Young Men. Chivalry need not be wholly a masman that it seems only chivalrous to say a word in his defense.

He is "ours" to begin with, and that is something, as a sturdy mother said martially of her bow-legged child.
(Y. M., we apologize!) Not that the Catholic young man is usually bow-legged; far from us to raise so ignominious a suspicion. On the contrary he is, as a rule, far better built, stronger, more manly than many of his fellow citizens. To begin with, he has had, at least it is to be hoped he has had, a good and virtuous father and mother, a father and mother to whom marriage has been a divine sacrament and not a contract to be dissolved at will, to whom the advent of a child has been a sign of God's blessing and benediction and not-alas! that it should ever happen, -an irksome bur-

The Catholic young man has had the advantage of a Christian home, of an education in which God has not been left out : how can he be otherwise than the peer of any man on earth? He has been saved by the teaching of the Church as well as by common sense, from that delusion by which many are blinded, namely, that the sowing of wild oats can ever be a profitable crop.

To see life! What has it, in vulgar estimation, come to mean? Not life that is noble and grand and soul stirring, not a life of high ambitions and lofty aims, but a life whose first intoxication glosses over the brutalitiess and bestialities beneath. "Wine, women and song!" cried Luther, and women have been resenting that they should have a place in the trio ever since.

How many a man who has come at last into man's estate who has met and reverenced and loved, if he still is capable of it, the one woman whom the Lord intended for him, has been ashamed, has despaired of offering her the husks of a degraded heart, and has cried out in anguish and sorrow : Would to God it had been different! And so young lives have been broken, hearts once destined for each other have been reft apart. Women that might have been happy wives and mothers, now disillusioned in their heroes, must perforce take up their lives again, and in work for their hands find ease for their hearts. All because of this unhappy notion that a young man must " see life !"

It reminds one of that story of the young man who was talking to the pilot on one of our big steamers. "How long," he asked, "have you been pilot on these waters?"

The old man replied:

Twenty five years ; and I came up and down many times before I was pilot. "Then," said the young man, "I

should think you must know every rock and sand bank in the river." The old man smiled at the youth's simplicity, and replied :

"Oh, no, I don't; but I know where the deep water is."

That is what we want to know-the safe path and how to keep it. That is the Catholic young man knows, and if he does not always keep it he is the exception rather than the rule. And so when he comes to marry he is able to offer to his wife what he expects of her, an unsullied heart; and there is every reason to hope that such a marriage will be a happy one.

Nowhere do the virtues of the Catho lic young man shine forth more brightly than in his love making. Reverencing all women, even the low est, how much more must be reverence the woman whom he hopes to call his wife. He is manly, he is honorable, he does not, like our friend, our erstwhile friend Charley, who has been figuring recently in the columns of the Columbian, win a girl's heart, get her to promise to marry him, and then sheepishly inform her that it has been all a mistake and that "he cannot leave his mother." It is a question whether such a milk and watery youth could even support-not to speak of his mother and sisters—support him-self. He ought to be still in a baby carriage and wearing a bib. The poor girl is indeed to be pitted who wasted all the precious freightage of a woman's love on a wight like that. She has one consolation. If she has had him as a lover she will be spared him as a husband. That is much. The typical Catholic young man does not act like that. He thinks be-

fore he speaks: a promise once given is irrevocable, he loves "deliberately, undisappointingly, fruitfully." He realizes what it is to win a woman's heart, and he is humble as well as proud for the gift in his keeping. He does not tell her of his love and at the same time that he "will never marry," he does not, when met at first by refusal, spoil his persistence by sen timentality and spooning. He rever-ences her too much to try to tempt her into doing what she, because of her more delicate conscience, might think wrong. It is easy to predict that love-making like this will be crowned with

wedded joy.

