## CHATS WITH YOUNG MEN.

Catholic Columbian.

Here and there may be found a young man inclined to sneer at total abstinence and who looks upon it as a virtue to practiced by those who haven't will power to otherwise restrain their ap-petites. For one who can "take it or let it alone" the pledge, he thinks, is superfluous. He flatters himself he is one of that kind. Nevertheless, we ask him to take the risk of being bored and not skip over this chapter on

"SNAKES."

Mr. Upham is one of Ohio's merchant princes, yet he tells with pride of the time he had to support himself on \$3 a control to the time he had to support himself on \$3 a control to the time he had to support himself on \$3 a control to the himself of the himself on \$3 a control to the himself on \$3 a week. Unlike most employers, he takes a personal interest in those who work for him; and when he finds one of them steady, capable and trustworthy, he takes him in hand and, as he says, generally makes a man of him. slight acquaintance you would pro-nounce him a bear for his abrupt directness of speech and manner, but you would soon find out your mistake, there lying under that grisly surface is a gentle, kindly, sympathetic nature.

Some time ago, he found that the young men in his employment were beginning to take advantage of his well-known good nature. A few were rushing down the inclined plane of fast living; many others were not as tem perate as they should be; and there was fear of the rest following their example if the evil were not stopped. To do this, he called them together one afternoon and spoke to them somewhat as follows: "Boys, I want to say a few plain words to you. Some of you are going straight to the devil; and I wish to give them a last chance to turn back. I seldom threaten; but when I do, I mean it. You know what a farmer does with a scabby sheep. Well, there are some scabby sheep among you, and this is their last chance. You think perhaps that I do not know the looks of a young fellow after a hard night; but I do. Now, do you imagine that I or any other business man will have any confidence in a drunkard? No; I may hold him on for a bit; but when I can get a steady, capable substitute, I 'fire' the tippler. I am bound to do so, not only for my own interest but also in the interest of others in my employment. Nothing is more contagious than the drinking habit. Are you anxious, then, to get fired?-toget yourselves branded among employers as drunkards? If not, give up tippling. It's the high-road to ruin.

You may think that I am bound to give you a good discharge, and that it will be easy to get another place. No, it will not be easy, and I am not bound to give you a good discharge, if I know you to be intemperate. I am not bound to connive at dishonest service. I should consider myself a swindler, it I recommended an unsteady young man to a fellow-employer.

"Some of you are now probably saying to yourselves: "What the deuce is the old cuss up to? Is he turning temperance preacher? If he wants to give us the sack, let him do it and have done with his croaking.

'Young man, we know how impatient of advice are all of your age, and we do not hope that the whole of you will be bettered by what we are saying ; but a few will, and it is chiefly to them we are speaking.
"I am not ashamed to tell you that

I myself was once a hard drinker. I was going down hill with a vengeance, when a good clergyman pulled me up. He said to me: 'John, what is the He said to me: end going to be? I thought you had more will power, more ambition. That settled it. I was put on my mettle. My only idea at the time was to show the Father, for whom I had great respect, that I could restrain my-self. When I got thoroughly sobered When I got thoroughly sobered up, other reasons for keeping temperate broke on me. I followed them up. I had ambition-no young man is worth a bad cent without it-I began at the foot of the ladder, earning less wages than any of you, and here I am with all this property, made by sheer force

"What I did, you can do. It is all rot to say that you have not the oppor-tunity that I had. Every man makes his own opportunity, or, perhaps it is truer to say that Divine Providence sends every man opportunities in the course of his life, that, wisely used, will inevitably lead to success.
"Some employers don't believe in

