn the fine art of living for growth, for mind and soul expansion. We just

It was not intended that any neces-sary employment should be merely commonplace. There is a great, deep meaning in it all-a glory in it. Our possibilities, our destiny are in it, and the good of the world.

Why is it that most people think that the glory of life does not belong to the ordinary vocations—that this belongs to the artist, to the musician, to the writer, or to some one of the more gentle and what they call "dig professions? There is as much dignity and grandeur and glory in agriculture as in statesmanship or authorship.

Some people never see any beauty anywhere. They have no soul for the beautiful. O hers see it everywhere. Farming to one man is a humdrum ex-istence, an unbearable vocation, a monotonous routine; while another sees the glory and the dignity in it, and takes infinite pleasure in mixing brains with the soil and in working with the Creator to produce grander results. I knew a cobbler in a little village

who took infinitely more pride in his vecation than did the lawyer. I know a farmer who takes more pride in his community takes in his vocation. He waks over his farm as proudly as a monarch might travel through his kirgdom. This true master farmer will introduce the visitor to his horses and cows and other animals, as though they were important personages. That is the kind of enthusiasm that takes the drudgery out of the farm and makes a joy out of life which to many, is so

and commonplace. Does a Vacation Pay. Does it pay to regain your cheer'ul

Does it pay to slip new life from its Does it pay to increase your creative power and originality?

Does it pay to get a firmer grip on your business or profession?

Does it pay to regain your lost confidence by upbuilding your health?

Do you want to get rid of the scars and stains of the year's campaign? Will a fresh, vigorous brain serve on better than a fagged, j.ded one? Does it pay to exchange flaceid, stiffened muscles for strong, elastic on as? Dues it pay to get a new grip on life and to double your power to do good

Does it pay to put iron into the blood and to absorb granite strength from the everlasting hills?

Does it pay to renew the buoyancy and light-heartedness, the spontaneity and enthusiasm of youth? Does it pay to get in tune with the Infinite by drinking in the medicinal tonic from the everlasting hills?

Does it pay to get rid of your nag-ging, rasping disposition so that you can attract people instead of repelling

Does it pay to get rid of some of our narrow prejudices, hatreds and jealous-ies that are encouraged by the stren-

Does it pay to add to the comfort and happiness of ourselves and those about us by being brighter and more cheer-

Does it pay to make the most of all the powers that God has given you by bringing superb health and vitality to your aid in developing them?

Does it pay to develop cur powers of observation; to learn to read "books in the running brooks, sermons in stones, and good in everything?"

The Real Succ ss. Thousands of young men in this country are tied down by iron circum stances, are not able to go to college or have a career, but are examples of self-sacrifice in sweetening the home, in brightening the life of an invalid mother or cripple sister, in giving up a home of their own for the sake of those depending upon them, in strug-gling to pay off a mortgage, in helping a brother or sister to go to college, in order that they may have a career which has been denied them.—These are the real successes in life.—Success.

OUR BOYS AND GIRLS.

How to Know Oze's Vocation

Let us now briefly tell our boys and Let us now briefly tell our boys and girls, our young men and young women how they may ascertain what their vo cation is. First of all they should always bear in mind that the object of life on earth is to save thir souls. They should frequently reflect on the words so familiar to them: "What doth it profits a man it he gain the doth it profit a man, it he gain the whole world, and suffer the loss of his soul? Or what exchange shall a man give for his soul? Their vocation must lead to eternal salvation. In the must lead to eternal salvation. In the second place they should pray. "All things whatsoever you shall ask in prayer believing, you shall receive." "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knecketh, it shall be opened."

