THE CATHOLIC RECORD.

CHATS WITH YOUNG MEN.

If young men would take St. Aloy-sius for their model, they would be certain to make their life a success. The biography of that prince is more wonderful than any romance. Have you ever read it?—Catholic Columbian, All Doors are Open to a Sunny Man.

A sunny man attracts business sne-cess : everybody likes to deal with agreeable, cheerful people. We in-stinctively shrink from a crabbed, cross, contemptible character, no matter ho contemptible character, no matter how able he may be. We would rather do a little less business or pay a little more for our goods, and deal with an optim-

for our goods, and the set of the Country storekeepers look forward for months to the visits of jolly, breezy, traveling men, and their wholesale houses profit by their good nature. Cheerful-faced and pleasant-voiced elerks can sell more goods and attract more customers than saucy, snappy, disagreeable ones. Promoters, or or ganizets of great enterprises, must make a business of being agreeable, of make a business of being agreeable, of harmonizing hostile interests, and of winning men's good opinions. News-paper men, likewise, depend on making paper men, newnee, depend on making friends to gain entrance, to get inter-views, to discover facts, and to find news. All doors fly open to a sunny man, and he is invited to enter when a disagreeable, sarcastic, gloomy - man has to break open the door to force his v in. Many a business is founded courtesy, cheerfulness, and good way in.

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The world is too full of sadness and The world is too full of sames and sorrow, misery and sickness; it needs more sunshine : it needs cheerfal lives which radiate gladness; it needs en-couragers who will lift and not bear down, who will encourage, and not discourage.-Success.

Afraid of Gambling Clerks

Two bonding companies in Chicago annuunce that the bonds of all patrons will be canceled if it is shown that they gamble or speculate, and, as many clerks in that city do experiment on the market and with chips, some alarm

the market and with chips, some alarm has been created. Bonding companies know that it is impossible to insure themselves against loss in every case. It is reasoned, that the majority of people being regarded as honest, the companies can afford to take the risk, after ordinary pre-cautions have been taken, with the rest. But the oflicers who know the habits of a man to be bad will decline to take a risk, just as an insurance to take a risk, just as an insurance company refuses to insure a man known be suffering with consumption or cancer.

Action of this sort has a wholesome effect on the morals of a community and makes a business safer. Every man who jumps his bond is relentlessly hunted down by the company, no mat-ter what may be the cost, as an ex-ample to others. Employees are finding out that it pays for them to be honest and behave themselves.

Merely to Outstrip Others Will not Bring Success.

A great many people seem to think that getting ahead of others, like the winning of a horse in a race, is success. Nothing could be farther from the Nothing of a horse interest of the form the truth. Outstripping others often means trampling upon their rights, and keeping them back by unfair means; it often signifies failare, not success. The mere thought of trying to get

handwriting of Edison, was the follow ing: "All things comes to those who hustle while they wait."-Success. taken

hand.

lette

angry

inant elements.

against the Will of God were the dom-

TO BE CONTINUED.

BIBLE.

Editor Freeman's Journal :

dressed in different terms.

Comment : The omission, or more correctly the

rejection, from the Lord's Prayer, of the words "For Thine be the the King-

Pittsburg, Pa., Feb. 4, 1904.

rustie while they walt."—Success. To Get Sound Sleep. Perfect, or nearly perfect health is, of course, the first condition of sound sleep. but scarcely anyone is quite healthy, and so we must aid the sleep-less to accuring that which is healther healthy, and so we must aid the sleep-less to acquire that which is lacking. The one great thing to do is to fatigue the attention, not only to tire out the body but also the active mind; to drive the congested blood from the brain. Quiet and regular habits, a cer tain monotony of light evening occupa-tion will tend in this direction, while a great variety of evening oncompany great variety of evening engagements is generally fatal to the victim of in-

somnia. It is unwise to go to bed on either an empty or very full stomach ; a slight meal before rest is the wisest course. A hot bath, the last thing is, perhaps, the very best aid to sleep. Would You Carry Youth into Age.

Never look on the dark side ; take sunny views of everything; a sunny thought drives away the shadows.

Be a child : live simply and naturally, and keep clear of entangling alliances and complications of all kinds

Cultivate the spirit of contentment : all discontent and dissatisfaction bring age-furrows prematu.ely to the face. Keep your mind young by fresh, vig-orous thinking, and your heart sound by cultivating a cheerfal, optimistic disposition.

Don't live to eat, but eat to live. Many of our ills are due to overeating, to eating the wrong things, and to irregular eating.

