# CHATS WITH YOUNG MEN.

Music and Health.

Music has a decided influence upon the blood pressure in the arteries, and upon the respiration. We all know how it soothes, refreshes, and rests us when isded and worried. When its sweet harmonies fill the soul, all cares, wor-

harmonies fill the soul, all cares, worries, and anxieties fly away.

Many nervous diseases have been
cared by music, while others have been
greatly retarded in their development
by it. Anything which keeps the mind
off our troubles tends to restore harmony throughout the body.

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All the uplifting, encouraging, cheerproducing emotions, the emotions which create hope and buoyancy of spirits, expectancy of better things—all optimistic emotions—have a decidedly beneficial influence upon the health.

A feeling of uplift, of happiness and well-being, quickens the heart's action, increases the circulation of the blood, and tends to open up all the avenues to health. Worry, fear, anxiety, jealousy—all the destructive emotions—tend to give a sense of restriction and repression. They inhibit the heart's action rather than accelerate it.

Where these emotions predominate there is a sense of constriction through the whole arterial system; even the

the whole arterial system; even the nerve centers feel the suppression and

Whatever makes us happy, whether it is a good or useful story, a good joke, or the tonic which comes from success or any unusual achievement, to produce health and mental

well-being.

All have felt the uplift of a great, unexpected joy, which sent a thrill through the entire being. Every emotion which tends to produce mental harmony lubricates the bearings of the physical machinery and helps promote health.

Whatever makes us happy tends to whatever makes us happy tends to make us healthy and efficient. But we must not confound happiness with that which gives temporary physical pleasure, but which is followed by fatal depressing reaction. That can only be called real happiness which is lasting, which promotes permanent well being.

We have all felt the refreshing, uplifting influence when physically worn out and discouraged after a nerveout and discouraged after a nerveracking day's work, on returning home
we found some unexpected joy awaiting
some perhaps in the arrival of an old
chum or friend whom we had not seen
for a long time, and whose genial presence made us forget completely our
troubles and weariness. Or, perhaps,
it may have been a call from a jolly,
jovial neighbor, who sees the ludicrous
side of things, and who made us laugh
heartiy, scattering all our problems heartily, scattering all our problems and trials to the winds. Or, it may have been a romp on the grass or floor

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Who has not felt the sudden release from weariness and discouragement caused by the change to a pleasurable scene or environment, or the bringing into play of new faculties which had not been exhausted by the toil and perplexities of the day?—Success.

### Stamina and Grit.

No man can rise to anything very great who allows himself to be tripped

or thwarted by impediments. His achievements will be in proportion to his ability to rise triumphantly over the stumbling blocks which trip others. When I hear a young man whining that he has no chance, complaining that fate has doomed him to mediocrity, that he can never get a start for himself, but must always work for somebody else : when I see him finding unconquerable obstacles everywhere, when he tells me that he could do this or that if he could only get a start, if somebody would help him, I know there is very poor success material in him; that he is not made of the stuff that rises He acknowl-edges that he is not equal to the emergencies which confront him. He confesses his weakness, his inability to cope with obstacles which others sur mount. When a man talls that its against him, that he cannot see any way of doing what he would like to do he admits that he is not master of the situation, that he must give way to opposition because he is not big enough or strong enough to surmount it. He probably hasn't lime enough in his backbone to hold a straw erect. There is weakness in the man who always sees s lion in the way of what he wants to do whose determination is not strong enough to overcome the obstacle. He has not the inclination to buckle down to solid, hard work. He wants success, but he does not want it badly enough to pay the price. The desire to drift along, to take things easy, to have a good time, overbalances ambition. Ob-stacles will look large or small to you stacles will look large or small to you according to whether you are large or small. People who have a tendency to magnify difficulties lack the stamina and grit necessary to win. They are not willing to sacrifice a little comfort and pleasure. They see so much hardship in working their own way through college or starting in business without capital that they do neither. These people always look for somebody to help them, to give them a boost.

Character.

Character is consolidated habit, and Character is consolidated habit, and habit forms itself by repeated action. Habits are like paths beaten hard by the multitude of light footsteps which go to and fro. The daily restraint or indulgence of the nature in the business, in the home, in the imagination, which is the inner laboratory of life, breates the character, which whether which is the inner laboratory of life, creates the character, which, whether it be here or there, settles the destiny. Men forget what life is for. Their consciousness takes in only the flimsy, transient, passing show. They forget that experience is the only all import ant factor. That character is worth more than all else the world can possibly yield—the very which of all sibly yield—the very object of all materials, of all circumstances.—Our Young People.

