

CHATS WITH YOUNG MEN.

Dificulty of Saving Money. "Talking about saving money," said a veteran millionaire. "It is one hundred times harder now to keep cash in your pockets than it was when I was a young fellow and didn't spend a cent. Take the young man, for instance. I tell you it's hard for them to save in these times. Every young man wants a bicycle, and it's mighty hard to stand on the street and see your friends spinning by on wheels and not invest yourself. Again, it's a great privation for a young fellow not to be well dressed. The distinction between good clothes and poor is so sharp nowadays that it is galling to be conspicuous by cheap attire. Again, there is the theatre, the excursion boat, the races, and a score of other inducements to spend money which hardly existed in my day, and I'm glad they didn't, for if they had, I honestly think I would have been a poor man now."

Is Any One Dependent On You? Be honest in your dealings with man and God, and as you would not forget to pay what you owe to the one, do not forget it to the other. Duty, unfortunately, has been made an unpleasant word, and yet if you do your duty honestly, you will undoubtedly be a happy man. Ask yourself, "What is my responsibility? Is there my mother to care for? Have I a sister for whom I must provide, or is there some one bound to me by ties of blood who is old and miserable and has nobody but me to look to for help?"

Don't shirk these duties, and, my dear boy, when you give, give with a glad heart. If you do your duty smilingly it will seem very much less of a burden and very much more of a pleasure. Possibly you may have no such duty, but always there are some.

The Man With One Purpose. The great majority of men that fall don't fail for want of brains. Most people have more brains than they know what to do with. But the men who have won the grandest laurels are not usually the men of splendid natural ability. But they set their teeth and planted their feet and moved straightforward girded and guided by a great purpose. A man will achieve something if he has a single purpose, if in his breast some master passion sweeps all the rest. Men dissipate and waste their powers. There is scarcely any limit to the possibilities of men whose abilities are converged on the one local point.

All Honest Work is Honorable. "When I first got out of work," writes an old young man, who is now prosperous, "I was unwilling to accept any position not as good as the one I had before. I was glad enough after a few weeks of idleness to accept anything honorable, even if I could not keep my hands and clothes clean all the time." We would do well always to remember:

"Honor and shame from no condition rise; Act well thy part, there all the honor lies."

The Kingdom of Man is Within Him. After all, the kind of world one carries about with one's self is the important thing, and the world outside takes all its grace, color and value from that. — Letters of Lowell.

Good, strong, courageous men may make the law a blessing, where weak or corrupt men would make it a curse. But very few men are good and courageous in the face of a determined opposition. Men very well disposed are often unable to swim very much against the tide.

Skillful Workmen. Almost without exception the quiet overseer does the most work, and commands (without commanding) the most obedience. Whenever you see a man fuming and shouting and bullying, be sure he makes up for proficiency in skill by proficiency in noise.

"It Is Well." Beloved, it is well! God's ways are always right; And perfect love is over them all, Though far above our sight. Beloved, it is well! Though deep and sore the smart; The hand that wounds knows how to bind And heal the broken heart. Beloved, it is well! Though sorrow clouds our way; 'Twill only make the joy more dear That ushers in the day. Beloved, it is well! The path in faith that's trod, Though rough, and straight, and dark it is, Leads home to heaven and God.

Newman's Gentlemen. It is almost a definition of a gentleman to say he is one who never inflicts pain. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements, rather than takes the initiative himself. The true gentleman in like manner carefully avoids whatever may cause a jar or a bolt in the minds of those with whom he is cast; all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is con-

ferring. He never speaks of himself except when 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.

He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuations evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice.

He may be right or wrong in his opinion, but he is too clear-headed to be unjust. Nowhere shall we find greater candor, consideration, indulgence; he throws himself into the minds of his opponents, he accounts for their mistakes. If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He is a friend of religious toleration, and that not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness of effeminacy of feeling which is the attendant on civilization.

They are seen within the pale of the Church and without it; in holy men and in profligate; they form the beautiful of the world. Here is a story taken from an old diary kept by Dr. Richardson during his student days at Oxford.

Nov. 13, 1845. I went to-day to a great house in Kicklebury square, to dine with my cousin Amy, and to meet her new husband, Prof. Lebean. The three of us were alone at table, and, encouraged by the pleasantness of my learned host, I ventured some general remarks about French art and literature. This led my cousin, who, since her marriage, is quite enthusiastic about French, of which she already knows six words, to propose an idea which threatened to fill me with confusion.