Indeed it is one of the shining characteristics of the Catholic young man, his reverence for womanhood. young man who loves and cares for his mother will love and care for his wife. and the young man who does not care for his mother-let all girls beware of any desire to be his wife. And we have too many instances of the self-

CHATS WITH YOUNG MEN. sacrificing devotion of our own young men to their mothers to longer doubt. Some critics have been a little severe

on the Catholic young man on the score of his being unrefined and un-couth. Well, let us frankly acknowledge he may not be quite as elegant as his convent bred sister. He has not had time for it. He has in many cases, been working that his mother migh culine virtue. There has been such a have a more comfortable livelihood, or wail of late over our Catholic young that Eliza or Mary might go on with their 'ologies, might learn to play Chopin, or even, so far advanced may we become to trip gracefully the polka or the two-step. Maybe the Catholic young man has a few faults in this regard, but as between the two, all will prefer a "hustler" to a "dude."

The C. Y. M. wants to get ahead in the world ; he wants to make moneya quite laudable end - for money means ower, and power can be used for good; he wants to make a name for himself. to succeed in business; he wants, above all, to stand for the Right and the He wants to be a good citizen; he wants to stand for honest govern ment; he wants to be a loyal American.

Here is Gladstone's message to young men, and world over it applies to them all :

"Be sure that every one of you has his place and avocation on this earth and that it rests with himself to find it. Do not believe those who too lightly say that nothing succeeds like success. Effort — honest, manful, humble effort—succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, seldom serves, like winning the first throw of the dice, to blind and stupefy. Get knowledge— all you can. Be thorough in all you do, remember that though ignorance may often be innocent, pretension is often despicable. But you, like men, be strong, and exercise your strength Work onward and upward, and may the blessing of the Most High soothe your cares. clear your vision, and crown your labors with reward.

So says the great statesman of England, the Grand Old Man, to young

And so say we all. M. J. O.

Secrets of Success. What is the surest road to success How to store up a great fortune? Questions of unfailing interest to all persons in the city of work and wealth, in the greater New York, that is, where there are, it has been estimated, over 1,000 millionaires. There are, esides these, many men not million aries yet, whose earning capacity is 5 per cent. a year on \$1,000,000, or \$50,000. It was among these classes that a Sunday Journal reporter went o ask the question, "How to Become Among the replies the Wealthy?

following were received : BE HONEST AND WORK HARD. The Chemical National Bank:

Honesty and industry will accomplish everything. G. G. Williams. WORK, SAVE AND PRACTICE KINDNESS Ritch, Woodford, Bovee & Wallace, 18

Work hard, save your money and always do a kind turn to your neigh-Stewart L. Woodford.

SUCCESS IN THREE WORDS. Office of R. H. Macy & Co., Sixth

Avenue, corner of Fourteenth St. Honesty and perseverance. Nathan Strans

MASTERY OF DETAILS AND ORGANIZA

TION. Offices of the Metropolitan Street Rail

The necessities for a successful busi ness life are a well founded, practical education; capacity for immediate solution of important and urgent questions and perception of detail, with admin istrative faculty warranting an assumption of complete control when sumption of comp.
opportunity affords.
H. H. Vreeland.

BE SOBER AND AVOID BAD COMPANY. Steinway & Sons, Manufacturers o Pianfortes :

Avoid bad company and intemper ance. Be unwavering in your hon esty, diligent, and thoroughly master ing your chosen vocation, you will then be on the sure road to success.

William Steinway. HONOR, INDUSTRY AND JUSTICE.

Bloomingdale Brothers, Importers and Retailers, Third Avenue, 59th and

60th Streets: The surest road to success is to honest, and all men will trust you honorable, and all men will believe in you; industrious, and all men wil have confidence in you : just, and all men will admire you. Be alert, save part of what you earn so as to be always independent; store your mind with useful knowledge and the world is E. W. Bloomingdale. yours.