the reformation of a young man. The experience of my own life shows they are mistaken. Yet a sharp, drastilesson is often necessary to make the change permanent. I'll tell you a case in point. A young man applied to me some years ago for the office of book-keeper. 'What references have you?' I asked. 'None whatever,' he answered; 'I was dismissed from my last place on account of drunkenness. I wonder, thought I, is this "the candid confession" dodge. Let us see. 'Young man,' I said to him, 'have you given up drink?' 'I bave,' 'How long ago?' 'Three months.' 'What have you been doing since?" 'Mostly leafing around. loafing around. I tried to get several jobs, but when I told that I had no reference, they would have nothing to say to me.' 'And, may I ask, how did you come to think that I would have anything to say to you?" 'I did not think it at all; but I saw your advertisement in the paper, and I promised the clergyman who dragged me out of the drink habit to try every chance that turned up of getting a job. I paused awhile, and then said: 'Young man, I'll take you on trial as messenger and if I find that the good opinion I am inclined to entertain of you is wellgrounded, I will advance you by degrees. But I must first see that clergyman—what is his address?' He ently expert to guide the bicycle by

round next morning. Well, I found the fellow's account of himself quite true; I employed him; he continued steady and faithful; I advanced him step by step according to the worth I found in him; and he is now doing a flourishing business for himself.

An employer has no use for a man who is shilly shallying with the drinkhabit, who makes resolutions one day and breaks them the next. Such aman is not trustworthy; and trust-worthiness is an A No. 1 requirement in business. We pity him, but we don't let him rob us, as he would do if we permitted him to give us only the soulless service of a muddled brain and a trembling hand for the honest money we give him.

"Now, gentlemen, I have nothing more to say to you except this. I have a sincere interest in your welfare. I don't believe I fill all my obligations to you when I order my cashier to pay you your salary on Saturday afternoon. I feel bound to see that everyone in my employment is advanced according to his desert, -that the way to a successful future is not blocked to him but, as a first condition, and, I think you will admit, a reasonable one, I in sist on him not blocking it to himself He must not be a drinking man. The doctor will tell him that drink under mines health and shortens life; the social reformer will add that it wrecks our homes and fills our penitentiaries; the clergyman will assure him, on the authority of the Divine Word, that there is no Heaven for the drunkard. Last, but not least, the employer will dismiss the heavy-eyed boozer with the scant courtesy of 'Not Wanted.'"

Don't Mope Over Trouble.

One of the best remedies for one's ills of both mind and body, provided they are not extremely radical or in-curable, is a thorough absorption in some sort of agreeable work. It is also a very efficient remedy for those petty troubles which if brooded over cause a man to weaken himself and render him utterly miserable.

"Not long ago," writes a correspondent, "I was quite severely burned on one of my fingers. For several hours it pained me, and my thoughts dwelt very unpleasantly on that spot. Then I put my utmost attention to writing several articles for the press. I became intensely absorbed in my subjects and soon forgot all about my burn and its pain. In fact the torment ceased entirely before I was really aware of it. Had I sat unoccu-pied during all the time I was thus engaged there is no doubt that my mind would have dwelt distressfully on my injured finger. Absorption was the

practical, healing remedy."

And such a remedy is capable of relieving many other ills of life. There are many people who, afflicted by some comparatively small physical disorder, will sit down and sigh over it, keeping constantly miserable and making others miserable by repeatedly re-hearsing their story of bad feelings. What such a one needs is a thorough application of himself to some form of good work, becoming intensely ab-

If a man in misery were to do this he would soon forget all about his ailments, and, besides, he would be useful to his fellows.

There are others whose minds dwell painfully upon the mistreatment which they receive from some one, and having but little else to do they contrive to harbor hard recollections of the offender, and thus keep themselves in a state of wretchedness. They, too, need the suggested remedy. If they would become absorbed in some honorable pursuit they would soon find that their mind had left the ugly groove in which it had been unnecessarily run ning and was now in a healthy path, getting good and doing good.

There are far too many young men, are suffering from some real or fancied disorder, either of mind or body, but which might be soon, and easily, remedied by the course of treatment above indicated.

The Little Things of Life.

