

CHATS WITH YOUNG MEN.

Kept back by Foolish Prejudices. I know a most estimable young man, thoroughly honest and able, who has been very seriously handicapped in his advancement by his antipathy to people in general.

He has many strong friends, but he makes them slowly. With rare exceptions, he says that he is prejudiced against people, often very strongly, at the first meeting, especially if they happen to say anything in their appearance or manner which indicates a lack of great refinement and culture.

He seems to have a good heart and a fine nature, but he is naturally prejudiced to people in general, and he seems to reverse the rule that "every man is supposed to be innocent until he is proved guilty."

He has tried religiously to overcome this prejudice, but has never been able to do so. When he is introduced to a stranger he puts out his hand reluctantly, hesitatingly, cautiously, as though he were in great fear that he was being led into a trap.

It is not because this man desires to be exclusive, or because he feels better than the others, that he acts in this manner. It is simply owing to an involuntary prejudice against everybody, he does not know intimately.

What a misfortune that children can not have those peculiarities and idiosyncrasies educated out of their natures when they are young and plastic, instead of letting them grow up as rank weeds to sap their energies and keep off the sunlight, to humiliate and embarrass them in their life.

It is a great thing to cultivate a genial disposition, a broad magnanimity and charity for everybody. This is a great thing to feel at the first meeting with a stranger that one is favorably, generously received; to feel that he is basking in the sunlight of a cordial nature, and that he is welcome and the stranger is glad to meet him.—O. S. M. in Success.

The Value of Places. The wise man places the highest value on system. However clever, ingenious or fruitful in expedients a youth may be, if he is erratic and disorderly in his personal or mental habits, he is thereby unfitness for many kinds of work. The plodding and methodical youth will outstrip him, and leave him behind; and this is not merely in the more methodical professions. Life itself, with all its free and happy outgoings, is systematic. Order reigns everywhere; and in no business of life can this great principle be neglected with impunity.

The young should keep before them this necessity of order for many years they hear it sometimes spoken of among their fellows with indifference and scorn. "Red tape" has passed into a byword of contempt; and "red tape," in the sense of a mere dead and unintelligent routine, has deserved many hard things to be said of it. A man of routine and nothing else is a poor creature. System which consists in being originally designed—an end, proves itself, in this very fact, a nuisance to be swept away, the sooner the better. But the abuse of a thing is no argument against its use; routine in and for itself has no value, and the mind that settles on the mere outside of work, forgetful of its inner meaning and real aim, is necessarily a mind of feeble and narrow energies; but routine as an organ of energetic thought and action of living, comprehensive intelligence, which sees the end from the means, is one of the most powerful instruments of human accomplishment; and there can be no profession without its appropriate and effective routine.

Let every youthful aspirant carefully learn the letter without forgetting the spirit of his profession. Let him sub due his energies to his system, but not allow his system to swallow up his energies. Let him be a man of routine, but something more. Let him be master of his machinery, but capable of rising above it. With the former he cannot dispense; without the latter he cannot be great or successful.—The Guidon.

A Treatise. Might doesn't make right; but, as a rule, it manages to make good. Take pride in the fact that as a Catholic, it is your heritage, your birthright, to show an example of courtesy to those who are not so fortunate as you. In doing so you do the bidding of the Master Whose charity knew no term, and Whose courtesy called the little children to His knees. Even the

unbelieving age of the day recurs to Him, unquestioning, as the "only gentleman the world has known."

Those who live with whatsoe'er things are true, just, gracious, pure and amiable, continue to grow in mental power; and the good of life lies in the mental and moral dispositions which a spiritual faith and disinterested conduct create and foster within us.

Envy is fixed only on merit and, like a sore eye, is offended with everything. To persevere in one's duty and be silent is the best answer to calumny.—Our Young People.

OUR BOYS AND GIRLS.

The Shepherd Boy Who Became Pope. By Fred Myron Colby.

One bright summer morning, many years ago, a lad sat under an oak tree near a little village in France, taking care of his sheep. He was a blue-eyed flaxen-haired boy, with an intelligent face. He was busy knitting a pair of woolen stockings, yet keeping both eyes alert, so that his sheep should not wander away, when a richly dressed horseman rode up from the neighboring wood. The stranger reined in his horse close to the boy and asked:

"How far is it to the village of Aurillac, my lad?"

