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NOVEMBER 11, 1905.

# CHATS WITH YOUNG MEN.

Success and Failure. Thousands of men who have failed in their effort to achieve a fortune cannot adestand why they failed. In re-viewing the past they cannot, perhaps, accuse themselves of lack of energy, industry, snavity or any other of the elements which are popularly supposed to command success. But the truth is, that as much depends upon the purpose of the manner of their exercise, as upon the qualities themselves. Energy and industry devoted to the promotion of an object which has no interest for the general mind, which neither charms the fancy nor enlightens and instructs Success and Failure.

Musbach.

Dignam, S. J.

precious - Catholic Columbian.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBRER.

The Presentation is the Temple.

COUNT LUGI.

so all I says is, 'You'll be settin' the Thames on fire some day, you're that

the fancy nor enlightens and instructs the intellect, and can add nothing to

the connort and convenience, or to the pecuniary gains of classes or communi-ties, are like good seed wasted on sterile ground. If the same faculties are em-loged in pursuits that other with the the comfort and convenience, or to the ground. If the same faculties are em-ployed in pursuits that clash with the public conscience, or are directly in conflict with social comity and moral law, the consequences are necessarily

and righteously disastrous to their possessors. A swindler may be as ener getic and industrious as the most intelligent and honorable of merchants, yet and of his career is imprisonment the end of his career is hapriconstant and infamy, and the inheritance he leaves to his family, want and shame. No man works harder than a gambler. He ever denies himself sleep in order to prosecute his schemes of aggrandizement, and yet the chances are that he

dies a pauper. Energy, industry and courtesy are ndeed the bases of success, but to in sure the legitimate results of the ex ercise we must apply them in some way ercise we must apply them in some way that will benefit the material interest of individuals, of classes or of the whole people; or else in contributing to their amusement, ease and comfort, without offence to the laws of God and man. It may be alleged that persons who ignore, by their acts, the idea that conscience should control the

money-getting instinct - who make misrepresentation and falsehood a part of their business system, and care not how demoralizing a pursuit may be, how demoralizing a pursuit may be, provided it pays—sometimes acquire great weslth and leave vast fortunes of their children. But are these so called "fortunate men" compensated for the self reproaches they unques-tionably endure, and for the contempt in which they are held by their moral superiors, by heaps of unwholesome gain, and the luxuries with which they are surrounded ?

are surrounded ? Does any reader of this article know of an individual enriched by imnoral means whom he believes to be at prace with himself? The poor man con-science free is richer in all that is worth light for the thick worth living for in this world, and in his hopes of the next, than the millionaire to whose perishable treasures clings the canker of duplicity or any species

of fraud or wrong. The secret of real success in life --of the success which i aplies a contented soul as xell as a big bank account — is in selecting a pursuit or occupation which has the element of genuine utility about it-which tends to the advancement, the solid advantage, the re finement, the happiness of one's fellowmen-and in following it up with an energy that never degenerates into a blind rush, and a suavity that never blind rush, and a suavity that never comesnear enough to fawning to compro-promise personal independence. Sus cess achieved is something pleasant for a man to look back upon, to talk about to his children and to point out to them can compute them as an example.

Make Growth not Wealth, Your Goal. The youth who starts out in life with The youth who starts out in the weath wealth as his ideal is a foredoomed failure. If you would succeed, let growth, expansion of mind and heart, and wealth of character, not money. getting, be your aim. Be as large a man as you can make

yourself. Broaden your sympathies by taking an interest in other things than those which concern your immeliate business. A broaded of the great

## THE CATHOLIC RECORD.

scious of the fact that we shall radiate ness your milk all over your pinny. sunshine and cheerfulness and make every one around us happy.-Charles Denis, if you've done you might give a look to the clothes. Say your grace-that's a good boy." Make yourself fit to live, by noble

