#### CHATS WITH YOUNG MEN. THE YOUNG MAN.

HIS RESPONSIBILITIES EQUAL THOSE OF OLDER MEN.

Addressing the thirty second annual convention of the Catholic Young Men's National Union, which was held recently in New York, the President, Rev. Walter J. Shanley, of Danbury, Conn., spoke as follows:

The distinction between the young and the recognition of the convention of the Catholic Young Men's and the convention of the Catholic Young Men's National Union of the Catholic Young

man's responsibility and that of any other man is not marked, nor is the dir-

ference wide.

The young man has, however, a distinctive responsibility, which has its reason in his obligation to form, early in life, habits which will mould his character, and have a bearing on his fature conduct.

Generosity, courage and energy are dispositions which ought to be brought into exercise by the young man in order to faithfully discharge his responsibility to society and to himself. Generosity finds its exercise in contributing to the welfare of others. The young man is a member of society. He is a social being, not a solitary. He has duties to ward his fellow men. He is dependent upon his elders and upon men of his own generation. Others depend on him and expect service at his hands

The dominant principle of Christian society is, "No man is intended to live for himself." If one has the true spirit generosity, he will, in some meas-re, live for others, and live for himself in order the more effectually to live for his fellow-men. The better we are equipped the more serviceable can we be to others.

The stronger, the higher, one is, the more effectively can he raise others to a higher plane, and fortify them in that position. The world is a selfish world, and is mainly influenced by the prin-ciple: "Every man for himself." Men are generous when self-interest requires of the man open and a helping hand. Comparatively few make sacrifices for the welfare of others, with no view of the welfare of others, with no view of ulterior personal compensation. Gen erosity implies sacrifice, high motive, kindness, which is not Christian charity, is commendable—an after glow of the

gospel.

True, sterling generosity is not for eign to courage. The young man should be a man. He is no longer a child. He should not think as a child, understand as a child, nor speak as a child. He should put away the things of a child, as St. Paul advises. Defects which are among the tempers of mind, which are childish, should be elimin-ated from his life. Human respect, ated from his life. Human respect, sowardice, fear of ridicule, should have no part in him. Self-denial of a powerful means. Self-respect, strength, fortitude, self-mastery, which are the elements of Christian manhood, should be fostered by him. Unless the young man is a mere child in disposition and man is a mere child in disposition and habit, he ought to be able to deny him-An occasional effort should not ce. He must take up his cross

daily.

The world admires men who are called great, who have achieved distinction by some aeroic act, or exceptional suc-cess, which has subdued the popular mind and compelled applause, but who in private life are veritable slaves to ssion. No man is truly great, who is not master of himself. There is no slavery like the thraldom in which passion or caprice holds sway. True liberty has its foundation in the subjection of the will to God's law. Human instinct as human as passion is not man's guiding principle of conduct. Man has passions which will destroy him unless he destroys them. Man should be the master, not the slave.

A young man may not succeed in life without self-mastery.

The history of mankind has proved

that self-control will succeed with one talent, while self-indulgence will fail

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ES.

"Give me the man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my hearts of hearts." Energy is the necessary accompaniment of courage in the development of character. Man naturally dislikes exertion. His tendency is downward. He seeks the easiest way. The indistance of the control of the courage of the control of the courage of t He seeks the easiest way. The indis pensable condition of success in life is effort. Without effort there can be no true development. The duty of the young man is to find out what he is able to do, and having found it, to do it with all his might. He may not have great ability, but if he has the genius of labor, he can do worders. Labor is a kind of omnipotence. It is the philosopher's stone that turns common material into gold. There is no excelence without labor. It is God's wonder-worker. It is the condition of sucder-worker. It is the condition of suc-

ess.
"Excellence is any department," said Dr. Johnson, "can be obtained only by the labor of a life-time; it is not to be purchased at any lesser not to be purchased at any lesser

Michael Angelo said of Raphael:
"One of the sweetest souls that ever breathed, he owed more to his industry than to his genius" This great artist died at the age of thirty seven, yet he left two hundred and eighty seven pictures and over five hundred drawings

"People sometimes attribute my suc-cess to my genius," said Alexander Hamilton, "all the genius I know any-thing about is hard work."