The little shepherd arose and answered politely: "It is a good four miles, sir, and the road is only a narrow, steep path, so that one would easily slip."

"Whew!" whistled the knight. "It looks as if I should miss my dinner as well as my breakfast. Show me the road, my good boy, and I will pay you more than you can earn in a year keeping sheep."

"I am very sorry," said the boy, "to refuse you, but I cannot leave my sheep; they might wander away and be lost or the wolves might slay them."

"That would not matter much," answered the hunter. "The loss would not be yours. Look, here is a purse of gold. It shall all be yours if you will only guide me out of these meadows." And he opened the purse and poured the gold out in a pile, where the broad pieces glittered in the sunshine.

The lad looked wistfully at the money, but he sighed and shook his head. "I know that it is much more than I shall ever own," he answered decisively. "You may as well replace the purse in your girdle, though."

"Then you will be unkind enough not to show the way to a lost stranger?" said the knight in an angry voice. "You are a boor, and will always remain a boor."

"Sir, I cannot leave these sheep." The hunter looked steadily at the boy a moment with a strange light in his eyes. "That is enough, said he. "If you will show me the sheep path, I will try to find my way alone."

So the little shepherd conducted the knight to the narrow track, and giving him half of his own dinner, sent him on his way.

What was his surprise a few days afterwards, to see a troop of gallantly mounted horsemen ride out of the woods toward the meadow where he was tending his sheep, and at their head the very man that he had refused to guide to Aurillac. He began to tremble, for he did not know but that after all the knight might be angry with him. The knight was not angry, however, but very pleasant and cordial.

"I have seen your master," he said, "and to-morrow he will send someone else to care for your sheep. As for yourself, you will come and live with me. You are a lad to be trusted, and will, I think, make a great and a good man."

And Garbert—that was the little shepherd's name—went the next day to a great castle, where he met his benefactor, who proved to be no less a personage than Count Borrel of Barcelona, who was visiting his friend, the Count of Provence. And the outcome of it all was that Garbert kept sheep no more, but under the patronage of Count Borrel became a scholar. So famous was his learning in the after years that he was made the instructor of a future French king and of a future German emperor, both of whom were great and good sovereigns. At last, so famous had he become that they elected him to St. Peter's chair as Pope Sylvester I. He is called the most learned of all the papal sovereigns, but if he had not been true and faithful as a shepherd boy he should never have heard of him as the famous scholar or the great Pope.

Duty First. A gentleman had a little pet dog that always came the moment it was called. One day this gentleman thought he would put the little dog's obedience to the test, so he told his servant to put a plate of mutton chops on the floor for him. The servant did so, and the little dog came running to the plate, for he was very hungry. But just as the poor thing was thinking what a fine treat he was going to have, and was about to help himself to the meat, his master called him away.

The little dog heard the call, and looked wistfully at the chops. They were nice and fresh from the butcher's shop, and certainly very tempting to a hungry dog. But the little creature knew that the first thing was to obey his master. He, therefore, turned from the plate of meat, without touching it, and ran to see what was wanted, not with his tail between his legs, but wagging it so pleasantly that it just meant a smile.

That little dog, I think, was deservedly a favorite; and it would be well if all little folks allowed his example, doing what they know to be their duty before seeking their own pleasure or gratification.

More than once, I have heard a mother call her little girl, who has answered, "Yes mamma," but never gone. She was busy dressing her doll, perhaps, or undressing it for bed, or just finishing her lessons and did not wish to leave them, or putting the last touch to the picture she had been

painting and wanted to complete it.

When little folks do so, they are pleasing themselves instead of obeying mamma, and cannot expect a blessing from God.

"Duty first and pleasure afterwards," children; that is the way to be truly happy.—Our Young People.

Some Boys' Mistakes. It is a mistake for a boy to think that a dashing, swaggering manner will command him to others. The fact is, that the quiet, modest boy is much more in demand than the boy of the swaggering type. More than one boy has lessened his chances of success in life by acquiring in boyhood a pert, smart, dashing manner, particularly offensive to men of real intelligence and refinement.