Let them are one with the reveal proph Let them cry out with the royal proph

et; "Make the way known to me, wherein I should walk; for I have lifted up my soul to thee." Hearwhat St. Liguori says: "We should pray earnestly to God to make known to us his will, whatever may be the state he has in store for us. Do not fail to by same time they should remember that the state of grace is essential to the soul seeking the will of God as to its vocation. St. James says aptly: "Draw night to God, and he will draw night to you." When in mortial sin man is far from God and he may not hope for light and special graces to "God resistable to the must be "God resistable to the sound special graces to "God resistable to the sound special graces to "God resistable to the sound special graces to "God resistable to the sound a priest who admitted her to the Sacred Table, gave her fully Communion and filled her with joy. This happened in Naples. She also desired to see the great Sain of whom and her lips moved as if speak ing to some one; she remained thus for nearly an hour when her agony recommenced and continued until about 3.45, when pain ceased and little went at last the second services of the great pains. At about 2 p. m. of Sunday, little Nellie was suffering terribly, but suddenly her eyes opened and remained fixed; her little face shore, and her lips moved as if speak ing to some one; she remained thus for nearly an hour when her agony recommenced and continued until about 3.45, when pain ceased and little went at last went at last the second seco hope for light and special graces to guide him. They must be humble. "God resisteth the proud, and giveth grace to the humble." "The prayer of him that humblest himself shall pierce the clock." the clouds." They must enter into silence and recollection, for says the prophet Osee, "I will lead her into the wilderness, and I will speak to her heart." God is anxious to speak to heart." God is anxious to speak to them that seek to know his will if they be but silent and patient. Above all they should seek counsel. The wise man says, "My son, do thou nothing with when thou hast done." The priest's vocation is to guide others, hence the confessor is the best adviser for those desirous to know what their vocation is a Riskop Alaridae.

is .- Bishop Alerding. Stick to Your Bash

Did you ever hear the expression, Stick to your bush?"

A rich man, in answer to the question, "How did he become so very successful?" recited the following One day, when I was a lad, a party

of beys and girls were going into the country to pick berries. Naturally, I was eager to join them, so I asked my father's permission. "e gave his con sent. At the same time he asked me this: 'Joseph, what are you going for—to pick berries or to play?'

"To pick berries, sir," I replied.
"Then Joseph I want to tell you

"To pick berries, sir," I replied.
"Then, Joseph, I want to tell you one thing. When you find a pretty good bush, do not leave it to find a better one. If you want berries, stick to your bush, although the others may wander here and there. '

"I went with the party, and we had a capital time; but it was just as my father said. No sooner had one of my friends found a good bush than he called all the rest, and they only too willingly left their several places to go to the new found treasure. Not content more than a minute or two in one spot, they rambled over the whole pasture, and at night had half-filled

pasture, and at night had half-filled baskets to show for their efforts.

'My father's words kept running in my memory, and I 'stuck to my bush' until it was bare, then found another good one to pluck from. When homegoing time came I had a large basket filled, and was not half so tired as the other hows and cirls were.

other boys and girls were.
"Well done, Joseph, 'said my father
when I greeted him. Was it not as I told you? Always stick to your bush,

and I nover forgot the experience

and I nover forgot the experience of the berry party.

"In after years, when I had a fair place, and was doing tolerably well, I did not leave it and spend weeks in finding a better job. 'I stuck to my bush.'"

The Useful Boy.

There are few qualities more valuable There are few qualities more valuable or more highly appreciated than that of usefulness. The useful boy is a treasure at home; a help to father and mother, a counsellor to brothers and sisters, and a trusted companion. Use-fulness implies industry, reliability, in-telligence, capacity, control, and these are the foundations of a successful life. The useful boy sees opportunities that others neglect. He is attentive to little things. He is careful of his em-ployer's interests. He puts conscience into his duty, and is sure sooner or later to attract the attention of those placed above him. He is thus always in direct line of promotion and advance-ment is sellom long deferred. If he cutivates his gift, and grows to be a useful man, his possibilities for good will be greatly enlarged. He will be consulted by his employers, for they will have confidence in his judgment, added responsibilities will be committed to him, and he is then well started on the road to a higher promotion and

After all it is the praise of the users and purchasers of a piano that counts, and judged by this standard the Gourlay piano is pre-eminent in Canada. The unsolicited praise which has come from the thousands of satisfied users throughout Canada is the sincerest and most convincing form of appreciation.

Let us take our Blessed Lady as our model, and try to act look and speak as she did; let us speak softly and gently, in honor of her silence; imitate her charity by rendering a service pleasantly; and try, every day, in all trials, to imitate her gentle patience.

" AS LITILE CHILDREN."