On his seventieth birthday, Daniel

On his seventieth Dirthnay, Daniel Wobster told the secret of his success: "Work has made me what I am. I never ate a bit of idle bread in my life," When William Gladstone was appropriate form against and ten, he approaching four score and ten, he paid tribute to work. "The gray angel of success. I early formed the habit of industry, and it has been its own reward. The young are apt to think that rest means a cessation from all effort, but I have found that the most perfect and it is absorber for form." most perfect rest is in changing effort."

"I find my greatest pleasure," said ddison, "in the work that precedes what the world calls success." The old Ger man inscription on the key: "If I rest, I trust" should be every young man's

To cease to struggle and to , and drift down the stream.

The young man should have no mean opinion of his ability, for if he is energetic, he is able to do more than he dreams. Labor is the law and condition of progress, realizing days by of progress, realizing day by day yes terday's impossibilities. The land is filled with young men who

The land is filled with young men who can find nothing to do, because they do not know how to do anything thoroughly well. The fine skill which places us in the front rank can be acquired by patient, assiduous labor, and in no other way. It is God's law of progress giving dignity and charm to life, a law of liberty and inequality. We are what we make ourselves by the free use of God's gifts. of God's gifts.

We have but what we make, and every good Is locked by nature in a granite land, Sheer labor must unclench."

In all this the young man must not lose sight of the end for which he ex ists. His first and highest duty is to "seek the Kingdom of God." His genrosity, courage and energy should be directed to the fulfillment of the pur pose for which he came into be His greatest responsibility is based or his relation to his Creator. Natural qualities will avail little, unless they are informed by grace.

#### OUR BOYS AND GIRLS.

Cardinal Gibbons to the Children On a recent Sunday Cardinal Gibbons reached to the children in Baltimore. We hope our boys and girls will read carefully the following beautiful extract from the discourse.

The words of St. Paul may apply to

The words of St. Paul may apply to you; you are the temple of the living God, and the spirit of God dwelleth within you. Where the spirit of God is there is liberty. They alone enjoy the glorious liberty of the children of God who possess the Spirit of God; their heart and soul is with God. You would like to know how to avertain whether like to know how to ascertain whether the Holy Spirit dwells within you There are certain marks and certain signs by which we can ascertain with an almost infallible assurance whether or not we possess the Spirit of God. As we know the tree by its fruit—so we know the presence of the Holy Spirit by His operation within us. Now, chilthe Spirit of God is first of all the spirit of prayer. The man who has the Spirit of God is a man of prayer; he leans upon God. He does not desert human energy or human effort, but he has his confidence and trust in God, and, in every emergency, has recourse to Divine power; so that the man of God, the woman of God will spontane God, the woman of God will spontaneously lift up their hearts to God in every temptation. Go to your morning prayers with as much regularity as your morning meals, and pray not only morning and night, but also in times of temptation. Besides these private prayers which we are all obliged to practice at home, I would exhort you, children, and not only you, but all within the reach of my voice, never to fail to worship God in His Church on the Lord's Day, at least. Go hither to lay your sorrows and cares, your burdens and trials, at the altar of God. Go hither, brethren, to refresh your souls, to hear the Word of God, and to receive the sacraments. See how much men will exert themselves-and women, too —to enjoy certain pleasures on the fourth of March. On Inauguration Day you will find Pennsylvania avenue, Washington, crowded with people, no matter what may be the condition of the weather, and it is usually bad at that season of the year. You will find men and women standing on the avenue just waiting to see the Presid-

ent pass by.

Again, children, the Spirit of God is a Spirit of love. It is a sign that you have the Holy Spirit within you. 'You shall love God with your whole heart and soul and your neighbor as yourself.' want to give you—the boys, particularly—a test of your courage. Remember, that the Spirit of God is the Spirit of temperance. I propose to give the pledge to the boys to day. All that pledge to the boys to-day. All that are under the age of twenty one are to keep this pledge till they reach that age. 'Be not drunk with wine; wine is a luxury,' said the Apostle. 'Be filled with the Holy Ghost.'

Thinking of Others.

A wild flower bloomed beside a woodland. Two who passed that way saw the shy, sweet biossom at the same in-

ant.
"Oh, you little wild darling, you on, you little wild darling, you are mine by right of discovery," cried one. "I must have you to put on my desk and draw inspiration from you all day long," and she stooped to pluck the flower.