"Are you studying French, Harry?" she began. "O, yes, it's part of the course," I replied with a cough. "And can you really speak it?" she continued, beaming with delight. "Well, perhaps a little—we're supposed to, at least," I stammered. "How lovely!" she cried, turning to her husband. "Pierre, you must speak some French to Harry, right now; and see if I understand it."

Here was a prospect to make one's heart sink into his boots. My French, I confess, resembles Willie Shakespeare's Greek; and what would be more natural than for a French professor to jump at such an opportunity of speaking his dear Parley 500, and perhaps of incidentally poking fun at our English universities and their students! But I did not know my man.

The professor looked thoughtful for a moment, and I tried hard to look wise and undisturbed. Then he broke into a hearty laugh. "That reminds me," he said, "when I was a boy in France, an aunt of mine came home from America on a visit. None of us could speak English then, yet everyone that dropped in to see her, was sure to say, 'Now you must say something in English for me.' Well, I thought it was the most absurd and embarrassing thing in the world, to have my poor aunt talking English there just to show how the thing was done."

I joined in the laugh at the professor's story, and said in my heart, "My new cousin is a true gentleman."

"Connemara Explored." "Connemara Explored" is the title of a very interesting article in the Dublin Freeman, from which we quote this suggestive paragraph: "When one observes the character of the best titled land around the houses of the peasantry, one cannot wonder that the youth of the country emigrate at the first opportunity. It is hard to imagine any practical solution for the problem of life in these parts other than to clear out and take any chance elsewhere. A member of the party related a dialogue between an English tourist and a peasant woman as she returned to her cabin with a can of water from the well. 'What means of livelihood have you here, my good woman?' 'Well, I have a cow, sir.' 'Oh, and you make butter; and what price do you get for your butter, my good woman?' 'We are getting a very good price, sir. Tenpence, sir.' 'Pah! tenpence! Why your butter, if it is good, would fetch two shillings in London. And what do you get for your eggs?' 'Sevenpence a dozen, sir.' 'Is a good price, sir.' 'Sevenpence! Why, my gracious goodness, my good woman, your eggs would fetch half-a-crown in London as fresh eggs.' 'Yes, sir; and if I had this can of water in hell I'd get half-a-crown a glass for it.' There was reason on both sides."

If you would always be healthy, to keep your blood pure with Hood's Sarsaparilla, One True Blood Purifier. Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

THE BEST is what the People buy the most of. That's Why Hood's Sarsaparilla has the largest sale Of All Medicines.

CONTINUED FROM LAST WEEK. AN HOUR WITH A SINCERE PROTESTANT.

By Rev. J. P. M. S. XLII.

Remember well, a mere moral life alone is not a sufficient claim to a reward in heaven. It must be a moral life rooted in true faith and led in obedience to the teaching of holy Church, the sole and infallible messenger and interpreter of God's holy will.

XLIII. SHAM PIETY.

As in the physical order by sham miracles, so in the spiritual order by sham piety, the devil is anxious to ape God, in order to throw discredit on the Church and to quiet non-Catholics in their doubts. Although the fallen spirits cannot work real miracles, after all, they possess a great knowledge of the laws of nature, a greater understanding of the natural forces than that possessed by the most learned men. Of this knowledge God permits them to make use from time to time, either for the punishment or for the trial of men. Thus satan is not only willing, but also able, to play the part of an angel of light by producing false feelings and sentiments of piety and devotion, and that even by the apparent granting of prayers, if by so doing he can obtain his wicked end. Obedience to holy Church is the only true and infallible touchstone of genuine virtue and genuine piety.

XLIV. What our Lord has said remains always true: "Unless you become as little children, you shall not enter into the kingdom of heaven" (Matt. xviii. 3). However much convinced one may have become intellectually, that the Roman Catholic Church is the one Church founded by Jesus Christ, he will not receive the grace to enter it unless he humbles himself, becoming like a child.

XLV. LOSS OF THE GIFT OF FAITH.

You must not wonder if you hear of persons well instructed in the Catholic religion, even of priests, who cease to believe the doctrines of the Catholic Church. By their own fault, either on account of their intellectual pride or on account of their immoral lives, God has withdrawn from them the supernatural gift of faith, and without this heavenly light they are now as unable to believe, as one is unable to see in darkness. Neither talents nor learning are a safeguard against becoming an infidel.