Modesty is as admirable a trait in a man as in a woman, and the wise boy will find it his distinct advantage to be quiet and modest in manner.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself.

It is a mistake for a boy to feel at any time in all the days of his boyhood that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty not only in boyhood, but when their boyhood days were far behind them. It is a bad sign when a boy begins to show signs of disrespect to his parents.—The Leader.

Presence of Mind. Presence of mind is a quality much talked of, much honored and little cultivated. Yet, like most other good things in the world, it requires cultivation to bring it to any degree of perfection, for in very few cases is it a natural gift. Some people there are doubtless to whom it comes naturally and by instinct to do the right thing at the right time and place, but they are few in number.

Then again, some people are by nature cooler headed than their neighbors and do not shout their services as required. But this quiet composure, though very valuable, is not quite the same thing as presence of mind. The latter consist not only in having your wits ready for use, but in knowing how to use them and being sufficiently calm and steady in mind to remember and turn to account that knowledge. From the earliest possible age children should be taught self-control and the instinct of trying to remedy any mistake or accident they may encounter.—Catholic Citizen.

THE POWER OF EVIL HABITS. The Protestant Bishop of Derry and Raphoe, in a speech at the Synod of the Irish Protestant Church, recently, referred to the story of a pick-pocket having been found dead, with the watch of the clergyman, who had come to attend him, in his pocket. This story, says the Westminster Gazette, is not only well-known, but true. The clergyman in whose experience this strange incident occurred was the late W. H. White, chaplain to the Speaker of the House of Commons. Mr. White was aroused in the small hours of the morning from his sleep by a sick call, when, very early in his ministry, he was summoned to a very bad quarter of the town, and was brought to the bedside of a man who was rapidly sinking, amid surroundings of destitution and squalor. He passed away while Mr. White was offering up prayers in his behalf, and Mr. White, on rising from his knees, discovered to his astonishment that his watch had been held tightly in the grasp of the dead man.

"Now this story is almost laughable—it seems such a good joke on the clergyman. But down beneath the surface it is soberly and tragically serious. It is a lesson on the power of habit. It is a warning to every young man or young woman who is taking the first steps on the road to dishonesty or any other dishonor. The young man who is tempted to steal in the grasp of the act itself, it is by a habit that he has formed, and habits make or mar our character as men and women. One act of theft, of indulgence in drink, of impurity, begets another and another and another. Each fall makes the next fall easier and easier. Each act weakens the will and deadens the conscience. Each act is the link in a chain which, by-the-by, will bind the heart and soul so tightly and so strongly that only a miracle of God's grace can break it.

The unfortunate man who even in his dark hour of death could not resist the temptation to steal the watch of the minister who prayed beside him—is it to be supposed he took the watch for fun? Did he attempt to commit this theft merely to furnish the world with an interesting story? By no means. He did it because "as you live so will you die." He did it because the ruling passion of his life was so strong that the damp of death on his brow could not subdue it. He did it because the habit which he had begun in youth by a single act had so overmastered his every faculty that when all else failed, when every other sense deserted him, that one habit still survived and compelled him in spite of himself to attempt an act of theft. Stealing had become the ruling passion of his life, even in death it asserted its empire over him.

So it is with every passion that a man allows to master his will and his conscience. It assails him in moments even when he would fain turn away with loathing from his sin, when the memory of his misdeeds tortures him, and he has made up his mind to lead a better life. Look at the drunkard. Many and many a time, disgusted with his life, he takes the pledge and resolves to be henceforth sober. What is it that drags him back to the boon companions of the bar? What is it

that again and again degrades him to the gutter? Why, the habit which is too strong for him to break. And remember that this powerful force, against which he is helpless, was begun by a single act. What consequences flow from the single act whereby habits are formed and become passions which do not lose their baneful power over the human soul until God summons it to appear before Him, and which, even in the dying moments of the unhappy wretch, shows itself vital to the last!