"I don't go to work till Friday," remarked 'Lisbeth, cutting her bread and butter in o small pieces and eating resolves and holy purposes, and you will be rewarded with life, perhaps

and butter in o small pices and earing very little of it. "All the better. Then you'll give me a hand with the ironing, for its a heavy wash—a fortnight's—a thing I can't a-bear, but as I had to go to your more abundantly than you ever en-joyed before.-Dr. Barnes. The price of great graces is humil-ations, the Royal way of the Cross. They are precious drops from the chalice of Our Lord's Blood.-Father can the best, but as the owner the best of the set of the set weak there want has been for it. That new scap powder I've tried is very good, though I was against trying it. Why, 'Lisbeth, what's up?' said Mrs. Baxion as 'Lisbeth gave a shrug the below set of the s John D. Rockefeller says that money isn't everything. No: a good reputa tion and the love of friends is far more of her shoulders which, shall as it was, had not escaped her mother's observa-

OBSERVE THE LORD'S DAY.

tion.

The Lord's day, or Sunday, has its obligation from the fact of the obliga-tion by natural law, that by the Jewobligation from the fact of the obligation from the fact of the fa attend to the honoring of God. With a new and better day, the Christian

a new and better day, the Christian has also a new and better sacrifice—a sacrifice, indeed, which surpasses all the sacrifices of former ages; a sacri-fice of which all others were but the shadow, the figure bring none other than the sacrifice of the Son of God. What more propitious offering could be presented to the Father than the body and blot dof His own dear Son, of that Son in whom He proclaimed Himself Thames on he some day, you to make elever, and he goes off laughing." Mrs. Baxton, having rattled off these remarks, pansed to take breath. "Nellie says that there's a young man in the grocery line who has been hanging about her, and now wants her to walk out with him, and she writes to ask if she may. Just you fancy, a chit of a girl like that wanting such chit of a girl like that wanting such things; won't be seventeen till next March! I'll give her her answer Sunday, that's her Sunday afternoon out, and she'll be home, and I'll settle her. Walking out indeed! 'You just

and blocd of His own dear Son, of that Son in whom He proclaimed Himself "well plessed'? This, then, should inspire Christians and all men to humbly honor that God Who has showered on them so many who his showered on the dustration favors; Who his, with outstratehed arms, gathered them from the devil's yoke, the cruel slavery of sin, and offers to them all a home in His heavher. Walking out indeed! 'You just wait till you're turned eighteen before you talk such rot,' I'll tell her." enly kingdom, there to live in happi-ness forever. O who could refuse, then, to honor that day of grace, the Lord's day, since it marks the begin ing of

you talk such rot,' I'll tell her.'' "'Lisbeth's engaged, isn't she?'' asked granny. "Maggie said some-thing about it the other day.'' "Yes. They-she and he, Joseph Carr-have walked out for a twelve-month, and as'Lisbeth's gone nineteen, and he's likely to do for himself soon. I gave 'em my consent when he asked if they couldn't be engaged. He got her a nice ring, Father Howson blessed it and all, and as he's a good, practical Catholic, and a steady young chap, such favors, such endless joys? such favors, such endless Jys; Let us always remember the sacref-ness of this day; its importance in the eyes of God; its necessity and utility for man. And, more than all, remember how it the Sanday, the remember how it the Sunday, the Lord's day, we have something more to be thankful for, more to honor God or, and more to remind as of the obligation of carrying out this com-mandment than the Jewish people had. And yet how strictly the Sabbath was observed among them! How great the punishment of its violation! We have Sunday; far superior to the Saturday. We have the anniversary day of our peace restored with God to ce'ebrate and the occasion of the doors of heaven being thrown open to us. O let us, Catholic, and a steady young chap, though not much to look at. I says that 'Lisbeth's done well for herself, and she's fond of him, though she's not much of a girl for showing it. Well, I much of a girl for showing it. Well, I much 't stop talking here, for there's the tea to get, and after that I must the tea to got, and after that I muss-slip on my bonnet and go and see if Mrs. Swiggins is going to have her baby baptised Sunday or not. Says he's delicate, and wants to pat off. Rabbish,' I says. Why the Church ain't five minutes off walking sharp, and and the occasion of the doors of heaven being thrown open to us. O let us, then, show by sanctifying it that we prize this day, that we are thankful for its favors, that we love God, Who has