Don't be too ambitious : the canker of an over vaulting ambition has eaten up the happiness of many a life and shortened its years.

Throw aside your dignity, and romp and play with children; make them love you by loving them, and you will manifest preference for Veronica. add years to your life.

Think beautiful thoughts,-harmony thoughts, beauty thoughts, truth thoughts, thoughts of innocence, of youth, of love, and of kindness.

Associate a great deal with young people ; take a lively interest in their pes and ambitions, and enter into their sports with enthusiasm.

Cultivate placidity, serenity, and poise ;-mental and physical. Do not allow anything to throw you off your balance. A centered life is a long life.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBREE

The Crowning of Our Lady in Heaven. THE PROVING OF JOSIE.

"The knife is so old it is all sharp at the back, mother," said Veronica, who was always ready to make excuses for

Josie. "You must not cut your dear little fingers," said Mrs. Wilcox. "Be care-ful, dear."

Josie returned in a few minutes looking rather white, for the cut was some-what deep, and as they all had tea Mrs. Wilcox recounted her day's adventures

and misadventures. Veronica, to whom expression of the sympathy she felt came quite naturally, said a good many kind things, entered into her mother's disappointment, and yet would not let her give up hope. Josie listened to her tactful words and felt how much she would have liked to lating events. The occurrence is re-corded all right by both, though

telt how much sne would nave liked to have been able to say something more than "I'm so sorry, mother," in her quick way, which did not convey a quarter the sympathy she felt for her mother's disappointment. But it was near different to Losia to express her very difficult to Josie to express her feelings, and she so often said the wrong thing, and was so frequently snubbed that a habit of silence was growing upon

Greek copies were made, was different for you should go to school after Christ-Greek copies were made, was unterent from the manuscript copy used by St. Jerome when he made the Vulgate translation. The manuscript copies of the fourth century—when St. Jerome mas—there is no doubt on that subject. I had such hopes of Miss Belton — she was so fond of us all, and she knows so many convents where you might be taken — it is so extraordinary that she wrote-were purer, more free from the errors, intentional and otherwise, of should not have answered my letter. copyists than those of a later date. There were variant copies in his time. St. Jerome translates Acts 1-18, thus or osie caught the word, and a look of vexation passed over her face, and she dived into her pocket and brought out a letter which she took to her mother. "Mother, I am so sorry," she said. "I quite forgot it — it came two days ago—it may be—" Mrs. Wilcow enclohed the letter for Josie caught the word, and a look of from the Greek manuscript used by him: Et hic quidem possedit agrum de Mercede iniquitatis, et suspensus crepuit Meredae induitatis, et suspensas of opera-medius et diffusa sunt omnia viscera ejus." which the Catholic Version translates thus: "And he indeed hath possessed a field of the reward of ini-miter and being banged burst asunder ago-it may be-Mrs. Wilcox snatched the letter from "How careless of you, Josie-you really are most thoughtless, when you know how anxious I am about quity, and being hanged burst asunder

in the midst and all his bowels gushed out." The correctness of this English translation will not be disputed. the post. Pray, how did you get this "I found it on the mat on Monday The question then comes to this: Was the manuscript copy from which St. Jerome translated more correct afternoon and I put it in my pocket, and I haven't worn this skirt since." "Veronica would not have forgotten. I don't know what I should do without her," said Mrs. Wilcox, tearing open the than the copy used by the translators of the King James' Bible. The pre-sumption is in favor of the former for fort it was an earlier two reasons; first, it was an earlier copy and nearer the autograph orig-inals; second, it avoids the contradiher, stid arts, when, tearing open the envelope, and, as the sound of a church bell feil on her ear, Josie put aside her book and went out. The church was so near that she was allowed to go by herself in the evening, and she usually went. tion which is found in the King James Bible.

You tell us there is no contradiction Josie knelt in her usual corner, and between (Matt. 27-5, and Acts 1-18,) as found in King James' Bible. Let the reader indge. Matthew says: "He followed the Rosary which was being said, almost mechanically. She was very sensitive, keenly conscious of her faults, very much alive to the spiritual reader judge. Matthew says: "He cast down the pieces of silver in the temple, and departed and went and hanged himself." In Acts the account of Judas' death is this: "Now this faults, very much alve to the spiritual forces against her, life being by no means an easy matter. There seemed so many obstacles in her ways, so much to fight against in her own nature that she often felt depressed at the little man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst," etc. Acprogress she seemed to be making-the cording to the first account Judas comdefeats were so frequent, the victories so few! In the deep depths of her soul mitted suicide by hanging. According to the second, so far as the text throws Josie knew that the love she really had for her sister and mother seemed to be any light upon it, his death was acciany light upon 16, his death was acci-dental, not suicide at the end of a rope. The "individual liberty" you speak of does not justify such con-tradictions in historical documents, changing in an alarming way. She was so jealous of her sister, so envious of her beauty, so angered at her mother's It whether made by copyists or translathad been so ever since she could re-member. Veronica, in the nursery, had ors. It must be assumed that this con-tradiction did not appear in the original inspired writings, and it does not appear in St. Jerome's Vulgate, nor in always been the favorite, ever the one to be admired and petted, in a way that would have spoiled her had not her nature been so sweet; Josie never won affection as her sister did, and tactless

