

CHATS WITH YOUNG MEN.

Catholic Columbian.

A blasted reputation is more to be dreaded than the loss of a limb. It is a dead weight no one can afford to carry least of all the young man ambitious to secure life's prizes. Therefore, without weighing other considerations, let him not cripple his soul by blinding himself to the

Value of a Good Name.

People do not always recognize that besides those who have a good or a bad name, respectively, there are a great many who have no name at all.

Good names and bad names are acquired, and very many people do nothing to distinguish themselves as either good or bad. A bad name may be acquired very quickly and some times undeservedly; but a good name is only earned by long years of upright conduct. It is this, in part, which gives it value, for in gaining it habits are established which help to preserve it. A good name is reckoned as of value chiefly because it promotes the business interests of its possessor. The man who has a good name is accorded credit according to his own means, and can borrow without collateral. As the saying goes, his word is as good as his bond.

But he enjoys other advantages. He is respected and trusted, his word is accepted as truth. It is far different with the man of bad name. He has no credit. Men do not care to deal with him even when he offers his bond and gives collateral security. They are afraid of some trick whereby they may be cheated. He is neither respected nor trusted, and his word is always doubted. Between these two classes there is a third, the members of which are without a name. They are neither trusted like those who have a good name nor distrusted like those who have a bad name. They may get credit if they enter security; they may be believed if their story is supported by evidence, or is not improbable; but they enjoy no such advantages as the trusted man with a good name. Many of the members of this intermediary class are in a transitional stage. They are establishing, but have not yet established, a reputation. If they should prove through long years to be trustworthy and honest, they will be rewarded with a good name; if they should discredit themselves by dishonesty or lying they will acquire a bad name.

The man who knows himself to be trustworthy, but has not yet established a reputation, sometimes chafes under the cold distrust of the world, which has not yet taken his measure; but it is useless to fret about it. The good name cannot be forced; it is developed by natural processes. Apart from moral considerations, which would lead to such conduct as insures a good name, the young man who desires to attain success should guard his reputation jealously and seek to lift himself out of the class without a name to the one above it. He can do this only in one way, and that is by being scrupulously exact, honest and truthful. He should also guard against carelessness and neglect of engagements, obligations or duties, for the world measures a man in various ways, and if it finds him tardy in fulfilling engagements, and careless in the performance of duties, it will suspect that he may carry these bad habits into his business dealings. It is not enough, therefore, to be honest in business affairs. One must be honest in all things, great and small—scrupulously exact, punctual in meeting engagements, considerate of other people.

It is the men who observe all these duties who slowly build up for themselves a good name, leaving behind them some who may be equally honest so far as the mere payment of debt is concerned. The man who worthily enjoys a good name does not stand upon the letter of his bond, like Shylock; he is a just man, and pays a debt just as cheerfully, if only equity requires its payment, as he would pay one that could be collected by law. Extending the range of obligations beyond those in which money is concerned, it may be said that the man of good name is one who respects equity as well as law, while the man of doubtful reputation or no name is one whose honesty is felt to be dependent upon the legal hold one may have upon him.

A good name cannot be bought in the market place—it must be earned; and when it has been acquired it becomes, as Cassio says, the immortal part of one's self.

O'Connell's Rule of Life.

The following transcript of Daniel O'Connell's rule of life was made by his daughter. The original was found among the papers of the great emancipator after his decease in 1847:

1st. To avoid any wilful occasion of temptation.

2nd. To appeal to God, and to invoke the Blessed Virgin and the saints in all real temptations.

3rd. To say the acts of faith, hope and charity every day.

4th. To repeat as often as may be a shorter form.

5th. To say daily at least, and as often as may be, a fervent act of contrition.

6th. To begin every day with an unlimited offering of myself to my crucified Redeemer, and to conjure Him, by all His infinite merits and divine charity, to take me under His direction and control in all things.

7th. To meditate for at least half an hour every day if possible—longer if God pleases.

8th. "We fly to Thy patronage," and St. Bernard's prayer to the Virgin, as often as may be convenient—daily.

9th. To pray daily to God, His

Blessed Mother, and the saints for a happy death.