CONGENIAL WORK AND PATIENCE. Postal Telegraph Cable Company, Ex

ecutive Offices, Postal Telegraph Building, New York: Choose an occupation in which you feel genuine interest. Exercise pati-

ence and continuing industry. honest, sober and painstaking. A. B. Chandler.

A Timely Reminder.

Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, the great highway of animal economy, is especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth, air and water that mark this season as especially dangerous. The falling leaves, the decaying vegetables contribute their share of contamination. Hoo's Sarsaparilla furnishes a most valuable safeguard at these important points, and should be used in the fall before serious sickness has laid you low.

CATHOLICISM IN CANADA.

Its Rapid Progress and Firm Eounda-tions-Strong Parishes-Bright Out-

Catholic Union and Times.

To the student of Church history it is not surprising that the advance of Catholicity in Canada should be rapid, steady and enduring, considering that its early foundations were securely laid by the zealous French missionar ies, who left the comforts and civiliz ation of their own land to carry the saving Gospel word to the rude In-dian tribes who occupied the wild forest lands in the newly discovered country. But the separation from home was only the first step in the long and painful series of sacrifices which the holy men had to endure for the sake of Christ. The savage and blood-thirsty red man of the woods regarded the ministers of God with aversion, and looked upon them as despoilers and invaders who had no right to set foot upon the aboriginal territory -consequently the intrepid missionary fathers had to endure untold suffer ings, tortures and death at the hands of the wild hordes they sought to bring under the influence of religion, and untamed as they were they had discovered enough to see that no human soul could withstand the cruelties heaped upon their holy converters, un less they had received spiritual strength from above. The Indians, who always had some

vague notion of the existence of a supreme being, or, in their phrase, Great Spirit, began to realize more that there must be such an vividly over-ruling Providence, and that those holy men whom they had treated so barbarously were His ambassadors. bearing to them messages of peace and eternal salvation. These gleams of supernatural light falling upon the savage breast softened and Christianized it and thenceforward their wicked attitude was changed into one of love and reverence for the priests who came to minister to their spiritual welfare. Before any appreciable conquests to the true faith had been made however, many of the heroic Jesuit missionaries had laid down their lives only to take up the martyr's crown, and never was more forcible lesson taught or clearer proof given of the truth of the fact, the blood of the martyr is the seed of the Church," for upon the dearly bought foundations Catholicism sprang up and flourished with almost

incredible rapidity.
Of course, old Quebec was then, as it still is, the central point of Catholicity in New France. Within its sacred walls holy nuns from Paris established convents, hotels Dieu, educational and charitable institutions, wherein the pure gospel truths of faith, hope and charity were zealously taught and scattered broadcast over the infant This impetus having been given to the civilizing and Christian izing movement, it went gloriously forward, adding strength to strength and conquest to conquest. Nor did the courageous Jesuits content them selves with planting Christ's kingdom in New France alone, for Marquette and his reverend co-missionaries penetrated as far as the Rocky Mountains and into the Mississippi, planting the standard of salvation along their route and leaving behind them enduring memorials of their holy work and untiring efforts for the propagation of the

true faith. A period came, howeve; in the new Catholic French colony, when national events took place which threatened to stay the onward march of Catholicity here refer to the English conquest but even this untoward event had not the power to stop the growth and in fluence of the Church in the conquered colony. In truth and fairness to the conquerors it must be stated that England dealt with the conquered in broad spirit of liberality, and accorded to them their religious and educational rights, while she also left them their laws and constitutional privileges. of these were duly guaranteed by treaty compacts between France and England, but the latter's interpretation of the various clauses of the agreemen were humane and liberal.

