

CHATS WITH YOUNG MEN

COUNT YOUR BLESSINGS

Have you sorrows? You must bear them. Without murmur, without moan; Think not you may shrink or share them.

CHARMING TALKERS

A well-known writer says "A good conversationalist is one who has ideas, who reads, thinks, listens, and who has therefore something to say."

IF YOU WILL IT

If you are dominated by a resolution that recognizes no defeat, neither men nor demons can keep you back. If you yearn for an education, if you are hungry for knowledge, no matter how hard or confined your lot in life may be, you will manage somehow to get at the books you want and to find time to read them.

OUR BOYS AND GIRLS

HIS FATHER IN HEAVEN

A well-known priest was making his usual visit to the different classes of his parish school speaking here and there words of encouragement, instruction or praise.

"Boys," he said, looking around with a pleasant smile, "can you tell me what relation Jesus Christ is to us?" The boys looked serious.

"Well, he said, 'who has an answer?'" Our Saviour," said one. "Our Redeemer," called another.

There was a moment's pause, and then a bright little boy of about seven years answered: "He is our Brother." The good priest was so pleased and touched that he went to the little fellow and took him in his arms and embraced him tenderly.

THE BEGINNING OF A BANK ACCOUNT

A long time ago a small boy had a ten-cent piece. "Get a penny-worth of taffy, Billy," advised his chum. But Billy turned the dime over in his hand and said: "If I break it, it'll all go." Billy grew up. He went to work, and every week he managed to put something by.

SUCCESS

A great many boys and girls, as well as men and women, are often heard to say, "I would do this and that and the other thing—if I only had the money," writes Agnes Kenning, in Extension Magazine.

Do not imagine that if you have money you are going to do anything great for mankind, if you did not do it before. And so, if you cherish a dream of getting rich and building a hospital for the poor, or founding an orphan asylum, or feeding the hungry the probability is that none of these beautiful thoughts will be carried into execution.

The Christ Child lived a poor life; He had nowhere to lay His head, and, too, Christ laid down poverty as a condition for following Him closely.

All of the saints, especially those founders of religious orders, that have done so much to alleviate the sufferings of mankind, recognized that all good things are born in poverty. And, too, from a purely human point of view, money does not bring success. It brings sorrow and scandal and notoriety, but it does not bring success.

The great masters of the ages, had they not felt the bitter sting of poverty would never have produced the great poems, the wonderful dramas and beautiful operas they have left to the world. It was their poverty, bitter, painful poverty, that brought them forth.

And so dear boys and girls who are reading this, do not make up your mind that you are going to grow up and be rich make up your mind that you are going to grow up and give God and your fellowmen the best that is in you. It is true that you may not have much to give, but nevertheless give. First of all give to God. Give Him your heart and soul; then give to your parents, give them your love and respect; and then give to your fellowmen, give them your service.

Do not refuse to do a good act to any one. Remember you may not have a chance to do the same tomorrow, and life which is only a few todays and a few tomorrows will soon be over. Then it will be a matter of small moment to you whether or not you leave gold for your friends and relatives to fight over. And so now begin to live a successful life—a life that is honest and pure, a life that is blessed with work well done, a life that is for the purchasing of what God intended it should purchase—eternal happiness.

FEAR AS AN IMMORAL ISSUE

The martial noises from across the Atlantic have been causing our country to quake with fear. But a reaction has already set in; due principally to our weariness from lingering about the war. Having preserved peace for ourselves and put profit in our pockets at the same time, we are now nigh to that sweet state of mind which prompts us to smile and say: "How foolish to have feared anything at all!"

He glowingly opines that "the present campaign against fear is the greatest movement of the race"; declares that fear is "the child of half-knowledge," and believes, with Alexander Pope, that "a little learning is a dangerous thing." Thus far his doctrine is as harmless as commonplaceness. Everybody realizes that excessive fear is not a desirable condition for either an individual or a nation.

