APRIL 6, 1907.

CHATS WITH YOUNG MEN.

Meeting People Who Can Help You. Young men often shrink from meeting Young men often shrink from meeting people of prominence, either because they feel that they have not had enough experience to converse with them, or because they think that they would not because they think that they would not know how to act in their presence. This is a very short - sighted policy. If you would make the most of yourself, never miss a chance of meeting and talking with people who can help you. When Lincoln was a boy he had an exaggerated idea of the men who were making history in a large way that he

When Lincoln was a boy he had an exaggerated idea of the men who were making history in a large way ; but he said that, after meeting and talking with some of them, he was surprised to find that they did not differ materially from other people he knew, or from himself. They did not seem to him to have any particularly brilliant talents, and he saw no reason why he could not do as much as they had done. If you are ambitious to get on, school yourself to meet, without fear or em-barrassment, every person of import-ance yon can, and try always to get something from them which will help you - some inspiration, encouragement, or idea. Scrutinize and study these great characters very carefully, and try to get at the secret of their success. There is nothing which will add to personal appearance, more than the constant effort at self-improvement; and there is a good education in meet-ing people older and more experienced than yourself, especially if you ap-proach them in a simple, receptive atti-and are afraid to say your soul is your

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compelled, never defends himself by a mere retort ; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him,

and interprets everything for the best. -Newman. OUR BOYS AND GIRLS.

Our Guardian Angels. "I wish all Catholics thought more "I wish all Catholics thought more of their guardian angels," said the Rev. Father Langcake, S. J., in a re-cent discourse. "They are content with a little prayer said morning and evening. This is not enough. We should realize that our guardian angel is always with us. Each one of us has a guardian angel appointed by God at the beginning of our existence to a guardian angel appointed by God at the beginning of our existence to watch at our side from the moment we begin to breathe till we die and are judged at the judgment seat of Gcd. All our life he is near, at home, in the office, store, street, everywhere, night and day, but invisible. If we could see him, we would chat with him. see him, we would chat with him. Most of us like to chat. Why not chat with him when lonesome, when in bed sick sick wery lonesome? Why not make a chum of him, and with eyes of

faith look up to him, tell him anything we like and ask him to help us? God we like and ask him to help us? God appointed your guardian angel to take care of you in all your ways, and especially when you are lonely. He is at your right side. Why at the right side? Because it is the place of honor. The devil's place is at the left. Don't turn to the left when tempted. Your angel is at the right."

left. Don't turn to the left when tempted. Your angel is at the right." The Herd Boy's Riches. German literature contains many beautiful pleces. Here is one: In a flowery dell, a herd boy kept his sheep; and because his heart beautiful and this the sur-ioyous he sarg so loudly that the sur-The proach them in a simple, receptive atti-tude; but, if you close up like a clam, and are afraid to say your soul is your own; if you show in your very manner that you think you are inferior to them, you will not be able to put yourself in a position to learn anything of value. While you should not be too bold, you must not be timid. You must hold your head up and believe in yourself. Others will not believe in you if you do not believe in yourself. And a flowery dell, a herd-boy kept his sheep; and because his heart was joyous he sarg to loudly that the sur-rounding hills echoed back his song. One morning the king, who was on a hunting expedition, spoke to him and add, "Why are you so happy dear little one?" "Why shall I not be?" he answered. he "Our king is not richer than I." of your great letermination

of your great possessions." The lad answered : "The sun in the bright, blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the ence, and drink in every bit of about edge and of helpfulness possible. I know men in New York whose suc-cess is very largely due to their early determination to meet people and to lose no opportunity of extending their grass in the valley grow and bloom to gladden my sight as well as his. I would not take \$100,000 for my hands; Could Not Sacrifice His Smaller Ambi-

I would not take \$100 000 for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?" "You are right," said the king, with a laugh; "but your greatest treasure is a contented heart. Keep it so, and you will always be happy." There are many people who would like to do some splendid thing in the world, something which would be a real credit to their ability, something worth but for the terrible price put

It makes them sick at heart to think of all the delightful things they would like to do which they must put aside— the sacrifices they must make in order to do these things. They have the de sire, but they have have not the stam A Real Boy.

A Beal Boy. Josef Hofmann, who at the age of seven made his mark as a pianist, and who at ten began a concert tour of the United States, which was interrupted by the Society for the Prevention of Oruelty to Children, was by no means an unnatural, the by is youth. With all his genius for work he loved play as the natural boy has loved it since boys were. The Criterion relates this anecdote of him : During his stay at St. Petersburg, ina, the grit, or the determination to make the necessary sacrifice-to say no to the multitude of things which tempt them from their aim. "Why is it," they ask, " that such

a terrible price is put upon all the great prizes of life ? Why should it be necessary to set aside the thousand and During his stay at St. Petersburg, During his stay at St. Petersburg, several years ago, he was summoned to play before the ex-Empress, and the hour named was 3 in the afternoon. It was a glorious winter day. The Neva was a glistening sheet of ice, and skating was at its best. Immediately after luncheon Josef's father found him dressing in his best, as if he were making ready to go to the nalace. sant things that allure us by the way? Why should not we be able to take them all in — always play when we feel like it, do the pleasantest thing, the most attractive thing as we go ong, and still be able to achieve some