Blessed Imelda, died at the age of seven at Bologna in 1393. On Easter Sunday of that year she desired inten-sely to receive her First Communion with the other children. But she was considered too young; she had there-fore to remain in her place when the others went up to the altar. Men could, indeed, hear her voice, but there was One who could see her heart. of this little child was very dear and Hence when the priest was about to give Communion to the other children, and held in his hand the Sacred Host saying: Ecce Agnus Dei the Blessed Prayer, and from then she prayed Sacrament left his hand and stood like stantly for the Holy Father, for a star over the head of Imelda. He saw in this the will of our Blessed Lord, went to where the child was kneeling, saw in this the will of our Blessed Lord, On Jan 1, Nellie drew her rosary went to where the child was kneeling, took the Sacred Host again into his for the month was our Blessed Lady in

for his visit. child still younger, only four, desired ardently to receive Holy Communion as soon as she learned that our Lord was really present in the Blessed Sac alone, and how she should pray for sin-ners. He highly approved of her having received Holy Communion and re-commended himself to her prayers. This wonderful scene of a child of four with a Bishop of nearly ninety is given in the words of the child's aunt, as may be seen in Fr. Berthe's "Life of St. Alphonsus de Liguori," vol. II, p. 550. Fall details of Bi. Imelda's First Communion, and of that of other very young children are given in Fither Forces. children are given in Father Furnesi's "God and His Creatures."

Here is a modern instance of child holiness, the subject of which was only four and a half years old when she died recently.

This little child was in the Industrial

school at the convent of the Good Shep

herd, Cork, Ireland. In May 1907 she and her sister came to our Industrial School, but it was found necessary to send her to the hospital, where she remained for three months, after which she returned to our school, and became at once a real pet with the other children, who spoiled her in every way, and this in spite of dreadful fits of screaming, which at the time every one thought were the with the other children, who spoil effects of bad temper, but which later on we saw came from great physical suffering. There was something wonderfully attractive about the child, and it was already plainly to be seen that with her all must be for God or noth-

After a while as Nellie did not grov any stronger, she was sent to the Sacred Heart Infirmary, a little cot-tage in our grounds which we use for cases requiring isolation. Here she received devoted love and care from our nur e, but alas! nothing could be done to relieve the poor little sufferer, so afte: a time she came to the children's ordinary infirmary, and from there she was removed to the nurse's own room as constant attention was row necessary if the little life was to be prolonged. Here it was that the be prolonged. Here it was that the love of the Divine Heart for this little lamb shone forth strikingly. One first Friday the nurse took her to the chapel. There the Blessed Sacrament was exposed, and she told the little one as she sat beside her Who it w Who was there, and that "Holy God had come all the way from heaven to prove His love for us. From that moment the child's love for Our Lord in the Blessed Sacrament was truly marvellous; she seemed to realise that His words sank deep into my mind, that great mystery of love as few do, and on Exposition days, although one would have told her that Our Lord was exposed on the altar, she would always beseech nurse to take her down to "Holy God," and there she would remain quite content, with her eyes fixed on the monstrance and her little hands joined in prayer.

Having heard of this prodigy, our B shop telephoned one morning to say that he would be with us that day and administer the sacrament day and administer the sacrament to her. Being now too weak to sit or kneel, she was brought to the Church by nurse and in her arms received the Holy Ghost. After this Nellie's longing for Our Blessed Lord daily increased, and one evening she begged the Rev. Mother Saperior to bring up "Holy God" in the morning. Our Mother promised to come up after Mass and 8 o'clock a. m. Nellie woke nurse and insisted on her getting everything insisted on her getting everything ready, for "you know," she said, "Holy God is coming." The Rev. S. J. who conducted the retreat for the community, spoke to Nellie and finding that the child perfectly well understood what the Holy Communion was, thought that there was nothing to prevent her from making her first Communion. The following little incident will prove how well the child understood what she was doing. Our Mother had the little one on her knee one day, and she said to her: "You will soon be one of God's little angels, you never committed a sin." "On yes, Mother, I did" she replied, "I told a lie once." Our Bishop on being asked willingly gave permission, and on Dec. 6, the first Friday, nurse again brought Nellie to the Church and she received Our Lord for the first time. Her happiness was now complete, and from that time until almost the end she received Holy Com-

To sell the DR. HAUX famous "Per's Vision" Speciacles—innest on earth. St.