Dr. Crane frankly tells us that, "When men half-knew gods they trembled at them," and quotes Lucretius's belief that *timor fecit deos*. It is to be hoped that the Doctor does not share the pagan's view of the origin of religion. Could it be that the peoples of old made Zeus and Jove, because these gods made them tremble? He who can cause one to tremble does not need to be "made," being very evidently "made" already. If the early peoples feared the phenomena of nature, it was because their minds saw a great Master behind and in these phenomena, ruling the universe. Fear did not make God; it was the tremendous visible work of God, whom the human intellect could not perceive and appreciate in it that made fear.

Nations that only half-knew God, trembled at Him, not because they only half-knew Him, but because He was God. Was not that single fact sufficient to set them quivering with reverence and awe? Does the Christian, who knows twice as much about God as the early pagans knew, being fully impressed that He is infinite charity as well as infinite justice, fear His power the less because He appreciates His love the more? If so, he sins by presumption, and incurs the condemnation of his faith. Fear never made gods, except in the minds of those who would make the world godless. Half-knowledge never made men fear God; for the better God has become known, the more majestic has appeared His might and glory; consequently the more reason has there been to fear Him.

But the Doctor confidently assures us that we dread God less today because we know Him better. As a nation? Hardly. Truly, his is a sanguine estimate of a country in which 60% of the inhabitants profess no religion at all, in an age which is permeated by aggressive atheism and indifferent agnosticism, and in an epoch which is remarkable for its materialistic ideals! His dictum is clearly disproved by his own history; nations have always feared God most when they knew Him best; feared Him least when they had forgotten Him most. Is it not an exploded assumption that science and reason have torn God from the "interstellar void" and found Him to be nine-tenths imagination?

On the contrary it is self-evident that we know more about dollars than the Deity; more about matter than spirit; more about our human selves than about our supernatural duties and destiny. The world has run ahead of the Middle Ages in many things; but in knowledge of God, which, after all, is wisdom *par excellence*, it has fallen lamentably behind. It is a pity that Dr. Crane should teach that God is not to be feared so much as loved. To what sort of civilization would such a doctrine lead? The little remaining fear of God among men is the loop of steel which has kept this planet from falling apart long before now with the decay of iniquity. Would Dr. Crane loosen or remove this band?

His alluringly perilous doctrine is somewhat akin to that which Luther wrote in his celebrated letter to Melancthon: *Pecca fortiter, crede fortius*. The Erfurt professor did not emphasize the need of fearing God, but over-emphasized the need of trusting in Him. As a result, his eyes were forced to witness the moral degradation into which his unbalanced teaching brought the people. "We live in Sodom and Babylon," he bitterly complained, "affairs are growing daily worse." "Strange!" Dr. Crane exclaims, "Men have thought that fear helped morality! They tortured, imprisoned, killed, to cure criminals. They beat children. They burned heretics." His remarks, of course, ring with an up-to-date plausibility which ensures their wide currency. But, as Poor

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Richard Junior's Philosophy long ago informed us: "The lie that goes farthest is the lie that has a little truth in it." It is true that men have often exploited the element of fear unjustly and excessively. But it was not the fear of God that animated them, but sordid self-interest. When they used the motive of fear with prudence and moderation, history shows that it has been conducive to the common good.

The sentimental folderol of today which bids us clap the criminal on the back and cry "Hail fellow, well met!" is an insult to ourselves as well as a menace to the State. This fact is plain except to persons whose mental vision is glossed over with sentences from special articles, scribbled off by the gifted "sub-artists" of our dailies. The modern parent who gives the child sugar, when it deserves slaps, is training up a selfish, inefficient little monster for the nation. Today heretics are not killed, but let us not plume ourselves on our superb advancement. Was it any less legitimate and exigent for the folk of old by publicly ushering him into eternity to prevent the propounder of false doctrine from throwing Medieval Europe into convulsions, than it is for us to punish treason by death, or the death of a single man by the death of his slayer? To any but a positivistic mind, the slaying of a soul is a greater crime than the killing of a body. Over and above being social disturbers, heretics were spiritual murderers.