### OUR BOYS AND GIRLS. A TALK TO THE GIRLS.

AVOID IDLE GOSSIP. AND DO ALL YOU CAN TO DISCOURAGE IT.

It is pre-eminently and psculiarly a fault of girls from their earliest childhood to lend themselves to gossip and "small talk," says Mary J. O Brien in the Christian Family.

So much so is this the case that one cannot nick up as the case that one

cannot pick up an almanae or a "funny paper" without seeing this feminine failing made the basis of all sorts of weak jokes and silly pert epi-grams at the expense of girls and women. The universal world seems to accept it as a foregone conclusion that all girls are gossips.

Let us now consider carefully whether

we belong to the rule or the exception. we are of the latter then this article for us is needless, but if of the former then pause and contemplate closely the sin of gossip in its different aspects.

sin of gossip in its different aspects.

First, what does gossip betray? An empty, small and oftentimes victors and spiteful mind and surely always a thoughtless one. This is an injustice, girls, an injustice done by you yourselves to that generous, kind and unselfash girlhood that is the birthright of warry one of were there. every one of you. How can a flower grow if it be checked with the city grime which hides it from the life giving

How can your womanhood grow if you choke and stifle it with small, mean tongues? I once knew a girl who became to me,

I once knew a girl who became to me, a living example of the self-belittling, degrading effect of gossip.

On first acquaintance she seemed all that could be desired, a true, charming lady who could talk fascinatingly and brightly of all the delightful things of lite—music, art, literature were absorbing themes, in which she was brilliantly versed. But as acquaintance passed into familiarity she dronned her pretty

into familiarity she dropped her pretty Having once gained interest and at tention by brilliancy and wit and seeming charm, she relaxed and—oh! what a fall! relapsed into the smallest and pettiest of gossips. With the first ill-natured remark that fell from her lips she was transformed from the ideal girl mon, everyday, narrow, despicable

little gnat—the goss p.
Common; horribly common — you Common; horribly common — you arow that girls. Nothing can make us more common, more inferior, more to be disregarded and despised. If you be disregarded than detarming that can say no good, then determine that you will at least say no evil. You are perhaps out for the evening

and your young companions being of the "common" caliber, some of them may indulge in a few choice crumbs of gossip "Whatam I to do then?" you say, "I "What am I to do then?" you say. 'I cannot put a long face on and preach to them a sermon on the fifth command-ment—they would immediately ostra-cize me. And neither can 1 startle

cize me. And neither can I startle them by breaking in on their conversation with some high flown Ruskin or Longfellow." No; you cannot adopt either of these measures.

By your manner, however—a deaf, listless, "faraway" manner invariably "side-tracks" the gossip—you can do wonders. Remember that it requires more than one to take part in convarsamore than one to take part in conversa-tion, and even the gossip finds no pleasure in talking to herself.

Give her plainly to understand, and do not be afraid to do so, that you are a lady and not a common scandal monger. She will admire you secretly and pershe will admire you secretly and perhaps you will teach her a lesson. Let the world then call you what it will—a "mope," a "wall flower," a "prig," a "crank"—but let it never number you mong its gossips.

The highest praise that can be given to any girl is: "She has never been heard to speak the slightest ill of any one." The slightest ill, remember! If you are a lady, then in the truest sense of that abused term you will not even criticize unfavorably your neighbor's new hat, or manner of walking, or her squint perhaps—you may speak not the slightest ill.

If you violate this rule in the smallest degree then alas! you are entered on the primary grade of the "School for Scandal," and rapid shall be your prog-ress therein, for nothing grows so fast

as the education of gossips.

In relation to this aspect of the fault consider also the thousand beautiful Interests in life of which we may converse for our own and others' good and pleasure. There is too much poetry in life, too much truth and sweetness and love and melody, and the longest years are short in which to garner it, that we cannot afford to waste one precious moment with the "scandal monger." Our great God-given souls that must know sorrow and joy, life and death, God and Fternity — what infinite pos-

sibilities they possess! It is ludicrous to think that a soul that cannot even realize its own majes tic immensity and immortality, could stoop so low into the mire as to mingle its solemn life and death interest with the passing bubbles of earth and carry into eternity the great sin of small us charity.