XLVI. If priests do not co-operate with, but rather abuse, the special graces God has bestowed upon them, who can wonder if He punishes them more severely than others who have received fewer extraordinary graces? Their fall proves more disastrous and well-nigh irreparable. Holy Scripture tells us that the corruption of what is best is the worst.

XLVII. HATRED OF HELL.

You must not be surprised if you hear of scandals, and even of very great scandals, in the Catholic Church; and this not only among the faithful, but also among the clergy, high and low. Their being members of the true Church does not free Catholics from the attacks of hell, but rather exposes them more to the hatred of satan and his emissaries. Daily experience confirms the truth that the more one is attached to the Catholic Church, and the more he endeavors to live up to her spirit and teaching, the more he has to suffer from the attacks of the wicked. The same is true of Catholic families, societies, parishes, religious congregations, and even of nations. This explains why, especially in Catholic countries, the efforts of hell against the Catholic Church and her children are so furious. The hatred of hell against a person, a family, or a nation is always in proportion to their attachment to the Catholic Church. Hell most willingly grants everything desirable, is even willing to assist in advancing the temporal prosperity of individuals, families and nations, and, if necessary, even to help to get up a sham piety and to practice sham moral virtues, if by so doing it can cast discredit on the Church of Christ. Catholics are soldiers led out of the barracks into the open battle field to encounter the enemy. Converts continually profess that their submission to the authority of the Roman Catholic Church was the signal for battle; that, as soon as they had become members of the Catholic Church they were assailed and harassed by temptations of which they had no idea before. Happily, temptations are no evil in themselves; on the contrary, they are so many helps to become more rooted in virtue and to lay up a greater store of never ending treasures in heaven.

XLVIII. Thieves do not usually attack poor people, but those whom they suppose to carry something valuable with them. This explains why satan and his emissaries tempt but little or not at all sinners, and those who by their own fault are not members of the Catholic Church. He and his fellow devils know full well that all such persons may possess, including even their moral goodness and their moral virtues, is without any supernatural value in the sight of God.

XLIX. EXPERIENCE OF CONVERTS.

Being the true Church, and consequently the mystical body of our Lord, the Roman Catholic Church lives continually the life of our Lord. You may draw a parallel between the life of our Lord and that of the Roman Catholic Church. As our Lord was calumniated, falsely accused, hated, persecuted, and even unjustly and shamefully condemned without a chance being given to Him to defend Himself, so also the Church of our Lord, from the very beginning of her existence was, and will always be unto the end of time, the only Church calumniated, hated, misrepresented, persecuted, and condemned without a chance being given to her to defend herself. No other so-called Church is hated, except only in as far as it approaches in its teaching the Catholic Church. Neither are the Jews hated and persecuted on account of their religious profession, but on account of their nationality and the odium attached to it.

L. APOSTATE PRIESTS.

Do you not find it rather surprising that any priest, who professes to turn his back on the Catholic Church, however unknown he may have been before, is at once by the Protestant public—including, alas! not a few of their clergy—held up as a man of learning, etc., and whatever his antecedents may have been, is praised and lauded? Pulpits are at once offered to him, and the more vehemently he can inveigh against and abuse his mother, the Catholic Church, who has nourished him, and rehearse all the old and stale objections and oft-refuted calumnies, the more he is applauded. Compare with this the dealing of the Catholic Church with regard to those who have submitted to her authority. She is anxious to instruct them more and more in their holy religion, and urges them on to practice it in humility.

LI. SIDE ISSUES.

Non Catholics experience great self-complacency in spending much time, energy and money in battling against side-issues—for instance, against intemperance, profanity, cruelty towards children and animals, profanation of the Sunday, etc.—whilst they are little or not at all concerned about what is of chief importance, viz., about clearing up their well-founded doubt whether the religion they profess be the true one or not. Omitting to do this, they continually sin grievously against the love they owe to themselves; for to expose one's self wantonly to a great danger is already a sin against well-ordered self-love; and to such a danger every one exposes himself who lives on in doubt whether the religion he professes is the true one or not. Thus, whilst admiring themselves on account of the great zeal they display, and the great good works they imagine they perform, they omit a most important duty, and miserably deceive themselves.