While historical fact demands this cknowledgment, there can be hardly a doubt that the Protestant victor noped to turn the colony into a verit able Anglican stronghold, second only to Britain herself in its adoption and adherence to the new form of worship as by law established. This was a miscalculation, for the Christian inhabit ants of French Canada were thoroughly fixed in the precepts and principles o the true religion, and they had besides before their mental vision the memory of what hardships their forefathers had endured for the faith, and the thrilling impression left by the conduct of the early Jesuit martyrs was still alive Fortified by the recollection of these by-gone acts of Christian bravery, the French Canadian race have unflinch ingly clung to the sacred religion of fathers. As time went on and Catholic Ireland kept sending out her missionary priests and true Catholic peasantry, a certain proportion of them made Canada their adopted country, and into whichever village or hamle those lay missionaries entered it forthwith became a center of Catholicity.

driven out of their own land and scattered in a forlorn condition among strangers. Some idea of what they have done for religion and morality may be had by the close observer who takes an accurate estimate of the religious and social status of the Celtic race in Montreal, Toronto, Kingston, Halifax, Quebec, St. John, N. B., Hamilton, London, Peterborough and all the other thriving dioceses in the Dominion. But the most significant fact in this connection is the steady rise and progress of Catholicism even in the great so called Protestant province of Ontario, where, in its earlier stages, the Catholic religion encountered the very strongest opposition from the early Anglican settlers, who vainly

strove to preserve that part of Canada for the followers of Luther, Knox, etc. Especial efforts were made to keep the Protestantism of Toronto intact even that could not be accom plished, for Catholicism gained a foot hold there long years ago, and to day the Cathedral parish alone counts some 5,000 souls. Not far behind are the immense congregations of St. Mary's, St. Paul's, St. Basil's, St. Patrick's, and then follow the prosperous if smaller parishes of Our Lady of Lourdes, the French Canadian church on King street ; St. Joseph's, Leslieville ; St. Helen's. Brockton ; Very Rev. Dean Bergin's flock at Toronto Junc-tion, and closely are those of Weston and Dixie. Besides, the city has its full equipment of convents, Catholic schools, hospitals, the great charitable House of Providence, and a full comple ment of institutions of charity and lit erary and benevolent societies, as useful and efficient as any on the contin

Looking farther afield we see signs of increasing Catholic strength and in terests in all parts of the archdiocess which is so ably administered by the eminent Archbishop Walsh. These simple facts show to the impartial ob server that no matter how truth may be beset with obstacles it will ultimate ly prevail against error. This has been made clear in Canada, and no less so in the United States. Let us take as an illustration the New England states, wherein Protestant Puritanism wa wont to boast of its religious unction and conquests. In these same territories to-day we hear of Anglican divines complaining of lack of spiritual fervor among their flocks, and some of them assert positively that they cannot draw into their weekly services more than 18 per cent. of their congregations. It is alleged that this would be too high an average to expect in attendance in the Anglican churches of the Empire City, in Chicago, San Francisco or in

any other city or town in the Republic. It is due to Protestantism to say that it still maintains its reputation for 'respectability " and material prosperity, but as an instrument or factor in the religious or conscientious world it has lost power over the minds and hearts of the people, and it will lose still more as reason and conscience obtain greater sway. Honest and pure religion, much more than "honest money thing to be seriously contended for Dross as the latter is, it is at presen occupying the American mind. The former vital question which lastingly concerns man's highest interests, will no, doubt, be given deeper consideration in the ages to come

Wm. Elison.

Discontent

We shall never be contented until we get to heaven and possess God, for is that unknown happiness for which our hearts continually hunger But there are two kinds of discon ent-the one good, the other bad.

There is a discontent that, while submissive to Divine Providence, is resolved to get along in the world, if possible, and is therefore patient hopeful, industrious. It is not satisfied to live in equalor if it can gain decorous surroundings. It seeks a home and a competence, yes, even riches, but always honestly, and subject to the will of God, and with a pur pose to make a good use of its acquisi-

There is a discontent that expresse itself in grumbling, that is irritated towards the Lord because He does not remove it from its narrow circum stances, that is bitter in its envy of prosperous neighbors, that never makes an act of resignation, that will not practice thrift through self denial, that is easily discouraged and hardly fortified to struggle, that has no am bition, that cannot see a bright side that will not make the best of what it has, that is dirty and noisy and un-happy and quarrelsome.