Now as to the effect of gossip upon others—one needs to illustrate it mere-ly — call to mind the lesson taught by that great saint, well-known to you, who, to show the evils of scandal-mon-gery, took a feather pillow and emptied its contents to the open air on a windy

day. "Behold," he said, "it is as great a labor for the gossip to redeem the evil done as it would be to regather

those feathers." Take to heart also that golden behest of Christ (Matt. 7; 12:) "Whatsoever you would that men should do to you do you also to them." No doubt this is most familiar to you all; and perhaps you are even a little weary of hearing it is so often, in so many sermons and treatises and impatient of the lesson of elf-restraint and self-denial which it

teaches—that is because you have never taken the trouble to follow it. It is preached and quoted and en-

soever you would that men should do to structed than those whose work brings you, do also to them." It remains only for you to follow.

THE CAUSES OF UNBELIEF.

Gibbon, the author of the well-written but unreliable "Decline and Fall of the Roman Empire," a title by the way, taken from Montesquieu's earlier work, tells us that after his conversion to the Catholic faith at the age of six-teen, the age of his innocence and still uncontaminated purity, his father "threatened to banish, disown and disinherit his rebellious son;" and then inflamed with Anglican hate of the true Church sent him in exile to Lou-sanne, in Sairzerland, to live in the sanne, in Saizerland, to live in the house and under the tutelage of a Cal vinist minister named Pavilliard, where in "exile and a prisoner, after some irregularities of wine, of play and of idle excursions," he lost his faith and became a Calvinist, to end his excer, as was natural, in infidelity. Thus hatred of the Church by his father, a typical eighteenth century Anglican, brught the son into the quagmire of unbelief. But, his hatred of the Catholic Curch still lives and acts in many a so-called Christian heart. "Let him be anything, Unitarian, deist or infidel, but not a Papist," is the cry of many a modern Gibbon senior in dealing with his children And consequently many of them prefer to be everything infidel and take their place in the aimy of hate of everything Catholic Cartelia.

to be everything infidel and take their place in the army of hate of everything Catholic.—The Monitor, Newark. Speaking in Chicago recently, Mr. Byran urged a union of Irishmen throughout the world, whether Catholic or Protestant. "Love of liberty is not the sale passagin of any one is not the sole possession of any one church," he said. In America, speech and religion are free. And in this country we can unite, not only in defense of liberty, but in sympathy with ail who struggle for it everywhere. The chief sign of the times is human progress. First comes intellectual progress. First comes intellectual advance. Illiteracy is decreasing, schools are more numerous and the level of education is raising throughout the world. Second, throughout the world there is progress in government. Some imagine we are just beginning to be a world power. But for more than a century the American ideas of government have been spreading, and in all countries there are signs of the coming of universal popular govern-ment. Public opinion is more potent than ever before and the increase in the feeling of brotherhood must surely work to the benefit of Ireland. God has given to every human being a sense of justice, and on that sense government is built. Human progress is slow, but just as every rain drop helps the parched earth, so every wrong hastens the day of justice to the oppressed. And in no spot on earth is justice more needed than in suffering Ireland."

### THE CATHOLIC DOMESTIC.

Archbishop Farley, in enumerating the reasons for the great numerical growth of the Church in New York City, named as the most effective of all agencies the quiet influence of the army of young women employed as servants in American homes. "You may vants in American homes. "You may not understand why it should be so," he said, "but it is a fact that the girls, our Catholic domestics, God bless them, are a powerful agency in the conversions of non Catholics. Their fidelity to those who employ them, their splen-did devotion to the faith of their fathers and their clean lives leave a deep impression. Indeed, the Church owes much to that army of servants."