LII. HUMAN INSTITUTIONS.

Non-Catholics very slowly and rather reluctantly rid themselves of the idea that the Church is a mere human institution, owing her coming into existence and her continuation in existence to human endeavors. This explains why Protestants take so great a personal interest in the forming and upholding of their different churches. Considering their respective church as a mere human institution, Protestants think themselves individually called upon to use all the human means at their disposal to keep it in existence, at the same time tinkering at it in order to make it more and more accord with their individual ideas of what a Church should be. Catholics, on the other hand, are convinced that their Church is a divine institution, which from the very beginning of her existence has received from her divine Architect and Builder all that is necessary for her unchangeable preservation unto the end of time.

LIII. If you are sincere in your search after truth, then you will, with the help of God's grace, sooner or later become convinced that all the so-called churches, except the holy Roman Catholic Church, are mere human inventions, changing and changing until nothing of them remains but the name and some external observances. They are upheld and seem even to prosper for a longer or shorter time by human means and the good faith and sincerity of, no doubt, a great number of their adherents. The Roman Catholic Church, on the contrary, is the only Church that came directly from the creative hand of God, and as such contains in herself all that is essential for her to continue to exist and to fulfill her duties until time shall be no more; that is to say, the Catholic Church alone will unto the end of time teach men with infallible certainty what they have to believe and to do to work out their salvation.

LIV. INEVITABLE DISSOLUTION.

A little attention must convince you that Protestantism is rapidly falling to pieces. Do not take it ill if, for illustration's sake, I compare it to an old garment which while being mended in one part, tears in another. New means are daily tried to mend Protestantism and to prolong its existence; but all these means, instead of being useful, only hasten the inevitable dissolution. Protestant leaders being aware of this, are continually on the lookout for some sentimental movement

of the day—for instance, temperance, female suffrage, and the like—to use it as a check to the course of dissolution, or at least to divert public attention from it. All these attempts may well be compared to artificial fireworks. They dazzle and delight for a while, but soon great darkness covers the debris.

LVI. PITIABLE IGNORANCE.

Do not allow yourself to be disturbed by the fact that many very learned persons do not submit to the authority of the Roman Catholic Church. It cannot be difficult for you to become convinced that very learned non-Catholics are often pitifully ignorant of the teachings of the Roman Catholic Church. Most of their knowledge of the Catholic Church is second-hand knowledge, having themselves scarcely ever or never consulted a book written by a competent Catholic writer. There are many instances of well-meaning and learned non-Catholics who felt quite indignant, when they at last, seemingly by chance, were led to read a Catholic book, and thus became aware that Catholic doctrine is very far from what it had been constantly represented to them.

LVII. MOST PRECIOUS LEGACY.

To make temporal success a mark of the true Church is more than childish. Rather the contrary must be supposed to be one of the characteristic marks of that Church which has for her Founder the greatest lover of poverty who was ever on earth, and who left to His disciples poverty and sufferings as His most precious legacy.

LVIII. Those who cease to be members of the Roman Catholic Church are slaves of sensuality, ignorant of her true teachings or intoxicated with pride. Of this you will become convinced if you will only look beyond the varnish of an exterior decorum.

LIX. You do not wonder when you hear of very learned persons becoming mentally deranged. Neither have you any reason to wonder if you hear a person well instructed in the Catholic religion having ceased to believe as a Catholic. It is the effect of a spiritual derangement following God's withdrawal of the light of faith. Always remember that to be a child of the true Church is a special gift of God, which no one can merit, and which, once received, can be lost again.

LX. You will willingly admit that there are Protestant churches which are only religious club-houses. Persons anxious to come into contact with people of their own social standing connect themselves with some fashionable Protestant church, judging this to be one of the best means to obtain this end. It is different with Catholics. They have no churches exclusively for the rich and respectable people, and churches exclusively for the poorer classes of society. Persons of whatever social standing meet in the same Catholic church as in the house of God, who is no respecter of persons.

LXI. STUDY OF HISTORY.

It becomes daily more evident that since the so-called Reformation of the sixteenth century history has been one uninterrupted conspiracy against truth: it was invented to furnish a plausible pretext for what was done by the so-called reformers and their willing abettors, the temporal princes. Even non-Catholic but honest historians admit this fact, and quite a number of them—to mention only a few:—Harter, Gfroerer, Onno Klopp—with God's grace, have been brought to the true Church by their study of history.