its Catholic translation. "If the Protestant version of to-day, that is, the American Revised Version, 1901, has been made from copies duly authenticated of the original manuremarks which she had overheard, or had been actually said in her presence, comparing the sisters to Josie's disad-vantage, had been burnt in to her mem-ory. How much she suffered no one scripts in Hebrew and Greek, it certain ly ought to be more correct than a ver-sion made from copies of copies of verory. How much she suffered no one but God and her confessor knew, and sions instead of original copies of manu that particular evening there was a storm raging in her heart, of which angry passions and bitter rebellion scripts.

Comment. If ! A conclusion based on an " if " is a very lame conclusion. There is is a very lame conclusion. There is not a manuscript copy in existence that has been duly authenticated as a correct and complete copy of the originals. There are a number of vari-ant and fragmentory copies. The oldest extant Hebrew manuscript is not older than the tenth contury. The oldest

ABOUT TRANSLATIONS OF THE The oldes than the tenth century. The oldest Greek manuscripts of the New Testa ment are not earlier than the fourth century. And, Mr. Jones, you will Editor Vreeman's Journal : Dear Sir :-- In your editorial of Jan. 30 headed "About Translations of the Bible," you state that the Roman Cath-olic translation of the Bible is better than the Protestant translation, or Authorized Version. The omission you speak of in the Replease remember that these manuscripts are the work of what you and Protestants generally call the crazy, ignorant, dissolute Monks. The Protestant Har-Authorized Version. The omission you speak of in the Re-vised Version of "Thine is the King-dom, the power," etc., is altogether in favor of the "Revised" and "Ameri-can Revised," which is now the stand-ard edition. As to the hanging of Judas, there is no contradiction what-ever in the chapters and verses redissolute Monks. The Protestate Har-man, in his "Introduction to the Holy Scriptures," page 48, says : "The convents of the Christians, existing from the early centuries of the Church from the early centuries of the Church to the present day, have been safe de-positories of Christian Scriptures. The convent has proved the ark for the ransmission of the ancient manuscripts ever in the chapters and verses re-ferred to. There is individual liberty exercised by Matthew and Luke in reis individual liberty to us."

Now, Mr. Jones, after the manu-scripts were made by the Monks and in their possession to alter and inter-polate, for a thousand years before Protestantism came into existence, how can

testintism came into an "if," that the you assume even with an "if," that the American Revised edition has been made from duly authenticated copies of the from duly authenticated copies of the





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ahead of some one else is inimical to success.

Such efforts develop the brute in man. They nourish some of the worst failure qualities, such as selfishness,

envy, and avarice. No one can succeed, in the larger No one can succeed, in the larger sense, unless he becomes a broader and better man; but can one grow broader and better when he is actuated by the meanest of all motives—the desire to get ahead of his neighbor ?

While struggling to improve our-selves, we should keep constantly in mind the idea of helping others on the mind the idea of helping others on the way, and of making their burdens a little lighter. To throw stumbling-blocks in the way of another, to retard his progress, will bring failure in any career, no matter how much money on may make in it.-Success.

Some Helpful Thoughts.

There is no short cut to happiness; Virtue is not a matter of vocabulary. Nothing succeeds where the soul

fails. A little silence may save a lot of sor-

row. With God life and love are synony-

mous

A sharp man always cuts his own fin-

Repentance cannot tear up the roots of the past.

No man reaches the stage of triumph but by the steps of trial.

The man who takes life as a dose always finds it a bitter one. A man makes no particular progress

by patting himself on the back. Virtue may be its own reward, but it is not its own advertising agent.

Some men expect to acquire all their good habits in their second childhood. No other man's blunders cost you as

much as your own.