As a rule this is true: Unless we have a vocation elsewhere, then where we are is the best place for us to begin to work out our destiny according to God's plan for us and to save our souls by doing our present duty according to His will, leaving Him to send us sickness or health, fame or shame,

wealth or poverty, as shall please Him.

Nothing in the world can perfectly
satisfy us. Presidents and million aires are still longing for the infinite Happiness, so far as it can be reached here below, comes not so much from outside conditions but resides within mind and heart. The kingdom is within us. 'If our conscience is at rest in a state of grace, all else is vanity. Trouble is sure. Every one has his cross. Discontent comes into the parlor as well as the kitchen. Only before the great White Throne will it disappear forever. - Catholic Colum-

PICTURES FOR Sunlight Soap

WRAPPERS

A pretty colored picture for every 12 "Sunlight" or every 6 "Lifebnoy" Soap wrappers. These pictures are well worth getting. Address:

LEVER BROS. Ltd.

23 Scott Street, TORONTO.

DOES GOD EXIST ?

A Simple But Powerful Lesson From the Great Archbishop Fenelon.

Fenelon, the great and the good Archbishop of Cambray, whose name is honored even by the irreligious, was walking one evening with a child confided to his fatherly care.

The heavens glittered with a thousand stars. The horizon was still

gilded by the last rays of the setting sun.
All nature was at rest, beautiful and sublime. The child asking what hour it was, he drew out his watch.

"What a beautiful watch, Monseigneur!" said his young pupil. "Will

you allow me to look at it?' The Archbishop gave it to him, and as the child examined it closely, "it is a very singular thing, my dear Louis," said Fenelon calmly, "that that watch made itself."

" Made itself?" repeated the child, looking at his master with a smile "Yes, entirely alone. A traveler found it in some desert, and it is quite certain that it made itself."

That is impossible," young Louis answered. "Monseigneur is laughing at me. "No, my child, I am not laughing you. What is there impossible in at vou.

what I have said?" "But, Monseigneur, a watch could never make itself !"

"And why?"

"Because so much precision is needed in the arrangement of the thousand little wheels which cause its motion and make the hands keep time, that it requires great intelligence to organize it, and even then very few men really succeed in spite of all their pains. That such a thing could make itself is absolutely impossible. I shall never believe it. You have been deceived, Monseigneur." Fenelon embraced the child and point.

ing out to him the starlit heavens above their heads, he asked: "What will you say then, my dear Louis, of those who pretend that all the wondrous heavens have not only made themselves but preserve themselves in an unbroken order, and that there is no God?"
"Are there truly men so foolish and

so wicked as to say that?" asked Louis.
"Yes, dear child, there are those who say it; few in number, thank "But are there any who believe it?"

"I can scarcely credit there are, considering how entirely they must do violence to their reason, their hearts, their instinct and their good sense before they can maintain such an opinion. If it be evident that a watch cannot make itself, is it not far more evident of a man himself, by whom watches are made? There was a first man, for all things have their beginning, and this beginning is universally attested by the history of the human race. It is certain, then, that some one made the first man. This some one is that Being who made all things, who has Himself been made by no one and whom we call God. He is infinite, for there is no limit to His being; He is eternal, that is to say, infinite in duration, without beginning and without end; almighty, just, good, holy, perfect and infinite in all His perfections. He is everywhere and invisible and no one can fathom His marvels. It is in Him we live and move and have our being. He is our first prin-ciple and our last end; and true happi ness, both in this world and the next, is to know Him, to love Him and to serve Him."

Such was the beautiful lesson that the illustrious Archbishop of Cambray gave to his little companion. He gave it to us also, and we may profit by it to remark once again on the foolishness of those miserable men who dare to doubt the existence of God -Sacred Heart Review.

Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the

scrofula

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

WEBSTER'S DICTIONARY

The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the shove books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every some, school and business house. It fills a year according to the choicest shocks could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the satire vocabulary of about 100,000 words, including the correct spelling, derivation and lefinition of same, and is the regular stansland size, containing about 300,000 square inches of printed surface, and is bound in doth.

A whole library in itself. The regular self, and price of Webster's Dictionary has here tofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash.

Address, THE CATHOLIC RECORD



The O'Keele Brewery CO. of Toronto, Ltd. class English and Bavarian Hopped Ales. XXX Porter and Stout Pilsener(Lager of world-wide reputation.



JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day. Telephone-House, 373 Factory, 643.





-OBJECTS OF THE-

New York Catholic Agency

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says:

"It is hardly necessary to state that cod-liver oil is the best remedy of all. The oil should be given in emulsion, so prepared as to be pullatable."

He also says that the hypophosphites should be combined with the oil.

Scott's Emulsion of codliver oil, with hypophosphites, is precisely such a preparation.

Scott's Emulsion of codpression of this Agency are many after such safety and in professional distributions of purchases made from the leading manufacturers, and hence—2nd. No extra commissions are charged its profits or commissions are charged its profits of THOMAS D. EGAN Catholic Agency, 42 Barclay St. New York.

him, hear him whether The inward man is kno Not even one's God. knows much of the inw penitent. Yet that is the reasoning, thinking ing, deciding, judgin and responsible man. man God deals with manner. He has his o Church and the sacra through the outward ward man-to reach can reach. What is An outward sign of What is Holy Mass—th all religion? The Redeemer to the outwar two thousand years pa many thousands of mi inward man the Mass Christ here and now. ward spirit, then, the sacrifice, the whole Ch is distant and forgott The object of all that i ion for the outward ma the inward man.

SEPTEMBER 12, FIVE-MINUTE SI

MEDITATIO

Sixteenth Sunday afte

"That he would grant you, riches of his glory, to be strain with might unto the (Eph. iii. 16.)

Brethren, mark thos

the inward man. The

easily known : you se

So much for the ge of the outward symbol Much might be said o would be highly prof one little part of it will of our sermon to-day What is mental prayer is the inward wards God. It is that responsible being cal with a view to his end of a really prayerful towards God, the esse ing God, the essential to God, the essential r Hence the cultivati God by inward or mer

duty of the intelligen prayer, to be sure, character, even that loudly spoken. Pure is that of a parrot or a But there is a pray sound is uttered, exc eloquence of the hear should long for that p we should try to und as we understand our as man and wife kn souls, as parent and other, by a species of sacred to be clothed i

Now, brethren, I excellent Catholics th prayer, or meditatio and nuns and priest take! Try it yourse Father, study over v meaning of that pray world and its distra and you will med psalms and go from v let your thoughts and lutions have play up the words you readyou will meditate. parables, or the scen death and glory, and picture the scenes, th sons; ask yourself qu this or that? why? effect? with what he it effect me? Try every day. You ner you will learn to k minutes of inner lif minutes of a Sunds hour some day of ev ing a week-day Ma Him must adore I

BLACK Satan Worsbipers F

Some months ago

teur Huysmans pu

which he described so-called "Black Paris is celebrated the "Satan cultus," Roman Catholic ri that such services w four places in the that it numbered no A public trial held recently has furnis tional fabrications truth. A promine paper, entitled L. Siecle, the special expose this new brought charges ag land, charging her Lucie Claraz, of young lady in que enjoyed the reputat Roman Catholic and an order from the accordingly brough der against the par at the public trial matter of the devil ated in court. A the lady's lawyer was even a paper terests of this cultu du Diable, from lengthy extracts. the meeting of the mock Masses are s turned upside do having been stoler crated in the church

With Yes! with invalids ous and needs coaxing they improve so Emulsion, which is as