ain't five minutes off walking sharp, and I'll answer for wrapping him up so that he don't get no harm. There's now, granny, I must be off." As Mrs. Baxton entered her abode she found that 'Lisbeth had returned from her dressmaking, and Katie from school. The latter ran into the back kitchen to get some things for tea, for Katie loved housework, and nothing pleased her better than to lay the table for meals, and make herself gen-erally useful. its lavors, that we love Gou, who has commanded its observance, and to prove so we observe it most strictly. We must be happy in being holy, and the way to obtain these things is to be obedient to God, Who wishes us to be holy that we may be happy; Who de sires to pour down upon us graces more and more as we love Him more and more, Who wishes to guide us on to heaven, and for this end has marked erally useful. "Well, you are back early, 'Lisbeth; 'taint five o'clock,'' said Mrs. Bixton glancing at the clock on the chimneyto neaven, and for this end has marked out the way by giving His command ments, among which stands out prom-inently the admonition. "Remember thou keep holy the Subbath day." The Church appoints the Mass as the chief and command form of storehim for

be a good beginning of the week. Begin it well, with the Lord, and He will attend you through the days that follow with every grace and blessing.— Bishop Colton in Catholic Union and Throa Times.

THE ETERNITY OF HELL.

The orthodox belief regarding the sternity of holl is being cast aside for more consoling theories. We have come so reflued that the very thought of an everlasting punishment makes as shudder. And as for a merciful God condemning His creatures to unending torments — simply impossible. The samer conclusions of reason must be all wrong ; and foolish is the man nowadays who works out his salvation in fear and

in the first place the scriptures may not be authentic, and in the second place they furnish no proof of the eter-

place they jurnish no proof of the eler-nity of hell anyhow. Rev Ocin Edson Crooker, pastor of the Woonsocket Universalist Church, is the last to make this erroneous statement. He is one of those compas-sionate Christians who conceives God as an easy-going master able and willing to overlook the blackest s ns of His creatures. He would not of course maintain that God is unjust; course, maintain that God is unjust; but God's justice has nothing to do with a sermon on hell; so Mr. Crooker carefully says nothing about the eter-nal justice. In the divine dispen-sation mercy does not temper justice : sation mercy does not temper justice : it simply ignores justice. Justice is in the God head beyond a doubt ; but when God sits in judgment over the good and the wicked He does away with all justice and passes sentence, only according to His marcy. In other words God is too weak to see His creatures softer for their evil deeds; creatures source for their over decay, He is not so strong as the Roman par-ent who could condemn his son to death for treason; H, must needs let us live ristously in the present life, and be-cause of the tenderness of His divine

exiets even under our eyes offers 10 difficulty to Mr. Crooker against the soundness of this logic. Even if we had soundness of this logic. Even if we had no scriptural authority that hell is a place of everlasting torments, more natural reason will prove that it must be so. If God is just as He is merciful he must put a sanction on the observance of the Moral Law which he has estab-liabed is visture of the grantian if that of the Moral Law which he has coald lished in virtue of the creation if that sanction must be proportional to the offense of violating the Law and adequate to preserve the Law intact it is not hard to understand that there must exist in the life to come a hell of everlasting torments. Mr. Crooker, however, is bothered by no such reasoning. Doubtless he has never given a thought to it. He imagines that he has proved his point

now the scriptures very well. know the scriptures very well. For there is at least one passage in the sacred writings which proves with certainty the eternity of hell. What-ever may be said of other texts, how-ever other citations might be dis trived to suit the purpose of the iconoclast, there is do gainsying the strong words of the tweety fith chapter of St. Matthew: "Depart from me ye cursed into everlasting fre." No one will doubt the authen-ticity of the chapter ; and there can be

ticity of the chapter ; and there can be no question as to the meaning of the ords. The chapter tells especially of words. The chapter tends especially of the general judgment when every man shall be judged according to his works and the good shall receive their reward and the wicked shall receive their punishmont.