Edison Amends an Epigram

Francis Bacon Crocker, professor of electrical engineering at Columbia University, recently wrote to Thomas A. Edison for a photograph of the lat-

her. Then the girls cleared away while

their mother lay on the sofa, silently occupied with her own thoughts. The ugliness of the room oppressed her, and she felt more keenly alive than ever to

she felt more keenly alive than ever to the smoky ceiling, grimy paper, and hideously colored prints of Vesuvius and t'e Royal Family. The black horse-hair covered furniture and brick-red table cover were so many eyesores to her beauty-loving nature, and her thoughts turned that evening uncon-sciously to comparing it all with the artistic house at Richmond which had been her home all her married life. How delightful it had all been, so few crumpled rose-leaves in her lot, so many dreams that now never could be realities! She thought of the hopes she had had about Veronica, the im-pression she was to make when she came

she had had about Veronica, the im-pression she was to make when she came out in society, how much she would be admired, and how proud she, her mother, would be of her. Proud of her beautiful daughter she always would be, and nothing could change her devotion

that she grieved. Her eyes turned involuntarily to the

Her eyes turned involuntarily to the Sisters. How different they were! Veronica's beauty was such a contrast to Josie's plainness, unredeemed save by large crystal clear grey eyes. Her lank dark hair was brushed too tightly from a high forehead, her complexion was bad and features irregular. "There is no doubt about it that if I cannot make money by my pencil I must in some other way," said Mrs. Wilcox, spealing her thoughts alond, and both girls looked up.

speaking her thoughts aloud, and both girls looked up. "Mummy, you are sure to succeed," said Veronica, with a sweet, hopeful smile. "I am quick are you are, and then we shall got out of these horrid lodgings, and have a dear little home somewhere or other. You must cheer up, and basides, Josie, and I perhaps, can earn money, though I don't quite know how."

as compared with the Authorized Ver-sion that has been the Protestant standard for nearly four hundred years. In admitting this you admit that the Authorized and Standard Version has for four hundred years been misleading Protestant readers by giving them as the words of God what the Revised Version now rejects as not His words;

thus recognizing the superior correct-ness of the Catholic Version over the ness of the Catholic version over the King James' or Authorized Version, which we claimed. For in rejecting the words "For Thine is the Kingdom," etc., the Revised follows the Catholic or Douay Version, as it does in most of its corrections.

corrections. It is a notable fact that the King James' Version, in improving on former translations, approached nearer to the Catholic text, and the Revised, in im-proving on the King James' approaches still nearer to the Catholic text. Ward, is high "Errote" " points out no less then in his "Errata," points out no less then thirty texts which, in correcting the King James' Bible, follows, the Catho-King James' Bible, follows, the Catho-lic Version, and many other texts wherein it approaches nearer to the Catholic translation. This fact tells

and nothing could change her devotion, which Veronica warmly reciprocated. But now all was changed, and life in poverty lay before her, the problem of how to make ends meet seeming as im-possible to solve as that of where to get work. Mrs. Wilcox felt it all very much for herself, for she loved ease, comfort, and all that money can give, but it was chiefly on Veronica's account that she grieved. whom has it been recognized as such? We are not aware that any denomin-ation has given it official recognition as the standard and your calling it so commits nobody but yourself. The ad-mittedly erroneous King's or Author-ized Version, has been the Standard Version for four hundred years. It is the version which the Bible Societies sent out to the heathen. Who de-posed it? The fact that it is acknow!-edged to be erroneous does not relegate edged to be erroneous does not relegate it to "innocuous desuetude" as long as it is read from the pulpit and issued

by text your translations of Acts, I, chap, 18, v., in the Catholic Version, is in-correct."

Comment:

Comment: You speak of the original Greek text as if there were any such text. You know or ought to know, that there is no original text in existence; that all A. Edison for a photograph of the fat-ter large enough to hang in the office of the electrical department at the uni-versity, and also requesting Mr. Edison to inscribe the picture with some motto that might be helpful to the students. In a few days a large photograph of the inventor arrived, and at the bottom of it, in the large, strong, well defined

know that there are no original manu-scripts in existence in Hebrew, or Greek, or in any other language. There is not even a manuscript known to be a first or immediate copy from the

originals. There is a good deal more in Mr. Jones' letter which needs comment bad-ly. But owing to temporary absence we must defer it for a short time. What he says will not lose any of its force-if it have any-by a short delay. On return we will begin where we now leave off, and go through the letter clear down to the signature. We might leave it to some of the office boys, but as we began we propose to entertain as we began we propose to entertain Mr. Jones to the end of the interview. --N. Y. Freeman's Journal.

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the Bible Societies as the Word of "According to the original Greek