This is true everywhere-and sug gests as a corollary truth that hardly any class of Catholics has a greater re-sponsibility for the right representa-tion of Catholic faith than those who form part of the household of observa-ant outsiders. The Catholic servant cirl in a pro-Catholic house can be girl in a non-Catholic home can be either a missionary or a traitor to her Church. Her exemplification of Catho lic practices and her explanations of Catholic belief are about all many non Catholies ever know of either. Her opportunity is so great that she cannot regard it too seriously or be too careful that her example shall not in any

preacher and type she must be to many. It is to the everlasting credit of the Catholic houseworker in this country, particularly of the Irish girls who sought domestic service in America in such numbers during the last generation, that they did so much, in the quiet and humble ways that are most impressive, to dissipate prejudice and enlighten ignorance among those who know the Church only through them. The high type of Catholic which they represented is not, it is to be feared, so well exemplified by their successors in this generation. While the majority, perhaps, are still a credit to the faith they profess, there are some who serve Catholic houseworker in this country, perhaps, are still a credit to the faith they profess, there are some who serve their own advantage by trading upon the credulity and prejudice of their employers at the expense of the Church. We all hear too frequently of the Cath-olic servant girl who demands money to go to confession, who invents con dign punishments which she declares the priest will visit upon her if the inthe priest will visit upon her if she is not on time for evening services, who tells tales of extortion and tyranoy to arouse the sympathy of her non-Catho

Though happily less common as a type than her more  $\epsilon$ xemplary sister, it is a thousand pities that there should it is a thousand pittes that there should be a single instance of a Catholic so dead to a sense of honor and responsibility as to circulate these slanders and falsehoods. If the domestic workers who are tempted to impose on the ignorance or bigotry of their employers could realize how great is their influence, for the Church and against it, they would not only be more careful of their conduct and of their speech, but they would also be more eager for intruction, more any ion to like the terror of the conduct and of their speech, but they would also be more eager for intruction, more any ions to like the conduct and of their speech. they would also be more eager for instruction, more anxious to listen to sermous, to read Catholic books and periodicals, in order that they might be better able to reply truly and installicantly to the more carefular to the So, if your tranquillity in prayer is disturbed, you must endeavor by all means to restore it before you go further, even though the whole time of your prayer be occupied in doing this.

It is preached and quoted and enlarged upon everywhere because it is the ideal of highest good, expressed by the Highest Good Himself. There is no grander to leave with you—" What-

### THE ROSARY IN IRELAND.

chor of hope which kept them united to Jesus the Incarnate Son, and to Mary, the Spotless Mother. In the ages of persecution the Rossry was their 'shib boleth,' the password by which they were known to be 'of Christand of God.' During the dark days the Rossry kept the lamp of faith ever burning in the Irish heart and in the Irish home, When the Mass was processibled and

cause of Ireland's having ever preserved from either heresy or its half-sister, schism. Alone among all countries, the Emerald Isle holds the distinction of never having given her adhesion, even for a day, to an anti-Pope.—The Ave Maria.

### THE VOICE OF IRELAND.

"Look with me a little into the soul of the Irish Gael," Father Sullivan S. J., said, "and see it I read it aright. And as I pause, thinking of that soul. I seem to hear the music of Ireland—I hear the harps of Tara. I hear the minstrels singing in its halls, in cot tage and hut; I hear the mothers crooning to their babes; I hear the men in the fields and on the hills and by the rivers. Over the windy seas their songs are blown to me in one heart-breaking harmony, in one magnificent symphony. Now soft and low, like the sugger winds that sob at night around her ruined and ivied towers; now measured and solemn as the moan of the winter waves breaking along her Atlantic shores, with the voices of unnumbered wandering spirits in them; now dropping to the rippling laughter of running streams, now rising sweet and clear and high like a

silvery bugle call to battle. Smiles and tears, yearnings and untold longings, battle-cries and moans are in that music; but through it all there pulses and beats an intensity of feeling that no other nation can claim in its song. True, Germany and Italy may claim the masters in grand opera and ora oil, in the great epes of music; but for the songs that steal into the heart and nestle and abide there, Ireland stand pre eminent. Sure y, Handel, the German composer, was a great master, and the world has not yet forgotten him, and it cannot forget his music, and yet once, when he heard a little Irish song, 'Eileen Aroon,' with which perhaps you are familiar, and which has come down to us from the thirteenth century, he said: 'That is music; I would rather have written that little melody, than all my compositions put together.'
It is this utter intensity of feeling that has put a magic charm into Irish song, and as the music of a people is but the expression of its soul, we must find that intensity in the religion, in the love, in the patriotism, in the very life of the Gael."