together before Him, and He shall separate them one from another as the

### ANTIQUITY OF THE CHURCH.

Our non-Catholic brethren are Our non-Catholic brethren are ever ready to proclaim their belief in the particular form of Christianity with which they are affiliated, and if n-cessary to engage in endless con-troversy to sustain their contention. Rel gious controversy however, has never been fruitful of change of relig-ions belief. Therefore it is a useless ious b lief. Therefore it is a useles

We take it that the great majority of our separated brethren are honest and sincere in their convictions. But they should be convictions. And if a they should be convictions. And it a doubt arises as to whether or not these are correct they are morally bound to satisfy themselves. This they can best do by following the same course they would pursue in any other matter,

This would cause them to inform themselves upon the various forms of themselves upon the various forms of religious worship, reading authoritz-tive works by the recognized teachers of each. The solution is quite easy and the truth not difficult to discover. There are but two common-sense methods to follow. As all are profess-ing Christians, that is, followers of Christ, they may begin with the es-tablishment of a Church by Jeus Christ, or they may take the existing Unrist, or they may take the existing churches and trace them back to Christ. By either process there must be a direct and unbroken line. Christ is at one end, and the true Church at the other, or vice versa.

the other, or vice versa. Somehow this does not seem a favor-ite method of determining the all important matter with our Obristian brethren. While wholly foreign to their religious investigations, yet it their religions investigations, yet it is invariably the one they follow in all secular matters. Their conduct, thero-fore, is difficult to understand. From the proposition as here stated, it becomes evilent that one prodomin-ant feature of the investigation will be

the antiquity of the true Church. In this connection attention might be directed to two events of recent occurence, which bear strikingly on the subject.

One was the celebration of the One was the celebration of the 1022d anniversary of the foundation of the Catholic church at Chester-le-Street, in Scotland, which thus dates back to the year SS3. The other was the celebration of the 1150th anni-versary of the martyrdom of St. Bon-liface, the Apostle of Germany, with-in the historic old walls of the Abbey of Ende in Germany. We say these of Fulda in Germany. We say these two events may aid in the investiga-tion. For following along the lines tion. For following along the lines suggested, the human origin of every Christian Church to day but the Catholic Church, will be found long be-fore the year SS3 is reached. Of all these Christian forms of worship only one goes back farther still. It is that for which St. Boniface suffered martyr-dom, the one established by Jesus Christ Himself, the Holy Catholic Church.—Church Progress.

# TORTURING NEURALGIA

SUFFERED FOR TEN YEARS, CURED BY DR. WILLIAMS' PINK PILLS.

Neuralgia is the king of torturers. A tingling of the tender skin, a sharp a tinging the from some angry nerve; sudden stab from some angry nerve; then piercing paroxysms of pain—that's neuralgia. The cause of the trouble is disordered nerves due to thin, watery blood. The care is Dr. Williams' Pink Pills, which make new, rich red blocd, and thus soothe and strengthen the disordered nerves and cure neuralgia. disordered nerves and cure heuragia. Among the thousands who have proven that Dr. Williams' Pink Pills cure neuralgia is Mrs. R. C. Johnson, of Simpson's Corner, N. S. Mrs. John-son says: "For upwards of ten years I was a sufferer from the awful pains of neuralgia. Open exertion or the least I was a sufferer from the awful pains of neuralgia. Over exertion or the least exposure to a cold wave would set me nearly wild with torture. I doctored with two physicians, but they did not cure me. I then tried several adver-tised medicines, but found no benefit. The trouble continued at intervals that made life miserable, until six or eight membre are when a relation of mine