munion nearly every day. On the Feast of the Immaculate Conception she was made a Child of May, and t o days after she received Extreme Unction. At midnight Mass she was again brought down to get Holy Com again brought down to go the tiny hands munion, and to see the tiny hands munion, and to see the eyes fixed on the joined in prayer, the eyes fixed on the tabernacle, and the pale little lips moving in prayer, was a sight one could

close to Jesus in the Blessed Sacrament. After Christmas the little one was enrolled in the Apostleship of stantly for the Holy Father, for the Church and for sinners.

band and gave the dear child Holy Communion. It was her First Communion: it was also her last; for she died while thanking our Blessed Lord thanking our Blessed Lord dwill chosen soul to heaven. Strangeto say, she always said she would die on a Sunday. day "Holy God's" day, and so it More than a hundred years ago a child still younger, only four, desired ardently to receive Holy Communion as soon as she learned that our Lord was really present in the Blessed Sac

> P. S. She loved her crucifix, and would hold it in her hand for a considerable time. After her thanksgiving after Holy Communion, when she had been given some little refreshment, she would take her crucifix and turn to the wall and go on with her thanksgiving. One day she was told that a Mass was going to be said for the rep mother's soul; three or four days after she asked if the Mass had been said, and if her mother would meet her when she went to "Holy God."

> Her way of making an act of contri-tion was most touching. Daring the last week of her illness she cried bitter ly several times because she could not receive Holy Communion. Once when nurse feared to leave her, Nellie in sisted on her going down to Mass, and said: "Go down and when you have said: "Go down and when you have received Holy God come up and kiss me." To her nurse Nellie owed much of her holiness. Little Nellie is said to have otained many favors for souls since she went to "Holy God."-Rome.

ARCHBISHOP RYAN'S HUMOR.

The wit and humor of Archbishop Ryan is proverbial. His ready repar-tee is one of the assets of Philadelphia George Barton, in the Philadelphia. North American, retails these about

The Archbishop, when asked if he did not care to make some reples to a cockney English Evangelist's charges, shook his head decidedly. Oh, no, no, I can have nothing to

do with him."
"Why?" was the surprised inquiry.
"Because," was the calm response he is the man who heartlessly drives he 'h' out of home, happiness and the 'h' heaven."

The pastor of a church in one of the nining towns was examining a little boy in the presence of the Archbishop. "What is matrimony?" he said The little fellow's eyes bulged out

ith fright at the suddenness with which ne question was put, and then he said sechanically: "Matrimony is a state of punishment

o which some souls are condemned to uffer for a while before they are con idered good enough to go to heaven." "Tu, tut," said the old priest imrar, tue, said the old priest impatiently, that's the definition of purgatory. Why"—
"Let the boy alone, Father," said the Arshbishop with a merry twinkle

his eye ; " he may be rig do you or I know about it, anyway ? At a banquet he was sitting next to distinguished rabbi of the Jewish nurch. The two ecclesiastics were rsonally acquainted and had met in blic on many occasions. On this par-

od natured raillery at the expense of the other. Presently the Archbishop tha smile turned to the rabbi and Rabbi, when can I help you to a ce of this delicious ham?' The rabbi never paused for a

nent, but said promptly and with a mile that would not come off:
"At your wedding, Archbishop."
Wayne MacVeagh, counsel for Presdent Roberts, of the Pennsylvania ailroad, laughingly said that Mr. there was a laughingly said that Mr. there was always travalled with his berts, who always travelled with his musel, could get the Archbishop uses over the railroads in the United stes if, in return, he would give Mr.
berts a pass to Paradise. Instantly
Archbishop replied: "I would do if it were not for separating him

At a dinner one of the speakers said at in the part of Ireland from which came all of the Ryans were rogues. Looking at the speaker who is a wyer, the Archbishop said:

It may be possible that all the ans are rogues, but it is certain that of the rogues are not Ryans."

John Talbot Smith says that on one casion a well-known and esteemed a vacation, on the ground that his alth required it. As he was noted r his frequent absences from his rish, the Archbishop could not fore-the opportunity of a good natured

g: "The physicians say that you need a "They do, Your Grace."
"How would it do, then, to try the air of your parish for a month or so as

Once he remonstrated with a priest whose silk hat had seen its best days

THIS IS THE SHEET METAL AGE.