The moral of all this is: Resist beginnings. Be careful of your single acts. Root out habits which show a tendency to lead you into mischief. In a word, master your habits before they master you.—Sacred Heart Review.

THE POPE AND THE BIBLE. The official organ of the Vatican, The Roman Observer, contains an address or letter by the Pope to the Society of St. Jerome, in which he commends the society for the zeal with which they are spreading the Gospel over the civilized world.

The Pope calls attention to the prejudice which exists as to the Catholic Church not wishing the general reading of the Scriptures.

The Pope's letter is written in Italian, and is addressed to Cardinal Casetta, "Honorary President of the Society of St. Jerome for the diffusion of the Gospel." He says:

"We, who since the time when Patriarch of Venice blessed the pious Society of St. Jerome, and conceived happy wishes for it, now, after a few years, looking at it from the Supreme See of the Church, find reason of high satisfaction, in seeing how, in such brief space of time, it has made so much progress and has brought such notable advantages. For with its edition of the gospels, the Society of St. Jerome not only has overrun Italy so as to establish an order in order to reach the end more largely, but it has also penetrated into America, caring for the dispatching of its volumes wherever the Italian tongue resounds, and aiming to help especially the immigrants.

It is certainly necessary to recognize the fact of having published and spread among the people, with the guide of an opportune discernment, about five hundred thousand copies of the Gospels, constitutes a splendid proof of the extraordinary zeal manifested by the members in said enterprise, and of the very large sphere of action touched by the society.

These facts are evidently worthy of even much more admiration, because the means which the society had at its disposal have been limited; a fact also consoling and of good omen if we consider the object intended by the institution, which proposes to offer to everybody the opportunity and facility to read and meditate upon the Gospel, in view of the special needs of our age, when, compared with other times, the avidity for reading is too great in general and not only without damage to souls; a fact also very healthful not only in itself as one which brings us to the narratives of an all divine force, namely, to the story of the life of Jesus Christ, of which nothing could be conceived more excellent effective to inform us as to holiness; but also very helpful, chiefly because it renders a signal service to the magistracy of the Church and because the reading of the Gospels prepares the soul to receive well the message of the Divine Word, and because when the sacred text has been read previously, the explanation of the parish priests will remain better impressed on the memory, and will ripen better.

"We wish to add that, considering the present times, certainly it is not the least advantage of such publications to be able to say that, in virtue of their diffusion, and of their consequent reading, the echo of the voice of God goes and makes itself heard even among those unfortunate persons who, through despair, or hatred, or prejudice, flee from any contact with the priest. This is a thing which, to our eyes, is of precious and very desirable usefulness, in so far that it gives a way to obtain the salvation of souls; if not with the voice, at least with the books, and with the teachings, emanating from the life of Christ we heal the evils of society and of the individual.

"It goes without saying that this fact will help also to rebuke the known prejudice, namely, that the Church does not wish to admit, or opposes, the reading of the Sacred Scripture in the vulgar tongue. And because it is of the greatest interest not only to have as an aim the prosecution of the above said end, in preference to anything else which might come under the active zeal of the society, but also all the united forces may be converged in it, it will be also opportune that the

WHEN YOU ASK FOR

SURPRISE A PURE HARD SOAP.

INSIST ON RECEIVING IT.

Association of St. Jerome should retain as a sufficient field of labor to devote itself to the publication of the Gospels and the Acts of the Apostles."

A Scotchman who lived by himself sent for the parish grave-digger and explained to him where he wished to be buried. "And here, Sandy," said he, "are \$2 for digging my grave. Ye see, ye wadna, maybe, be sae sure o' the pay efter I'm awa'."

"Deed, sir," replied Sandy, overcome at such unworldly liberality "it wad be a great pleasure ta me ta dig yer grave for naething, any time."

I am called the Mother of Mercy, and with reason: the ever-merciful Heart of my Son has made me all merciful in regard to sinners.—The Blessed Virgin to St. Bridget.

WILSON'S FLY PADS. Kill them all. No dead flies lying about when used as directed. SOLE BY DRUGGISTS, GROCERS AND GENERAL STORES 10c per packet, or 5 packets for 25c will last a whole season.