## FATHER VAUGHAN THINKS WE LIVE TOO FAST.

I think the world is getting more and more restless and discontented. It seems that every one wants to be like a metor car and run through the ways of life at top speed. It cannot be done without a breakdown or a collis ion or both.

If man's mission in life were to catch the speed lever and rush like a motor, gone mad, screaming through life, leaving nothing after him but a cloud of dust, be it road dust or gold dust, why then, instead of being a human being he ought to have been a glorified All this fever, fret and fume, all this

dissatisfaction, with what is and craving for what is not, is to any thoughtful man a fine proof of the immortality of the soul, with its resting place in the bosom of God.

-Catholic Universe.

No one familiar with the Irish at ome or abroad will discern any note of exaggeration in this paragraph from a paper by the Rev. Father Procter, O. P., in the Rosary Guide.

'In prosperity and in adversity, in the evening of sadness and in the morning of gladness, in their joys and in their sorrows, the Beads were ever their talisman, the Rosary their an chor of hope which kept them united to leave the leavestees. Irish heart and in the Irish home, When the Mass was proscribed and the sacred rites were put under a ban, and a price was set upon the head of the priest—the soggarth aroon so dear to Erin's children—the Rosary, under the sweet Providence of God and the influence of the Virgin Mother and Oncen preserved. Virgin Mother and Queen, preserved that faith in the Incarnation and in

the mysteries of redemption which is the very life of the Irish race.' We have often thought that, as Mary has 'put down all heresies,' so frish devotion to Mary has been the (flicient

# by them into ways of skepticism, naturalism, rationalism and positivism. I was speaking a few days ago with

one of your leading American million aires, and in the course of a very inter-esting conversation about that splendid new continent out West, I exclaimed : "Nothing else can save your great country from going to pieces down the inclined plane but the Catholic Church."
"Why only the Catholic Church?"

he asked.

"Because I think there is none other," I replied, "with a brake strong enough to check the flying wheels of your resistless energies."

After a page be exclaimed : "I guess you are right. We need your patent brake."

### BY WHAT RIGHT?

The right of the Church to legislate regarding the holy sacrament of matri mony was ably demonstrated recently by Rov. M. J. Riordan of Baltimore.

"Some of our non-Catholic breth ren," said Rev. Father Riordan, "ask by what right the Church assumes to make laws validating or invalidating marriage. This is a fair question and deserves an answer. Marriage is not only a legal relation, but a holy union as well, a divine institution as revealed in Genesis and in the new Testament. The State prescribes conditions and disabilities for marriage in so far as it is a purely civil contract, and the Church does the same in so far as it is a religious act. In certain parts of the United States the civil law makes a marriage between first cousins void, and in England for centuries a man might not validly marry his dead wite's sister. The State establishes nullifying matrimonial impediments in order to promote social welfare. The Church does the same thing for the spiritual advantage of her children. That the Church's marriage laws do not always agree with those of the State is natural and necessary. There is no uniform legislation on the sub State is natural and necessary. There is no uniform legislation on the subject among nations or even among the States in our own country. The same persons are held married in one State and unmarried in another. Nor is there any church whose enactments or discipline do not conflict with some civil statutes. Thus certain religious bodies forbid dancing, the sale of liquor and other things which the State permits. The Catholic Church claims a similar jarisdiction over hell members Rev. Bernard Vaughan, the English Jesuit, sends this Now Year's message to the New York World:

## Misinformed Catholics.

Unfortunately there are not a few Catholic families whose entire reading matter is supplied by the secular press. They are strangers alike to Catholic paper and magazine, and consequently are out of touch with current Catholi thought and events and are misinformed generally on things Catholic, accepting unquestionably of Catholic "news" the most absurd reports and specula tions concerning the Church and her worldwide interests and policies. Truly, such Catholics are proper sub jects of commiseration—and their name alas! is legion. - Rosary Magazine.

There may be no sensible fervor in There may be no sensible fervor in such prayer; these ac's may seem to the soul to be perfectly stupid; yet such acts of the will, done, at the same time, with great calmness and interior stillophy on which his mind is not fed, but poisoned. Spencer, Huxley, Kant, Hume—all have left their mark on the present age. These men were light leading, no doubt, able, clever and fascinating, but their principles were wrong, and generations have been led





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