Ordinary grades of galvanized steel are not considered good enough for "Galt Sure grip Shingles. A special grade of the best, wear-defying galvanized steel is prepared exclusively for them. Consequently, at the very outset, Galt "Sure-grip" Shingles have the power to outwear all

others, wooden or galvanized.

Then, Galt "Sure-grip" Shingles are locked together far more securely than ordinary shingles. Easily and quickly put on and when on will withstand the verest test of storm or lightning.

The strongest shingles make the longest lasting roof—and Galt "Sure-grip" Shingles are in every way the strongest. Cost no more than common shingles—are the most economical kind to buy.

Write for free Catalogue and further informs

The Galt Art Metal Co., Ltd. GALT, ONT. alt Sure-grip

or twenty new ones," said the priest; it belonged to my father, who fell in the aprising of '48."

"And evidently fell on the hat,

said the Archbishop.

While he was a Bishop in St. Louis, Mgr. Ryan was approached by a friend one day, who came to him in great excitement, saying:

Bishop, did you know that Smith has been elected to Congress?'

'Oh, well,'' said the prelate, encouragingly, 'he's young and strong—maybe he will outlive it.''

The reputation of the Gourlay piane due to the achievements of to-day it does not rest upon the past, or the abor and ability of a former generation. There are pianos that have been known longer than the Gourlay but none that will wear or last as long.

A Hint to Politicians

There was sound sense in the address There was sound sense in the address delivered lately at a meeting of the Hibernian Total Abstinence Association, in Cambridge, Mass., when, speaking on "The Opportunities of the Catholic Young Man in Business," John H. Corcoran, a well known merchant of that city, said: "I believe that Catholics should take part in polities, but only those fully conjunction. tics, but only those fully equipped by business training and possessing the highest standard of character should ever be selected for public office." night have added that as between the politician of shady methods, who chances to be a Catholic and wants to do business under his colored title, and the upright non-Catholic aspirant Catholics know where to fix their choice. Better no Catholics in positions of trust than that politicians mas querading as Catholics should be advanced to positions of trust which they may be depended upon to disgrace in their own peculiar fashion.—Catholic their own peculiar for Transcript, Hartfort.

One of 2 Million

Over two million men have

earned the easy, safe, com-

fortable way of self shaving.

numbers must appeal to you.

Gillette Safety

ets of a triple silver plated he

GILLETTE SAFETY RAZOR CO. OF CANADA, LIMITED

OFFICE AND FACTORY . . MONTREAL

The argument of satisfied

DR. STEVENSON, 391 DUNDAS STREET London. Specialty—Surgery and X. Ray Work. Phone 510.

JOHN FERGUSON & SONS

180 King Street The Leading Undertakers and Embair Open Night and Day. Telephone—House, 373; Factory, 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT.

D. A. STEWARW Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises.

104 Dundas St. 'Phone 459 GEO. E. LOGAN, Asst. Manager.

The Catholic Record

LONDON, CANADA

Books Prayer Books Beads Pictures Scapulars Crucifixes

Write For Catalogue

30th Thousand

The Catholic Confessional and the Sacrament Of Penance.

By Rev. Albert McKeon, S. T. L. 15 cents post-paid

The Catholic Record

London, Canada. Rosa Mulholland's New Book.

The Return of Mary O'Murrough.

Price, \$1.25.

In Treaty with Honor. By Mary Catherine Crowley,

Price, \$1.25.

The Catholic Record, London, Ont.



the Laity. A new and revised edition with the Imprimatur of Most Rev. John M. Farley, D. D.

 $5\frac{1}{4} \times 3\frac{3}{4}$ —782 pages—only $\frac{7}{8}$ of an inch thick.

No. 12-Black silk cloth 80 cents No. 13-French Morocco, limp, go'd title and monogram, round corners, gold edges...... \$1 00 No. 14-Alaska seal, limp, gold title and monogram,

round corners, red under gold edges...... \$1 50 No. 19-Turkey Morocco, limp, gold title and monogram on side, gold roll inside, round corners, red under gold edges.....\$2 75

The Catholic Record, London, Canada

Translated into the English language for the use of