TO BE CONTINUED.

Are You One of these unhappy people who are suffering with weak nerves, starting at every slight sound, unable to endure any unusual disturbance, finding it impossible to sleep? The nerve opiate and nerve compounds. Feed the nerve upon blood made pure and nourishing by the great blood purifier and true nerve tonic, Hood's Sarsaparilla.

HOOD'S PILLS are the best after-dinner pills, assist digestion, prevent constipation.

There are soaps and soaps but only one Sunlight Soap which is the soap of soaps and washes clothes with less labor and greater comfort. Makes homes brighter Makes hearts lighter. For every 12 Wrappers sent to LEWIS BROS., Ltd., 38 Scott St., Toronto, a useful paper-bound book will be sent.

AYER'S Hair VIGOR Restores natural color to the hair, and also prevents it falling out. Mrs. H. W. Fenwick, of Digby, N. S., says: "A little more than two years ago my hair began to turn gray and fall out. After the use of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. FENWICK, Digby, N. S.

AYER'S Hair VIGOR PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS., U. S. A. Ayer's Pills cure Sick Headache. Mustard - THAT'S - Mustard DUNN'S Mustard MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED. SOLD IN 2c. and 10c. TINS. Ask for Dunn's Pure Mustard.

The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales, XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec. Treas.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES. FURNISHES METAL, COPPER AND ZINC. SEND FOR FREE CATALOGUE AND PRICE LIST. ROSSMAN BELL FOUNDRY, BALTIMORE, MD.

PLUMBING WORK in operation, can be seen at our warehouse Opp. Masonic Temple. SMITH BROS. Sanitary Plumbers and Heating Engineers London, Ont. Telephone 538. Sole Agents for Peerless Water Heaters.

180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—House, 373 Factory, 545.

O. LABELLE, MERCHANT TAILOR. 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Church will compare favorably with the best imported Bordeaux.

"An Hour With a Sincere Protestant." This is one of the most clever and useful controversial works of the day, and a most suitable production to hand to Protestant friends who are desirous of becoming acquainted with the teachings of the Catholic Church. Sent by mail on receipt of 15 cents. Address: CATHOLIC RECORD, London, Ont.

POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29, Manning House, King St. West, Toronto. Also in the Gerrie Block, Whitby. A. A. POST, R. A. A. W. HOLMES

COOK'S FRIEND BAKING POWDER Should be used, if it is desired to make the Finest Class of Gems, Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

REID'S HARDWARE For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sycamore, the latest Winged, Mangie Cutlery, etc. 118 DUNDAS STREET, North Side, LONDON, Ont.

MAY 10, 1907. The Or... The orch... O drows... And all t... Blow bac... Of truant... Of happy... That trait... Of grain... The orch... Blow bac... In lazy l... That ma... Is sweet... Blow bac... The lip... Of merr... Of summ... That dre... In orch... O Mem... Where r... And glo... As in the... The fruit... The glad... And thro... My bloo... A heart... In orch... FIV... Sunday... "And th... to them... xvi. 15)... In look... Lord wh... the myste... to the en... As every... with the... they all... heaven... Holy Gho... an endir... humble l... suits wer... He was c... ility and... the cross... they kno... finished t... sion than... noble, no... cended t... posses th... by His pa... to show u... of was no... and pow... able, wh... of are ab... nal. Our L... think of... mind and... the dead... He gavel... than by... His Asce... that shou... should no... minds an... heavenw... Lord the... against... was pref... He said... you "I... ready to... throne of... and rep... thing th... or fill ou... than the... sion? S... hearts'... not comm... our surr... us thuk... Our Lord... sure, it... But no... you follo... case with... thoughts... Do you... at the e... And yet... successful... suit of th... have fin... condemn... seek the... which a... brutes, ... duration... filthy an... cension... heaven... are wort... are belo... following... with the... ated nat... Blessed... Himself... Paradise... A day... to store... hope. O... Father's... the rec... they me... count... ent in h... with wh... our salv... age, the... "Ramen... come int... grace o... oh! cur... for driv... me the... some; g... story; g... on Ascen... to give... good co... our East... "Ten... valids,"... ally. A... it is saf... some fo... persiste... would b... an inva...