Think what it means to have reached middle life or later to feel that one has constantly sacrificed the greater for the less, that which is worth while for making ready to go to the palace. "Where are you going?" he de-

manded. "To play before the Empress," re-plied Josef. "But you are not to go until 3 that which is pleasant and easy ! The trouble with making a business or a profession, of following the easy, the pleasant, the desirable things, is

In a sermon preached by Coadjutor Archbishop O'Connell, of Boston, at the dedication of St. Patrick's Church, in Lowell, Mass., there were some timely observations regarding growing unrest of the masses, the cause there-for and the remedies that must be ap-plied to prevent threatened disorders. Referring to the condition of things Referring to the condition of things as regards capital and labor, the Arch-bishop declared that the Catholic Church is the great solvent of the problem. So long as her voice is heard harmony reigns. The employer and the employed are both her chil-dren. To the one she inculcates gen-to the other matrix of a great solvent of the solution of the common mistake of all so called reform-ing it is sepiritual. It is not the body, but is the soul that is unhappy." erosity and justice, to the other pati-ence and forbearance ; and she reminds both that the rich and poor alike shall

be held responsible one day each according to his state of life to that God Who gives prosperity and blesses poverty. In later years, with the growth of industry, wealth has grown, and the evils concomitant upon new conditions have grown with it. The sturdy sim-

have grown with it. The sturdy sim-plicity of those early days is fast pas-sing. Industry has multiplied its tem-ples, and the greed of money, whose appetite grows with indulgence, is ad-mittedly a danger to peace and order. If with increased wealth, if with the prosperity which flooded the land, as if God were showering His blessings upon the nation, hand in hand went a corresponding gratitude to God, a corresponding generous response to corresponding generous response to the higher duties imposed by better

are will assume alarming proportions, are in reality nothing new; they are but the repetition of the evils of pagan-ism which Christ came to heal. "The Church has confronted them in the the day if man will but

the past, and to day, if men will but hear her voice, she can restore health and tranquility in spite of threatened disorder. Out of the babel of voices, each clamoring to be heard, each pro-claiming his own nontrum and person claiming his own nostrum and pana each combating the principles of the others, and only succeeding in adding to the strife and increasing suspicion, distrust and even hatred, there is no hence is true actilement of the scelar hope of a true settlement of the social evils

"It is easy to point out evils which all admit to exist; it is easier still to lay the blame all round the vicious include functed distance. It is bender circle of mutual distrust. It is harder to make each man realize that upon him in part lies some of the blame and to paramete blatt a batter of the blame and him in part lies some of the blame and to persuade him to do his share in the righting of wrong conditions. That the Church alone can do, for she deals not only with the great masses arrayed on either side, but especially with the individual conscience, and by that tremendous moral force which turns nan's judgment in upon his own deeds forcing him, by the fear of just God, to make his actions tally with the eternal principles of God's justice, she brings order out of chaos. "She puts aside the lens which mag-

nifes the evils which others do, and in its place holds up the mirror before its piace noiss up the mirror before each man's own individual soul; for men forget that the complicated evils of society are but the massing up of irregu-larities and the sense of individuals.

"If each man in the State or city were absolutely faithful to his own inwere absolutely faithful to his own in-dividual duty, to God, to himself and to his fellowman, there would be no wrongs clamoring to the nation for settlement, no national ills crying for legislative remedies; remedies which, after all, are mostly like the ointment upon a sore — purely starval not the upon a sore — purely eternal, not the true medicine which the Gospel of Christ alone ministers, attacking the evil at the very roots of the disease. Envy, jealousy, harred, avarice, indolence, luxury-these are all more than visible sores upon the body corporate of society; they are deep-rooted spir-itual diseases flowing from the invisible sources in the mind and heart of the

CURES FOR UNREST OF MASSES. crease of wages will never in them selves settle the eternal unrest of humanity. Even the multi-millionaire if his greed and avarice are unquenched by his possessions, remains as restless and unsatisfied as the humblest laborer in cusationed as the humblest laborer in his employ. The blame, therefore, is not with any one class; the fault is general, and is daily growing. Pros-perity will do little to appease the ravages of a spiritual disease. Indeed, it sees only the second s