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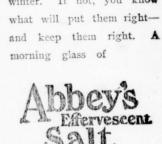
trembling. Not even the scriptures are a guarantee of an eternal hell; for

heart do away with just punishment in the world to come. The stern retribution which nature

by appealing to the scriptures Therein he shows that he does not

And when the Son of Man shall come in His majesty and all the an-gels with him, then shall He sit upon the seat of his majesty. And all the nations shall be gathered

And when the Son of Man shall





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Keep your manhood always in view. Never do anything that will throw disoredit upon it, and success will mean far more to you than mere merey-getting. You will find that culture, the development of your asthetic nature, will enrich you more than the accumulation of dollars.

accumulation of dollars. If you attain to true manhood; if you have developed along the lines of your higher self; if you have kept growing through all the years, no matter whether you have accumulated wealth or not, you are successful. If, on the other hand, you have not kept growing; if you have starved your mind in order to fatten your bocketbook; if you have strangled your

your mind in order to taken your pocketbook; if you have strangled your sympathies, your interest in the welfare of others, for the sake of increasing your business; if you have neglected your friendships, ignored the claims of

those dependent upon you, or who have helped to make your business successful; or if you have been stingy, hard and exacting while have been accumulating your mey, you have failed, though you

may have made millions.-Success. Useful Thoughts.

you

Every adverse condition, no matter how insurmountable it may seem, is half overcome by him who believes that he can overcome it.

No entertainmen; is so cheap as 

Let us see the bright side of everything and talk like a cheerful person, move about like a cheerful person, laugh like a cheerful person, con-

piece. "Yes, Miss Ferrars said as I needn't stay longer to day, and she paid me all the same; she is good and —" A crash from the next room interrupted her. "There you go, breaking up my home!" exclaimed Mrs. Baxton cheer-fully. "What have you down now business. A knowledge of the great world-movement, active sympathy with all efforts directed toward progress and the betterment of mankind, and the cultivation of the finer side of your nature-fostering the love of music, art, and literature, will not home!" exclaimed Mrs. baxon encor-fully. "What have you done now, Katie, my girl?" And she hurried away to find Katie looking scared at having let a bowl fall and break. music, art, and literature, will not only enlarge your vision, but will also increase a hundredfold your enjoyment

Mrs. Baxton expressed her displeas-ure in forcible language, which, howure in forcible language, which, how-ever, had by no means an angry tone. "And what may you have been do ing all day at Miss Ferrars'—is that the name of your new lady?" inquired Mrs. Baxton as they sat down to tea, after saying grace, aboat which she was most particular. "Folks as can't as much as say thank you for their vittles don't deserve to have none," she would remark emphatically when her argus eye detected any dereliction

she would remark emphatically when her argus eye detected any dereliction from the habit into which she hat trained her family from childhood. "Oh! a lovely dress, mother," said 'Lisbath, cutting herself some bread and then butteri ug it slowiy. "She's going to a garden party, and this dress had been made at some swell place in Regent Street; every bit lined with-silk, mother and rustles beautiful, and there was just a tiny alteration to be made in it." made in it.

"Was that all you did ?"

'Lisbeth nodded over the tea cup she was just raising to her lips. "Yes, and I did so well that she was

" res, and I did so well that she was pleased and let me go. I wish I had dresses like that: it was all pale green and lace, and I know it would go with my hair."

my hair." "Very likely it would. Red and

"Very likely it would. Red and green goes together." "My hair isn't red, mother," said 'Lisbeth; "leastways if it is it's what is called—oh well, I forget what, but something or other that painters admire."