The other laid a quick, gently-restraining head upon her outstretched

The other laid a quick, gently-restraining hand upon her outstretched arm. "No, please leave it where it is. We have enjoyed it; gained inspiration from it, if you will. Perhaps someone else will come this way who will enjoy it too—who needs its beauty and inspiration even more than we," she said. And the little flowers was left in its please.

in its place.
All unconsciously, each of the two All unconsciously, each of the two showed plainly a dominant trait in her character. One enjoyed and would appreciate to her own enjoyment and use exclusively the blossom beside the path. The other enjoyed—and would share it with others. Self alone, or self and others—which is the better trait or impulse? It is not always necessary to deny self a share of the pleasure. But so often we are apt to claim it all for self and forget to share it. Yet others may need the blossom it. Yet others may need the blossom beside the path more than we need it— nay, it may be there more for them than for us. Shall we not think of

their need as well as our own desire The Girl Who Makes Friends. The Girl who makes friends where, ever she goes is delightful. She comes into a room like a sea breeze, fresh, laughing, nodding right and left with happy impartiality. She is ready for anything, and never throws cold water on your plans.

self. She does not retail gossip, though, and she does not know how to be spiteful, or sarcastic, or bitter, and she never exaggerates to produce an

She knows how to be clever and funny without being unkind, or untruthful, or coarse. She likes everybody, not considering it is her duty to suspect anyone of evil until they have

heart is big enough to contain every body, and she never forgets her friends or is forgotten by them .- Church Pro-

On the Sunny Side.

Thad and Helen were on their way downtown, and their way lay along the side of an athletic field shut in by a very high board fence. For a long distance the shadow of the fence fell cross the sidewalk, which was covered with mud from recent rains. The day was bright, and the children wore no rubbers. They picked their way through little brown pools, and felt their feet getting damp, when Helen chanced to look acress the road. She discovered that the walk on the other side of the street was shining and clean and perfectly dry, and she and Taad hurried to cross to the sunny side.

There is a sunny side to almost everything, if we take the trouble to look for it. Don't pick your way through the damp and chill, but get into the sunshine. "Keep on the sunny side!" -Catholic News.

#### GOOD BOOKS.

"Circulate 'as much as you can' good books among your friends and acquain-tances," advises the Paulist Calendar. 'A good book can penetrate even in nouses where the priest is not admitted. and is received even by evil persons as a souvenir or present. A good book does not blush; if neglected it is not an noyed; when read it teaches truth calmly; if despised it does not comtlain and at times leaves a remorse which may kindle a desire of knowing the truth it is always ready to teach. A good book when given, may at times remain on a table covered with dust and no one thinks of it; but sooper or later the hour of sadness or of afflic-ction will come, and then this book, this faithful friend, shakes off the dust and opens its pages. Then the wonderful conversions, such as those of Saint Augus tine, Blessed Columbini and St. Ignating take place. How many souls have been rescued by good books ! How many preserved from error! How many preserved from error! How many encouraged to do good! He who gives a good book, even if he did not succeed in doing anything else than suggesting a good thought, has already acquired great merit before God."

#### ROUEN CATHEDRAL GRANDEST IN THE WORLD.

By Wm. E. Curtis in The Chicago Record Herald.

Rouen, France, Sept. 18. — The cathedral at Rouen is declared to be the finest example in existence of pure pointed Gothic architecture. Ruskin says: "It is the highest water mark of Gothic tracery." Its architecture is "frozen music," as some fanatical person has said; we might compare it to the Wagner trilogy of operas, but another church in Rouen, called St. Onens, is even more beautiful, more delicate and graceful, and we might compare that to a Beethoven symphony. Like every other great temple of worship in France, the founding of this wonderful cathedral is attributed to Charlemagne when he came here in the year 769 to celebrate Easter. No doubt he assisted in its building, be-

cause he left it a legacy in his will in gratitude for the patriotism of the townspeople who furnished him twenty same ships were afterward used with great profit in commerce with Constan tinople, Smyrna. Alexandria and other ports of the East. But nothing definite is known about the designer, and it would be a great satisfaction if there were some authentic account of his life and education in architecture and de-scriptions of other buildings he erected, because it could not be possible that this was his only work. We know the names of several men, most of them abbes or monks, who were engaged in its construction during the 200 years before it was finished, but nothing definite can be said concerning the genius who made the plans upon which they

Nor is this the only beautiful Gothic temple whose designer is unknown. There were great architects in those days, and, while it is not fair to say that architecture is a lost art, it is certainly true that no such piles have been raised within the last four centuries.