10th. To avoid carefully small faults and venial sins—even the smallest.

11th. To aim at pleasing God in all my daily actions, and to be influenced by the love of God in all, rather than by hope or fear.

This is a good rule for every Christian. If O'Connell found time to practice it, surely our young men can also find time. Nor need they be ashamed to conform their lives to the example set them by the Emancipator. His greatness was not diminished by his piety, but on the contrary ennobled and made more brilliant.

They Know It All.

We all know young men who cannot be taught anything, because they fancy there is very little they do not know. Who so loud in expressing their opinions, so confident that their own judgment is infallible, so impatient of control, so disdainful of authority, so certain that all thoughts except their own are narrow, old-fashioned, or stupid? These are the young men who follow some self-kindled torch, believing that there is no clearer light, either human nor Divine, and stumble on through follies to failure.

It is well for all of us to have some true understanding of ourselves. "The true humility," says Augustus Hare, "is not to underrate ourselves, but to form a proper estimate of ourselves," to know where we are strong and where we are not so strong. Young life is strong in powers of acquisition, in sympathetic grasp of new ideas, and in many other things; but it is not yet strong in judgment, in the reading of the world, and in the solution of the great problems, social, political and religious. The opinions of young men on these questions are bound to be crude, immature, and one-sided. It takes years of observation and experience to go round them and take in their manifold bearings.

Striking an Average.

"It ain't so hard to be contented with the things we have," said the old woman dolefully. "It's bein' contented with the things we haven't that's so tryin'."

"I don't know about that; I don't know," said Uncle Silas. "When we begin to look at the things our neighbors have and we haven't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy life and we have to work. We never say: They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains our sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to curse at night. You see when we begin to call Providence to account for the things that don't come to us it's only fair to take in all kinds of things."

Aspiration.

Ten thousand poets pipe their pearly lays; Empurpled panderers prostitute the press, While sudden dillards cant at "old dead days," And paint a fearful future of distress.

Perverting "science" leads the weak from God.

An individual greed promotes the thought That loyal love has perished from the soil, Whereon our fathers human freedom wrought.

The sleek, insidious sophistry of towns Would sacrifice our honor and our trade; But far upon the plain the freemen frowns, As from his scabbard springs his stubborn blade.

My country! Still God's mightly will inspires The patriot faith that hath no feeble fears, Still lights on humble hearths the holy fires That made and saved this land in other years.

The race advances—Destiny impels; Through drowsy peace and war's baptismal fire, One lesson Time in glowing letters spells: "On! sons of God—to nobler heights aspire!" —Frank Putnam.

This is Out in Frisco.

It must be a strange atmosphere that breeds the kind of young men described by the editor of the San Francisco Monitor. He says:

"It is a beautiful and edifying sight to behold the look of rapt unconsciousness with which the San Francisco young man contemplates the frescoes when the plate is passed around. He is occupying the seat which another has paid for, he is sheltered by a roof of timber of which he has not contributed, he is partaking of an altar of stone of which he has not laid, yet, unconscious of his own illiberality, he is not ashamed.

"Protestant young men recognize that they who profit by religion should contribute to the expenses of religion. If they spend all their money on themselves they do not try to obtain the benefits of the church by a system of out-door relief. Only Catholic young men allow other people to pay that their starving little souls may play the part of a parasite on Almighty God.

"The Sunday young man goes into the church—of course it never enters into his head to rent a seat—only millionaires and men of family can afford such luxuries as pew rent. If he has still some lingering sense of decency he plants himself where he can easily escape the appeal for a single nickel to support God's house and to succor God's poor. But if he is an old timer, he carefully selects a good seat, unpaid for of course, and progresses thither and scornfully ignores the empty plate which the collector, with a wisdom born of experience, does not even motion towards him.

"Of course if one comes down to theology and the commandments of the

Church it is better for such a one to come to Mass than to stay away. But as grace supposes nature, and as even the Almighty cannot do anything with meanness, we have more hope of young men who stay away from Mass like a gentleman because he does not want to deny himself even five cents for God and God's poor.