There are no young men in the world with better manners than the best type of American men. Manly, simple, unaffected, respectable and remarkably graceful, the young American man is conceded to be agreeable the world over. Many a youth has worked his way up from poverty to good position. They are wonderful fellows. There is something in this air of equality and freedom and of liberty which makes a gentleman.

There is, to be sure, an occasional Miss Nancy, a girlish young man, who is as abnormal as a mannish young woman. Both are fortunately rare. So are the "untaught knaves unman-nerly." The American men are a chivalrous race ; they respect women they are the noblest men in the world. There are, to be sure, American savages. One class who use the bowie knife, who drink like the hippopotaplay cards, fight duels, wildly, furiously passionate, unsafe and desperate. There is another class, who pretend to despise fashion and etiquette, who dress like fiends, and neither know nor care for etiquette, and they think it is noble to be thus ignorant. Etiquette, some one has declared, is the small coin of civilized people, and no young man ambitious to succeed can afford to ignore the canons of polite society.

To Ride With "Hands Off."

It often affords a bicycle rider much

latest device to aid new riders in so doing is a steering strap. By using the strap it becomes possible for novices to ride "hands off" at the slowest gait. Obstacles in the road can be ridden over with ease and the sharpest turns can be effected in the same manner as if the hands of the rider were gripping the bars. The strap is fitted to the form in much the same fashion as a shoulder brace, a crosspiece resting on the shoulder adjusted by means of buckles. The strap can be carried under the coat when not in use.

How Big is Your Hat? "Seven being the average size of a man's head as measured by his hat," says a London exchange, "it appears that out of fourteen distinguished personages, two Lord Chelmsford and Dean Stanley) were below, while two others, (Lord Beaconsfield and the Prince of Wales) were exactly up to the average. Of the others, Dickens, Selbourne and Bright required 71 Earl Russell Earl Russell 74, Lord Macaulay, Gladstone and Thackeray, 73, Louis Phillippe 74, and the Archbishop of York 8 full! Of 23 distinguished men whose actual brainweights are known, four, including the late Prof. Hughes Bennet and Hermann, the philologist, were distinctly below the average, showing that a well-constituted brain of small dimensions may be capable of doing much better work than many a larger organ whose internal constitution is, from one cause or other, defective.

## AN HOUR WITH A SINCERE PROTESTANT."

" ONE CHURCH AND INFALLIBLE."

By Rev. J. P. M. S.

It is historically certain that Jesus Christ lived on earth, that He claimed to be the Son of God made Man, and that He proved this, His claim, by the of His life, by the prophecies of the Old Testament concerning the promised Redeemer, by miracles, and, above all, by His resurrection.

II. If Jesus Christ is truly the Son of God, then all He said must be true, and all He promised to do He must have done. Now, among other things, He promised to be found a Church, and only one. Consequently there must now exist a Church founded by Jesus Christ, and since the Roman Catholic Church is the oldest of all societies called churches, it follows that the Roman Catholic Church is that one Church founded by Him.

III.

Even if we had not the express words of our Lord, that He would found only one Church, reason alone would convince every one that there can exist only one Church founded by Jesus Christ, since He could not contradict Himself, as He would, if, opposed as all churches are to one another in doctrine, He had been the Founder of more than one Church.

Christ not only promised to found a Church, He promised also to build this Church as the prudent man in the Gospel had built his house-that is to say, apon a rock ; not to allow the powers of hell to prevail against her; to send to her the Holy Ghost, the Spirit of Truth, "to abide with her forever," and to remain Himself with her unto the end of time ; -all of which means, that He promised to endow His Church with infallibility in teaching all nations until time shall be no more.

The establishment of the Church as the authoritative teacher of Christianity is an historical fact. When proved rom the New Testament, the proved from these texts as contained in historical documents acknowledged as genuine, authentic writings of the Apostolic age. It was in the exercise of this her teaching authority historically proved, that the Church deter mined the canon; that is to say, declared which writings are inspired writings. After the books of the New Testament have thus become known as livinely inspired writings, the arguments drawn from them for the estab lishment of the Church as the exclusively authorized teacher of Christian ity, formerly considered only as argu ments of mere human authority, are now known as arguments of divine authority.]