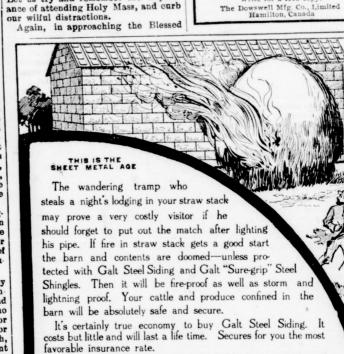
A Good Answer. The following bit of dialogue is re-

corded in a letter from an Indo-China contend in a letter from an indecomma missionary to our always interesting contemporary, the Lyons Missions Catholiques. During a persecution at Thanh Hoa, the Venerable Paul Moi, whose brother and sister are still living was arrested and brought before the mandarin. The latter, rather attracted by the appearance of the haudsome boy (Paul was only eighteen years old.) endesvored to make him apostatize, and offered him a bar of silver if he would renounce his faith. "Great man-darin," said Paul, a bar of silver is not enough."-- Well I'll make it a bar of gold."-- "Not enough yet."-- "Why how much do you want you young wretch ?"-- "Great mandarin," was the reply, if you wish me to apostatize you must give me enough to buy anmandarin. The latter, rather attracted you must give me enough to buy an-other soul with." The mandarin was impressed by the answer, but not con verted : a few days later, by his orders Paul was beheaded.—Ave Maria.

LEST WE FORGET.

As Catholics we should remember that in the Holy Sacrifice of the Mass we have not only a repetition of Christ's Passion while on earth but our Divine Lord Himself in the most Blaced Sacrament on our altar. Blessed Sacrament on our altar.

What, then, should be our attitude What, then, should be our attitude while assisting at this solemn cere-mony? How devout should we be in the presence of Him Who suffered and died for us and Whom we hope to welcome us when we have passed from this life as his devoted children. Let us try and remember the importance of attending Holy Mass, and curb our wilful distractio



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How to Become Nobler and Stronger

o'clock." "Three o'clock! Why if I wait till "Three o'clock! Why if I wait till that we never get anywhere in the prc-cess. We do not grow except as we do these things for recreation, necessary change and rest. When we make a business of pleasure the whole man de-teriorates, because he was made for work, was made to achieve something worth while, not to smand his life in then it will be too late to go skating !

I'm going now." He went. And it is not a surprise He went. And it is not a surprise to any one who knows Hofmann to learn that he played for the ex. Empress as soon as he reached the palace, and then went off and skated the rest of the worth while, not to spend his life in worth while, not to spend moment we make a business of pleasure, the pleas-ure loses its zest, its faucied sweetness, and the man begins to retrograde. We must do the thing that is indicated

afternoon. A Disregarded Commandment.

One of the saddest and most pitIfal sights in domestic life is the poor old grandfather surrounded by the disre-spect and neglect and bitter upbraid-

We must do the thing that is indicated in the blood, that is, stamped in our very constitution, or we must pay the penalty in going backwards. We can not advance unless we obey the laws of growth and advancement. Many of us let the lesser crowd out the greater. We have not the stamina to sacrifice present comforts and plea-ours and son the price for the permanspect and neglect and bitter upbraid-ings of grown-up sons and daughters. Nor is such a sight at all so rare as, for the honor of manhood and woman-hood, it ought to be. Downright physical crueity to the old is not, per-haps. very common : but utter disrehaps, very common; but utter disre-gard of their advice, contemptuous into sacrince present comforts and pies-sure and pay the price for the perman-ent and the more enducing. We would rather have the froth of pleasure, as we go along, than the clear wise of that

gard of their advice, contemptaous in-difference to their likings, habitual im patience with their foibles, angry rc-torts to their complaints—all this is of daily occurrence in households of every grade in the social scale; and to the sensitiveness of old age a bitter word or a sneering smile is ofttimes more cruel than would be an actual blow. The great failure army to day is full The great failure army to day is full of people who wanted to succeed, to do something really worth while, but who were victims of the pleasures of the moment. They could not forego the confort, the ease, could not make the little sacrifices of their pleasure, as they went along, in order to do that which would give them the more en during, the stable achievement. They thought they must have their pleasure as they went along. They could not blow.

That the old-and more especially That the old—and more especially the very old—are often enough a trial and vexation to their grown-up chil dren, is no doubt true; but it is equal-ly true that, while we may and do, outgrow the obligation of obeying our parents, we never outgrow the duty of loving and respecting and honoring them; and love that merits the name at all is centle and matient and forgiving. as they went along. They could not make the sacrifices for that which en-dures, for that which is worth while.--

them ; and love that merits the name at all is gentle and patient and forgiving. A common inconsistency is to say of an old man that he is in his second child-hood, and/yet to make for him none of the allowances that we grant to the young, but rather to treat him as rigorously as if he were at his intellectual strong-cet. In the world you will have to watch ver yourself and to cleave steadily to

In the world you will have to watch over yourself and to cleave steadily to the religious practices of which you have feit the happy fruits. If you are faithful to them, your character will become nobler and stronger. If you mend what faults you may commit, the will not bear the same evil results that they work in souls in whom God is not present and His influence is not feit. You will take advantage of whatever experiences life may bring you so as to draw ever neaver to Him in Whom you will always find light and strength and compolation.— Lacordaire. The true gentleman. The true gentleman and seems to be re





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tract of Malt is unsur-passed. We have received a