"We are not dealing with an unfamiliar type. We wonder if the few books of the pastors of the city were published how many of our San Francisco young men would be found registered as paying for a seat. The cost, even in the best localities, does not exceed a dollar a month, yet the young man, with his shine and Sunday paper, is too poor to afford even this. If he belongs to a club he must pay its dues, if he belongs to a society he must contribute to its expenses; there is only one society on which he can afford to sponge, and that society is mainly supported by those who are far poorer than himself—the Catholic Church."

The San Francisco type of barnacle is not indigenous to California soil. The Pacific Coast has its representatives but there are others.

Sowing Wild Oats.

We often hear men say: "Boys will be boys. They must sow their wild oats. They will settle down after a little."

There are three errors in connection with that old proverb. The first is, that it is a lie; the second is, that it is a mean lie; and the last is that it is a dangerous lie.

It is a lie to suppose that any man must sow his wild oats, and the devil never created a more dangerous, a more cowardly, or a meaner lie than one just uttered in that proverb. The proverb that boys will be boys is all right. They must be boys, but they should be true boys and embrace all that which a fine character embraces.

Our passions are so many wild horses, and the will is the rider. There is no safe course for us but to curb these passions. The curbs of a single night have often blessed a promising future and the wild oats sown, no matter when or where, or in however small quantities, bring wild harvests of disease, of insanity, of ruin to others, of misery to the next generation, of sin and death to the soul.

Don't say too Much.

When the mind is heated and controversy waxes high, many words are spoken which will not well bear repeating in colder blood. Happy is it for old friends who differ to say to themselves: "He did not mean half he said," and so let it drop. It is not always wise to apologize in detail for such hasty speeches. "I did apologize," said a man, with reference to such an interruption of friendship. "I smiled and held out my hand and spoke, which was as much as I could risk." How often we have seen people who were determined to come to a good understanding once more, begin little by little to beat over all the old ground until they ended further apart than they began.

No man had stronger convictions, or expressed them more vehemently, than Thurlow Weed. His opposition to the editor of an Albany paper was of the most determined character, and the parties never spoke when they met. But the failure of a bank nearly wrecked the fortune of the other, and Mr. Weed could not bear malice or resentment against a man in trouble. The same evening that he heard the bad news he walked out past the house of his opponent, and this he did more than once. But the man triumphed over the politician. He ran up the steps and rang the bell. When the surprised editor entered the room, Mr. Weed advanced to meet him, extending both hands and saying,

"Mr. C—, I hear that you are in trouble. Let us bury that past. I have come to you as a friend to offer you anything I have or anything I can do. Trust in me; let me help you."

It was not all empty talk with him. He went out among his own and the other's friends and raised the money and put him on his feet again. Which ever side we take in politics we cannot but admire such an example of Christian chivalry. And there is room for a great deal more of it in the land just now. A smile and a handshake, and a simple "Good morning," would tell a great deal between some parties, and both would be the better for it. Business would be the better for it, and the example to others would be beneficial. The plain duty of Christian men to day is, "First be reconciled to your brother." And when you go about the task don't say too much. It is the spirit in which you go rather than your much speaking that will make the desired impression.

Stray Chips of Thoughts.

Blessed is the parish whose young men appreciate the heritage of the faith!

One of the easiest things in this world is to get money. The task of him lies in earning it.

There is morally no difference between the thief who loots a bank and the man who charges \$1 for 50 cents worth of goods.

No man's creed is complete which does not declare a belief in himself.

He who minds his own business walks head and shoulders above 90 per cent of his fellows.

If you say what you like you will hear what you do not like.

Don't Smoke Awheel.

A practice with most wheelmen, that of smoking while riding the wheel, is one of the most dangerous pastimes

that riders adhere to. It not only injures the wind but is directly responsible for various kinds of lung disease. Physicians have argued that the wheel is injurious; physicians who do not ride. But let them examine other features of cycle riding, and they will come to the speedy conclusion that it is not the exertion dependent upon propelling a wheel but the dissipation of the riders in practicing cigarette and cigar smoking, when they should be mindful of the fact that they wheel chiefly for exercise and the health this recreation brings them.

CONTINUED FROM LAST WEEK.

AN HOUR WITH A SINCERE PROTESTANT.