Consequently all those who say that he Church founded by Jesus Christ has fallen into error, teaching now a doctrine different from that confided to her by her Divine Founder deny, at least implicitly, the Divinity of Christ; for, if the Church has faller into error, then Christ has not kept His promise to build His Church upon a rock-not to allow the gates of hell to prevail against her-to send the Spiri of Truth to her, and to abide Himself with her unto the end of time. But it Christ has not kept His promise then He did not keep it either because He was not willing or not able to keep it, which is the same as to say He was not God.

VI.

TO TEACH ALL NATIONS. It is certain that our Lord has authorized the Apostles, and, consequently, also their successors, the Bishops, who form the teaching body relief to relax his grip on the handle of the Church, to teach all nations. From this it follows, that everyone is gave it to me, and I told him to call means of their bodies alone. The one to admit the teaching of the Church planation as the true one. This trib.

as true, then it must needs also be true for if not true, then our Lord Himself would lead people into error by strictly obliging them to believe firmly to be true what is not true. It follows, then, necessarily, that our Lord, having endowed His Church with authority to teach, has also endowed her with infallibility in teaching; i. e., in her authority to teach is also included her infallibility in teaching.

> VII. AUTHORITY TO TEACH.

You willing admit that every one is strictly bound firmly to believe what our Lord has taught. But in order to firmly believe what our Lord has taught you must be absolutely sure that what is proposed to your belief is really the doctrine taught by our Lord. Of this you can only be perfeetly sure, if you admit a messenger who tells you with infallibility what our Lord has taught and what He requires of you to believe. Without having left such an infallible messenger, our Lord would require of men to do something without giving them the means with which to do it. This fully explains why Catholics who are convinced that the Catholic Church is that infallible messenger left here on earth by our Lord, believe, whilst non-Catholics, not admitting such an infallible messenger, have only changing opinions.

If you ask a Catholic: "Do you firmly believe this or that to be the true meaning of such a quotation of holy Scripture?" he will answer that he believes it as firmly as if he heard it from the very lips of our Lord Himself. And if you ask him: "Why do you believe it so firmly?" he will reply: "Because the Church teaches it." When you ask with he he will reply: "Because the charles it." When you ask, why he teaches it." When you ask, why he so firmly believes the teaching of the Catholic Church, his answer will be: "I am perfectly convinced that the Catholic Church is the Church founded. by Jesus Christ and built by Him upon a rock, so as to be secured against ever teaching and obliging people to believe anything contrary to revealed

IX. Non Catholics, not admitting an in fallible teaching authority, when gathered together in order to decide upon what is really revealed truth and upon what is the true meaning of Holy Scripture, may be compared to surveyors, who are going to survey a piece of land without having first agreed upon a common measure. HISTORY CONFIRMS THE CHURCH'S IN

FALLIBILITY.

Only a Church claiming infallibility in teaching can claim also authority to teach, and to oblige its hearers to admit ts teaching as true. Hence all non-Catholic Churches, not claiming infallibility in teaching, give up at the some time their claim to authority to teach, and, consequently, their claim to be the Church founded by Jesus Christ to teach all nations.

The infallibility in teaching, with which the Church has been endowed by her Divine Founder, must by her Divine Founder, must also necessarily include infallibility, or freedom from error, in choosing the subject about which to exercise her infallible prerogative. Hence, whenever the Church makes a declar ation, to which she commands us to give our interior assent, we have also the security that she has the right to do so, and, consequently, that this her declaration or teaching, is infallibly the right and true one.

the learning, or upon the sanctity of her Popes and Bishops, but rests solely upon the promise of her Divine Founder, who is both willing and able to keep His promise.