Dr. Crane ignores the fact that history and psychology combine to show that many a murderous hand is weakened from murdering, by the fear of condign punishment. He sets himself against the testimony of two sciences, and seems to think nothing of it. Thus he prepares us for the reception of further extremes. For he writes: "The most amazing creation of the human imagination is hell." Cold consideration, nevertheless indicates that the inferno is neither "amazing" nor "a creation of the human imagination." The Bible shows the latter; the fearful iniquity in the world, the former. But, unfortunately, the only part of the Bible which the sects of our separated brethren are all agreed upon, is, as some writer has observed, the covers. And today, when criminology has become identified with physiology, and the supposition is abroad that virtue can be put into the miscreant's soul by using a scalpel on his brain, the justice of punishing a bad life with flames is no more apparent than that of doing damage to a bodily disease. Hell disappears in the confusion. When the religious and scientific atmosphere has cleared a little, however, it may well become clear again that Christ knew somewhat more about the avenues into which this life leads than Dr. Crane and his contemporaries. Let the latter raise the dead and rise from the dead, before they dare to pluck the force out of the solemn text: "Depart from me, you cursed into everlasting fire which was prepared for the devil and his angels."

When Dr. Crane and his class speak as mere men on merely human affairs, they may be listened to with patience, pleasure, deference and, frequently, profit. But when they try to inspire our country with fearlessness by destroying religion's sources of salient fear, they are not really America's friends, however much they may appear so to be. When all spiritual fear shall pass from Columbia, in that day her doom is signed and sealed.—Edmund E. Sinclair in America.

BETTER STAY HOME

A zealous Methodist minister from Belfast is trying to interest some of his fellow preachers in an effort to convert the people of Ireland to Methodism. We would seriously advise him to forget it.

The Irishman is still proficent with the wand of power planted by the fairies along the hedges of the roads in Ireland. Take our word for it, and 'tis kindly meant, a shillalah in the hands of an Irish farmer is not to be sneezed at. The good dominie surely knows that the days of famine are past in Ireland. The soper no longer plies his dirty trade among a starving people. The Irish are serving God in the good old way taught their forebears by the Sainted Patrick and need no Methodist minister to guide them.

The Irish are the purest, most honest and most law abiding people on earth. With her four millions of people Ireland has less crime in a year than any first-class American city will furnish in a week. The good minister should keep his brothers at home. They may not do much good here but they will be safe in the bosom of their families.—Providence Visitor.

THE CHARITY CONFERENCE

It is impossible to estimate the practical good that will follow the conference of Catholic Charities. The gathering represented every phase of charitable work. The papers read and discussed were from men and women who have given years to the study of their respective branches. One outstanding feature of the conference was its eminently practical character. No time was consumed in theories and generalities. The delegates never lost sight of the fact that they came for earnest work. They went home with new ideas and stimulated ambition.

The conference will serve another end, though it be only incidental. It will bring to the minds of the American people the truth that old Mother Church still cherishes the Christian ideal of brotherhood. The charities of the Catholic Church have never been properly appreciated. Too many still believe that no good can come out of Galilee. While the Catholic charity worker asks no public recognition, works for no earthly reward and tries to hide his light under a bushel, there are times when it is well to "so let your light shine before men that seeing it they may glorify your Father who is in heaven." That men may better measure the Church of God it is well that they know the inexhaustible resources of her charity beyond which lie matchless traditions of self-sacrifice.

From the days of the catacombs the Catholic Church has preached and practiced the doctrine of charity. In the days when poverty was a crime, sickness a curse and old age a burden, the Catholic Church opened her hospitals and asylums. Every convent and monastery was a haven for the afflicted, a place of rest for the weary, a never failing source of aid for the needy. Even the hardened criminal found refuge in the sanctuary of the Church. The Catholic Church never lost her relation of mother to the afflicted. She never gave up her claim on the poor. They are a sweet legacy left to her by her Divine Founder.