By Rev. J. P. M. S.

The conviction that the holy Scriptures are inspired writings is not all that is required. There yet remain doubts regarding the true meaning of their contents. This is confirmed by daily experience. Nothing is more evident than that those who do not admit the infallible teaching authority of the Church, although they still admit the authenticity and inspiration of the holy Scriptures, are continually quarrelling among themselves about its meaning, and the most learned among them are just the very ones who disagree most. Catholics, on the contrary, having first convinced themselves of the Church being endowed with infallibility in teaching, are infallibly sure, not only of the inspiration of the holy Scriptures but also of their true meaning.

XVIII.

THE BIBLE NOT THE SOLE RULE OF FAITH.

That the Bible alone was not intended to be the sole rule of faith is sufficiently evident from history, which tells us that the Catholic Church existed already fully three centuries before it had become known which were inspired writings. History tells us, also, that the Bible was not the sole rule of faith, even after the Third Council of Carthage had declared which writings were inspired and which were not. This is apparent from the fact that, before the art of printing was invented, it was, at least, morally impossible for the great majority of people to have a Bible for their use. Neither is the Bible intended to be the only rule of faith at present. The rule of faith left by our Lord must be a rule that all can make use of. Such a rule cannot be the Bible, since there will always be a great number of people who either cannot read or cannot get a copy of the Bible, in their own language, or cannot understand what they read. This is corroborated by every day's experience. In fact, the boastful watchword of the so-called Reformation, "The Bible, and nothing but the Bible," has never been carried out in practice. The real difference between Protestants and Catholics consists actually in this, that Protestants accept as interpreters of holy Scripture unauthorized individuals or small bodies of men, whilst Catholics have as their interpreters of Holy Writ the infallible Church of God.

XIX.

THE FAITH OF CATHOLICS UNIFORM.

Of those who do not listen to the Catholic Church the words of St. Paul become perfectly true, that they are "tossed to and fro, and carried about with every wind of doctrine" (Ephes. iv. 14); whilst Catholics believe and profess the same doctrine all over the world with a unanimity which cannot otherwise be accounted for than by admitting that it is the work of Almighty God. The faith of Catholics is not only uniform but it is also unchangeable, both regarding time and place—like its Divine Founder, the same yesterday, to-day, and forever.

XX.

Part, at least of the Episcopalians, also claim to be in full possession of the powers left by our Lord to the Apostles and their successors. But this claim, including that of apostolic succession, they cannot prove.

XXI.

THE BRANCH THEORY UNTELEASABLE.

The so-called "branch theory," that the Episcopal is a branch of the Catholic Church, is untenable; for there can be no different and contradictory doctrines in the true Church, which, after all, would be the case, if the Episcopal Church and the Roman Catholic Church belonged as branches to the same Church of Christ.

XXII.

A SUICIDAL PROFESSION.

The true Church must necessarily claim infallibility, or freedom from error, in teaching. A Church not claiming infallibility in teaching cannot claim the right to oblige people to admit its teachings as true. From this it follows that since the Episcopal Church does not claim infallibility in teaching, confesses that it has neither authority to teach nor authority to require its teaching to be admitted as true, and, consequently, that it is not the Church which our Lord has founded, to teach all nations.

XXIII.

ST. PETER'S PRIMACY.

The Episcopal Church is adopting more and more every year the doctrines and practices of the Roman Catholic Church—doctrines and practices which this same Episcopal Church at one time repudiated as useless, erroneous, and superstitious. But if this Episcopal Church should adopt all the doctrines and practices of the Roman Catholic Church, and be in their pro-

fession and observance even more faithful and zealous than the Roman Catholic Church herself, it would, after all, remain only a soulless body until having submitted to the authority of the Roman Catholic Church and to that of the Roman Pontiff, successor of St. Peter. Until then it resembles a statue, which, though you may vest it so as to make it appear like a living being, yet is and will always be but a lifeless thing.

XXIV.

It is evident, both from Holy Scripture and from tradition, that Peter was appointed by our Lord the head of the Apostles; that to him our Lord gave a Primacy not only of honor, but also of jurisdiction, and that, consequently, this Primacy of St. Peter and of his successors is an essential part of the government of the Church founded by Christ.