\* Don't talk nonsense," said Mrs. B atom of her good-looking daugh-ter she though it right on principle to nip all vanity in the bud. "Your hair's like mine, only mine is getting a bit gray — carrots — and a very good color too. My, how close it is," con-tinued Mrs. Baxton, who had been steadily drinking her tea. "It hasn't been at all hot through the day, more like April than June, but seems to have changed all on a sudden. Bobby, don't "Don't talk nonsense," said Mrs

chief and essential form of worship for the observance of the Lord's day, and that the faithful be no way negligent that the faithful be no way negligent it commands them under pain of griovous sin to be present at the offering of the holy sacrifice on Sundays and holy days. What an acceptable offering 1 No; left. with goats and sheep and oxen, as under the old law, is God the Father in heaven to be adored and propitiated, but by the sacrifice in an unbloody manner of His own beloved Son. And this sacrifice is the same as that

offered up on Calvary-the Victim is the same and the ends for which He offers Himself are the same. It is Calvary over again, and this world which loses divine favor by its world which has it restored by the welcome sacri-fice of the Son of God. It is hard to melon the box understand how any one should need to understand how any one should need to be commanded to be present at this offering of the Mass—once a week on the Lord's day and on a few of the chief festivals. But human nature is so perverse that a command is neces tary for many. There are those, how ever, and not a few, who love so much the Mass that they attend several Masses every Sunday of their lives.

Masses every Sunday of their lives. Another service for Sunday observ nee is the beautiful Vesper service and the Benediction of the Biessed Sacra-ment, which usually closes it. How grand and touching, and how the faithful should delight in being present! It ful should delight in being present! It is an obligation on the ministers of the Church to recite the Vespers daily. It is generally a private individual ob-servation, save in some religious com-munities, where it is possible to say the office of the Church in common; the onlice of the Church in common; but even then the people can hardly take part. But on Sindays the Vespers are sung and the people are exhorted to be present, and they should rejoice at the opportunity and avail them-

at the opportunity and avail them-selves of it as frequently as they can. Finally, there is the coanterpart of the Mass—the Benediction of the Blessed Sacrament. How the faithful Biessed Sacrament. How the faithful should gather in the might of their numbers, and in the depth of their de votion and piety and hail their Lord present in the Blessed Sacrament and commune with Him, lovingly and de votedly adoring Him and praising Him and thanking Him out of the depths of

Let all keep the Lord's day. It will book.

shepherd separateth the sheep from the roats

And he shall set the sheep on his ight han1, bit the goats on his Then shall the King say to them

that shall be on his right hand ; Come ye blessed of my Father possess you the kingdom prepared for you from the foundation of the world. Then shall He say to them also that shall be on His left hand: Depart

from me, you cursed into everlasting fire that was prepared for the devil and his angels. And these shall go into everlasting pusishment ; but the jast, into life

everlasting. The passage admits of only one in-terpretation. The parallel between the just and the wicked is clear. The Son of Man shall sit upon the seat of

fifth chapter of St. Matthew .-- Provi

His majesty not to make an ostenta-tious display of His mercy but to judge all nations. As the good shall receive all nations. As the good shall receive their reward so also shall the wicked receive their punishment. As the rereceive their punishment. As the re-ward of the good is to be everlasting, so also is the punishment of the wicked to be everlasting, and the Judge is an all-powerful God. Apart from the analogy between the good and the wicked the words of the good and the wicked the words of the Scripture are plain and to the point; Not even Mr Crooker himself could find in them room for speculation. Doubtless he has never read the twenty

ience Visitor. 'In The Land of The Strennous Life.' This is the title of a work of which the Rev. Abbe Felix Klein is the author. It is published by A. C. McClarg & Co., of Chicago. Its popu-larity may be judged by the fact that already it has reached its seventh edi-tion. The work is produced in a style most attractive and racy and is altoent ossed cross and title, which we offer while they last, at the ridiculously low price of most attractive and racy and is alto-gether one of the most notable addi-tions to present day literature. The tions to present day interature. The Abbe is one of the most prominent priests of France and is a celebrated educationist. Those who would be in terested in what a brilliant Frenchman express prepaid. Order quickly if you want one. has to say of us on this side of the Atlantic should procure a copy of the THE CATHOLIC RECORD



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