There is not a phase of human suffering or want that does not find solace and aid in Catholic charitable institutions. The infant is welcome in her founding asylums and the old man or woman, helpless and alone, will find a home with the Little Sisters of the Poor. The Catholic orphan asylum protects and educates to Christian manhood and womanhood the boy or girl bereft of natural protectors. The sick will forget their pain under the sweet touch of the gentle Sister of Charity, and the unfortunate girl who has forfeited the respect of society will find protection and hope in the care of the white robed Sisters of the Good Shepherd.

Besides the vast army of men and women who have consecrated their lives to the cause of Christian charity there is that great body of Catholic laymen, the St. Vincent de Paul Society. It is a world-wide organization of men who work without thought of salary or reward. With them Christian charity is not a sentiment. Their work is not mere philanthropy. The Saint Vincent de Paul man never loses sight of the supernatural. He is working for Christ. He draws no denominational lines but freely aids the poor of all religions. There are conferences of this society in every large city and parish of the world and millions of God's poor are daily fed and clothed by the lay representatives of Catholic charity. The love of Christ for humanity was as boundless as His infinitely merciful heart. The charity of the Catholic Church is the charity of Christ.

Catholic charity has been criticized. It has been accused of prodigality and waste. The charge in a sense is true. Our Catholic institutions and societies have a horror of red tape and card indexes. They know little of scientific giving. They are organized not that they may learn when and how to give but that they may learn how to give more. The theory of the Catholic Church has always been that it is better to help many unworthy ones than to run the risk of refusing one that is worthy.

The conference will produce great practical good. It means that Catholic charity will be able to do greater and better work during the coming year. It may also serve to call the attention of the American people to the truth that the Catholic Church which first taught the Christian ideal of the brotherhood of man still cherishes and practices in a heroic degree the charity of Christ.—Intermountain Catholic.

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First Announcement. We have in preparation a new book under the suggestive title: "The Facts About Luther" which will be ready for the market about October 1st, 1916. The work is written by the Rt. Rev. Mons. P. F. O'Hare, LL.D., who is well known as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther in its different phases as outlined in the contents. CONTENTS: 1. Luther, his friends and opponents. 2. Luther before his defection. 3. Luther and indulgences. 4. Luther and justification. 5. Luther on the Church and the Pope. 6. Luther and the Bible. 7. Luther a fomenter of rebellion. 8. Luther, Free-will & Liberty of Conscience. 9. Luther as a Religious Reformer. Order Now. 25c. Postpaid. The Catholic Record LONDON, CANADA

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MAGIC BAKING POWDER advertisement with an illustration of a woman and a tin.

thing in its place, nor is a cook, but both belong below stairs.

LUX Clean Without Rubbing advertisement with an illustration of a woman.

The fateful year 1914 then came, and with it the call to arms. He was drafted, was given leave of absence for a time, and was again summoned to the front, falling finally on a western battlefield.—America.

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS CO. advertisement.

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EDUCATION EDUCATION BY VAGARY

Time and again I get letters asking my opinion of that new course in common school education called sex-instruction. My opinion is that in dealing with this course we should be guided wholly by the practice of the Church...

Malesherbes; missionaries like Marquette, Jogues and De Smet; statesmen like the Carrolls; lawyers like our own Chief Justice White; Saints like Francis de Sales, Aloysius Gonzaga, Francis Girolamo, John Berchmans Stanislaus Kostka, Francis Regis, Andrew Bobola, Edmund...

Besides the Jesuit colleges for boys in the United States we have Notre Dame University, and there is no better collegiate department anywhere. We have the Christian Brothers' colleges, the colleges of the Augustinians, and the Benedictines, old Mount St. Mary's, St. Charles, St. Viator's, St. Joseph's at Dubuque, St. Thomas at St. Paul, Niquara, Seton Hall, Duquesne, St. Vincent's, St. John's of Minnesota, and many others.

These colleges do not let an infant, even if he calls himself a college "man," select the courses that will educate him. If he knew how to select these courses, he would need no education. The boy is no authority in pedagogy; he does not know the essential difference between the procession of the equinoxes and a trolley-car.