This is confirmed by history. although the enemies of the Church have been very numerous, and many of them very learned, they have worked in vain to prove, by one single in-stance, that the Church ever contradicted herself. This proves, beyond a shadow of doubt, that the Church is not amerehuman, but a divine, institution, preserved from erring by the almighty power of God Himself. No doubt, assertions of the Church having taugh contradictory docrines have been made and will continue to be made but all such assertions are either empty sayings or as many proofs that those who make them are ignorant of the real doctrines and of the history of the Roman Catholic Church.

XIV.

EXPLANATION OF THE BIBLE. Supposing, for argument's sake, not

granting, that all that Christ has taught is contained in the Bible, had He not also instituted a tribunal to explain it, and to require this explana tion to be admitted as the true one, then He would have acted as imprudently as a king who, after the publication of a code of laws, should have omitted to appoint a tribunal endowed with authority to explain it and to require this, its explanation, to be accepted. In case of a lawsuit both parties would come before the court with the law-book in hand and interpet it according to their own interest. Our Lord acted as own interest. Our Lord acted as every prudent lawgiver is expected to and explain the holy Scriptures, authorizing it at the same time to reunal, as proved by history, is the Roman Catholic Church.

XV.

INSPIRATION OF HOLY SCRIPTURE. Let me call your attention to the fact, that all non-Catholics who yet admit the canon of holy Scripture, do this on the authority of the Roman Catholic Church. and thus, by this very fact, not only acknowledge that the Roman Catholic Church was authorized to declare which books were in spired and which were not, but also that in doing this she was preserved from erring—i. e., infallible.

XVI.

Non-Catholics who no longer admit the judgment of the Roman Catholic Church regarding the inspiration of holy Scripture, must logically examine, not only those writings which the Catholic Church has collected in the canon, but also those which she has rejected as not being inspired. This non-Catholic examination of sacred writings is like that, for instance, of ancient classics, made by learned, but, after all, fallible men, and, consequent ly, their judgment rests only on hu man authority, and is, therefore, in-sufficient for the making of a super-natural act of faith. Catholics have their Bible declared to be inspired by the infallible Church, and, consequently, their faith rests on the authority of God Himself. Thus they are really enabled to make a supernatural act of faith in the teaching of writings which the infallible Church has declared to be inspired.

TO BE CONTINUED.

Early Impressions.

"Papa, I am walking right in your footsteps," shouted a child in high glee. The father turned with alarm, for he was travelling over a dangerous bog in order to shorten his journey. Unconsciously he had led his own boy into place of danger. He caught the little fellow in his arms, and hastened back to take a roundabout path, but one in which the child would be safe if it again followed him.

It is often the undesigned examples that leave the most lasting influences. The modes and manners that leave us when we know it not: the stinging words that spring to the lips without fore thought; the angry looks that grow upon the face unbidden; the unkind deeds that were not planned; these make impressions that eternity cannot efface

"I stood in the cell of a murderer, aid a clergyman, "who on the next day was to suffer the penalty of his crime. Speaking of his reckless career, he said: 'How could it be otherwise when I had such bad training? I was taught these things from ing? I was taught these things from my youth. When only four years old my mother poured whiskey down my throat to see how I would act.' On the morn ing of his execution, I saw the wretched mother bid goodby to the son whom her influence had helped to that shameful end.

On the other hand, kind words and holy deeds, dropped casually by the way, leave a holy influence that can never be lost. One of the grandes women I have ever known, now near ing threescore years and ten, said not long ago: "My mother once blamed me for a thing I did not do. I went to my room and had a good cry over the matter; and while I was there mother came in, and said, 'Perhaps I was wrong; I hope you will forgive me.' That made me love my mother twenty times more than before, and I often think to this day how sweet she was to That good mother's influence is still bearing holy fruit, and the daughter's life is helped by sweet mem-

ories of the childhood days.
Children have a way of finding out The infallibility of the Church in eaching does not depend either upon what father and mother are. Outsiders may be deceived, but not the children in the home. Parental influence is remembered in after years, and the children are better or worse for the mem-

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