\$10 WOMAN'S LUSTRE SUITS, \$6. Wash suits \$2.50 up. Cloth suits \$6 to \$10. Suits, waists, and silk coats at manufacturers' prices. All garments tailored to your measure within one week. Send for free cloth samples and fashions. Southsides Suit Co. London, Ont.

FAVORABLY KNOWN SINCE 1826 BELLS CHURCH SCHOOL & OTHER PUREST BEST MENEILLE & CO. GENUINE CHIMES, Etc. CATALOGUE & PRICES FREE

1854 The HOME BANK of Canada 1854 Head Office and Toronto Branch 8 King Street West City branches open 7 to 9 o'clock every Saturday night. 78 Church Street Queen St. West cor. Bathurst Bloor St. West cor. Bathurst Alliston, Belle River, Cannington, Lawrence Station, Melbourne, St. Thomas, Walkerville, Fernie, B. C., Winnipeg, Man. JAMES PASON, Gen. Mgr.

New Books.

By Father Hugh Benson. THE MIRROR OF SHALOTH—Being a collection of tales told at an unprofessional symposium. A 12mo book bound in solid cloth cover with an elaborate side and back stamp in colors. Price \$1.35 delivered.

THE SEPTIMENTALISTS—A most amusing and interesting. 12mo. bound in solid cloth, with blue and gold back stamps. Price \$1.35, delivered. The "Daily Mail" of London, England, says of Father Benson: "He is a practical man of fact; he is a writer of great skill and of pre-eminently inward fire. If you look at him and talk with him you cannot very well understand how he came to 'go over,' if you read his work you understand it in a flash."

CATHOLIC RECORD, LONDON, CANADA

JUST RECEIVED Beautiful Lace Pictures. STEEL ENGRAVINGS ASSORTED SUBJECTS. Size 3x4 ins.—30c. per doz. 2x3 1/2 ins.—20c. 1 1/2x2 1/2 ins.—15c. COLORED PICTURES Plain Edge. Assorted Subjects. Size 2 1/2x4 1/2 ins.—15c. per doz. \$1.00 per hundred. THE CATHOLIC RECORD LONDON, CANADA

PROFESSIONAL DR. STEVENSON, 361 DUNDAS STREET, London, Specialty—Surgery and X-Ray Work. Phone 610.

WINNIFORD LEGAL CARDS. DONOVAN & MURRAY, BARRISTERS, Solicitors, etc. Offices, Aikens Building, 221 McBurnet Ave., Winnipeg, Man., Wm. J. Donovan, Thomas J. Murray. 1442-43

JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House, 373; Factory, 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT. PHONE 586

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises. 104 Dundas St. Phone 459. GEO. E. LOGAN, Asst. Manager.

MEMORIAL WINDOWS ART GLASS H. E. ST. GEORGE London, Canada

MONUMENTS GRANITE & MARBLE Artistic Design. Prices Reasonable. The D. WILKIE GRANITE CO. 493 RICHMOND STREET, LONDON

HOBBS MFG. CO. LIMITED ART MEMORIAL AND DECORATIVE WINDOWS LONDON, CANADA

O'KEEFE'S Liquid Extract of Malt If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt. The Disease in the Malt aids digestion, and the Hops insure sound sleep. One bottle every two days in course of a wine-glassful after each meal and at bed-time will restore your appetite, give you refreshing sleep and build up your general health. W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

Fabiola A Tale of the Catacombs By Cardinal Wiseman Paper, 30c.; Cloth, 60c., post-paid

Callista A Sketch of the Third Century By Cardinal Newman Paper, 30c., post-paid

History of the Reformation in England and Ireland (In a series of letters) By William Cobbett Price, 85c., post-paid

Catholic Record, LONDON, CANADA

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post-paid

USE ONLY THE BEST GILLETTS PERFUMED LYE Is the STANDARD article READY FOR USE IN ANY QUANTITY. For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 pounds SAL SODA. SOLD EVERYWHERE. E. W. GILLETT COMPANY TORONTO, ONT.

Men... Life... Free!... I want to... I will send... I will willingly... St. Louis, Mo. O'Brien.