XXV.

The "keys" of the kingdom of heaven—that is to say, the supreme spiritual power—Christ gave to Peter alone. "I will give to thee the keys of the kingdom of heaven." (Matt. xvi. 19).

XXVI.

THE SUCCESSOR OF ST. PETER.

It is also evident from holy Scripture that the superiority of authority which our Lord gave to St. Peter was acknowledged and admitted by the other apostles, and history tells us that the Bishop of Rome, as successor of St. Peter, was always regarded as the head of the whole Church and as endowed with special powers. As a last desperate effort to find an excuse for their not submitting to the authority of the Bishop of Rome the Anglicans have tried to disprove this historical fact. In this endeavor they have made a lamentable fiasco, and only succeeded in opening the eyes of many well-meaning and sincere members of their community to the untenableness of their position.

XXVII.

St. Peter was, and, consequently, every Bishop of Rome, as successor of St. Peter, is for the Church of Christ what the foundation is for the house. Shake the foundation and the whole house will be moved. From this it follows that every Bishop of Rome in his capacity as successor of St. Peter must necessarily be endowed with infallibility in teaching the Church.

XXVIII.

Our Lord appointed St. Peter as the shepherd of the whole flock—that is, of the whole Church; consequently every member of the Church is bound in conscience to follow the direction of St. Peter and of his successors. But, if we are obliged by our Lord to follow the supreme shepherd of the Church then we have also at the same time the assurance that our Lord will never allow us to be led by this supreme shepherd—i.e., by the successor of St. Peter—into pastures of error.

XXIX.

THE LORD PRAYED FOR ST. PETER.

Our Lord prayed for St. Peter that "his faith fail not."

To deny St. Peter's and his successors' infallibility in teaching the whole Church is the same as to declare that the prayer of the Son of God was null and void, which is certainly pronouncing a blasphemy.

XXX.

History, too, is proof of the infallibility of the successors of St. Peter. Many learned men have spent almost a life-time in order to discover one single instance of a Pope having taught a doctrine in contradiction with what was taught by another Pope. As yet they have labored in vain. Catholics most willingly admit that among the successors of St. Peter there have been men who were far from being saints; but this fact is only one more proof that the Papacy, as well as the Church, is a divine institution, preserved by the Almighty power of God Himself from falling into error. Our Lord has promised not to allow His Vicar on earth to become a teacher of error. This promise our Lord is both willing and able to keep. He has kept it and will continue to keep it unto the end of time, and even of the most unworthy men should happen to sit on the throne of Peter.

XXXI.

THE GIFT OF FAITH.

As soon as you shall become convinced that the Roman Catholic Church is that one and only Church which our Lord has founded, and which He has endowed with authority to teach all nations and with freedom from error in teaching, you will be also convinced of your strict duty to submit to this Church and to ask of her to be instructed in all you have to believe and to do in order to save your soul. What is yet wanting to you may be the gift of faith. To be intellectually convinced and to believe are two things infinitely different from one another. The former belongs to the natural, the latter to the supernatural order; the one you can obtain by the natural faculties of the intellect, the other only by a supernatural help coming directly from God. Without the light or gift of faith, one, however intellectually convinced, is unable to believe supernatural, revealed truths, just as one who has perfectly healthy eyes is unable to see without light. This fully explains why so many highly talented and highly educated persons do not believe, notwithstanding their being convinced that God gave a revelation to mankind, and confided this His revela-

tion to the custody of the Catholic Church. They do not believe because they cannot believe, and they cannot believe either because they have never received the gift of faith or they have lost it by their own fault. If talent and learning were sufficient to believe, then highly talented and learned persons would also be better off spiritually than persons less talented and less learned, whilst daily experience proves that poorly talented and poorly instructed, but truly humble persons, believe more firmly. They possess the gift or light of faith in a very great measure. In this light all that God has revealed and what holy Church proposes to their belief, appears to them so clearly and so certainly revealed that to doubt it in the least becomes for them, as it were, a moral impossibility.

TO BE CONTINUED.



Thomas A. Jones.

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Free from Eruptions.

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