It is generally believed that the de signs were made by a monk, and he must have been an artist of extraordin ary genius. But where did he get his knowledge of engineering; where were his hands and his eyes trained to do this work? There were no schools of architecture or heavy arts in these architecture or beaux arts in those days. After the fall of Athens there was no place where a man could learn or acquire the technical knowledge, the refinement and the taste that were remement and the taste that were necessary to produce these jewels of architecture. It is just the same in England, however, as in France. The middle ages produced the greatest soldiers, the greatest architects, the greatest theologians, the greatest poets and dramatists in the whole history of and dramatists in the whole history of the world. Architectural genius does not seem to have been confined to any part of Europe. The castles and pal aces and cathedrals of Germany, Italy France, Spain, England, all testify to this fact. The colleges at Oxford—the finest assemblage of Gothic architec ture in the universe - are the work

I trust" should be every young man's maxim.

An is inclined to try the path of least resistance, the cheapest, the easiest reat. There is no growth, no development without resistance and conflict.

I an apply impartiality. She is ready for anything, and never throws cold water on your plans.

She generally sees the funny side of things, and she has such a whole-hearted way of describing them that you feel as if you had seen them your-line knowing that the architect was a

man of rather gross humor, whether he was a monk or a layman, a saint or sinner, for along with the statues of the apostles, figures of saints and angels, and statuetses of faith, charity, temperance, pru ence, justice, and other virtues, he threw in many grot thiul, or coarse. She likes everyy, not considering it is her duty to
ect anyone of evil until they have
a proved good.

The entire surface of the
church, inside and out, is covered with
the most elaborate carvings in stone, good and honest until it proves itself which are so finely wrought and so much otherwise. She always gets along, for she has friends everywhere. Her must have taken all the sculptors in in detail that it would seem as if it the world all the days of their lives to chisel them.

#### A REMINISCENCE OF PIUS IX

A young freethinker-he called him self a freethinker-once accompanied some Catholic friends to an audience with the beloved predecessor of the late Pius IX. Every other member of the party solicited some spiritual favor, but this youth preserved a sullen sil-ence. Finally Pius IX. turned to him,

saying.

"And you, my son—have you nothing to ask me?"

"Nothing, Your Holiness."

Nothing what

"Are you sure? Nothing whatever?"
"Nothing."

"Is your father still alive?"
"Yes, Your Holiness."

"And your mother?"
"My mother is dead."

"Well, then, my child, if you have nothing to ask me, I have something to ask of you.' The young disciple of Voltaire looked at the Sovereiga Pontiff in opened-

eyed astonishment. "My son," continued the Holy Father, "I beg of you to do me the favor of reciting an 'Our Father' and a

'Hail Mary' for the repose of your mother's soul." His Holiness knelt down; so did the young man, and when he arose tears tood in his eyes. The gentleness of the kindly old Pope and the remem brance of his mother had quite overcome the freethinker's indifference; and as he left the audience chamber he was sobbing like a child.

#### ONLY ONE WAY OUT OF THE DIFFICULTY.

At the recent Conference of the Cath olic Truth Society in England, Father Maturin speaking on "The Reunion of Christendom" illustrated as follows the absurdity of the Anglican sugges tion of an "appeal to a general council of the whole of Christendom."

"As soon as the Anglican Bishops entered the Council at St. Peter's the question would be asked, were they to sit in the Council or not. Not a Roman Catholic Bishop would sit with them until the question of their orders was decided, and did those who belonged to the Church of England think that the Anglican Episcopate would wait for the decision of the General Council they



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had to appeal to? Did they think the would be prepared to stay outside till it was decided whether they were Bishops or not, and then, if it were decided they were not Bishops would they submit to ordination? If they were not prepared to, then it would be of no use their appealing to a General Council. They would not be let in. Every Catholic Bishop had already de-cided that the orders of the Church of England were invalid so the Church England already knew what the decision of the general Council would be. The judgment was already passed. Therefore an appeal to a General Council was only a back-door way of getting out of the difficulty."

There is only one way out of the difficulty and that is the return of the Anglicans and all other Protestant sects to the One fold under the One Shepherd .- New York Freeman's Jour-

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