A CHOICE

Our Protestant—"Catholic" brethren are sadly troubled as to just where they stand. The very highest party imagines it is on the Rock of Peter, and is inviting the real and only Catholics to join it.

"The principles of the Reformation and the principles of the 'Catholic' party are admitted upon all sides to be mutually exclusive," says Mr. McCrady. "The former are official in this Church, the latter are not; though their adherents are seeking earnestly to substitute them for the former, to have them recognized as official. We can no longer defer the issue. You are compelled this day to choose between the two.

It is the part of genuine Catholics, in gratitude for the treasure of Faith, to pray that these poor bewildered people, may be led like Newman, to make the right choice, and be at peace.—Sacred Heart Review.

RENDS IN THE ROBE

Catholic dogmas have this in their favor that they do no violence to the best emotions of the human hearts. The Protestant Reformation stole away many a consoling belief from the people to be confronted in time by its own robbery.

The seamless robe of unity or uniformity had many rents exhibited in St. Louis, and no petty patching can disguise them. The cross-road is no place for blinders.—New World.

FOREIGN MISSIONS

EASTERN FIELD WHITE TO THE HARVEST

Ex-Governor Walsh of Massachusetts seems to have come back from the Far East with a message from the missionary spirit. He brought with him two Filipino young men, and while on the Pacific liner, corralled four other Asiatic students, three of whom he has directed to Catholic institutions of learning.

Speaking of this opportunity, Governor Walsh stated that, if he were a younger man and bound for the priesthood, he would be at Maryknoll.

THE WOMEN DO THEIR BIT

The Catholic Women's Foreign Mission Auxiliary began its third year last Friday at the Sacred Heart convent, Madison Ave., New York City. This organization is especially designed to meet the personal needs of students accepted by the American Foreign Mission Seminary at Maryknoll.

OUR "SCIENTIFIC AGE"

Just this substitution of vagary for education is what makes American scholarship a joke in European universities, and causes the ghosts of bad science to haunt the corridors of our universities for years after they have been laid with bell, book, and candle in Europe.

ANOTHER POET VICTIM OF THE WAR

Great losses have been sustained by Catholics on both sides of the world war. Among these must be mentioned the death of the youthful German poet, Reinhard Sorge, a brief account of whose life is given by the Wisconsin Round.

DIED

McBRIDE.—Killed in action, on October 29, 1916, Pte. Harold McBride, son of Mr. and Mrs. Francis McBride, 4 Somerset St. East, Ottawa, aged nineteen years. May his soul rest in peace.

NEW BOOKS

"Her Father's Share." A novel by Edith M. Power. Published by Benziger Brothers, New York. Price \$1.25 net. "Voices of the Valley." Compiled by E. McKay. Published by F. J. Kennedy & Sons, New York. Price 90 cents.

150 GIRL SLAVES

There are numerous customs among the natives here, which are so many obstacles to the propagation of our holy religion. One of the greatest of these concerns marriage. Young girls are truly slaves; the father of the family gives them in marriage to whomsoever he pleases, without considering the likes or dislikes of those most concerned.

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NOVELS Lady Amabel and The Shepherd Boy, by Elizabeth M. Stewart. A Catholic tale of England, in which the love of a noble English family is ridiculed. The course of time various opportunities present themselves which bring him before her parents in a more favorable light, and results in her marriage.

Whatever our station, there will be trials to bear and responsibilities to shoulder; and commensurate with our bearing of them will be our satisfaction, our happiness, and our peace.

The joy of duty done, As we lift believing, grateful eyes To the glowing Autumn Sun.

For are the days not ending, Are they not a sweet fore-run, Of the cold, bleak season coming, When bounteous days are done?

But the sweet note of pain mars not The joy of duty done, As we lift believing, grateful eyes To the glowing Autumn Sun.

For tho' the days are fading, And the mist is in the air, We can see His smile and blessing, Forever shining there.

THE CATHOLIC RECORD

The Catholic Record LONDON, CANADA