CHATS WITH YOUNG MEN.

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It is the men who do one thing in this world who come to the front. It is the man who never steps outside of his specialty or dissipates his individuality. specialty or dissipates his individuality. It is an Edison, a Morse, a Bell, a Howe, a Stephenson, a Watt. It is Adam Smith, spending ten years on the "Wealth of Nations." It is Gibbon, giving twenty years to his "Decline and Fall of the Roman Empire." It is a Hume, writing thirteen hours a day on his "History of England." It is a Webster, spending thirty-six years on his dictionary. It is a Bancroft, working twenty six years on his "History of the United States." It is a Field, crossing the ocean fifty times to lay a of the United States." It is a field, crossing the ocean fitty times to lay a cable, while the world ridioules. It is a Newton, writing his "Chronology of Ancient Nations" sixteen times. It is a Grant, who proposes to "fight to out on this line if it takes all summer." on this line if it takes all summer."
It is a St. Ignatius Loyols, training his religious like soldiers and concentrating his powers to do only what would be "for the greater glory of God."
These are the men who have written their names prominently in the history of the world.

A one talent man who decides were

A one talent man who decides upon a definite object accomplishes more than the ten talent man who scatters his energies and never knows exactly what he will do. The weakest living what he will do. The weakest living creature, by concentrating his powers upon one thing, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything. Drop after drop, continually falling, wears a passage through the hardest rock. The hasty tempest rushes over it with hideous uproar and leaves no trace behind.

rushes over it with indeous aproal and leaves no trace behind.

A great purpose is cumulative; and, like a great magnet, it attracts all that is kindred along the stream of life.

It is the one sided man, the sharpedged man, the man of single and in tense purpose, the man of one idea, who turns neither to the right nor to who turns neither to the right nor to the left, though a paradise tempt him, who cuts his way through obstacles and forges to the front. The time has gone forever when a Bacon can span univer-sal knowledge; or when, absorbing all the knowledge of the times, a Dante can sustain argumen's against fourteen disputants in the University of Paris, and conquer in them all. The day and conquer in them all. The di when a man can successfully drive when a man can successfully drive a dozen callings abreast is a thing of the past. Concentration is the keynote of the century.

Trying Something " for a While." A young man writes to Success that he has been thinking seriously of study ing law, but that he has about decided to try something else "for a while." This has ruined the success of many a young man. One may be compelled by circumstances to work at something not to his taste, or which he very much dislikes, but to shift deliberately from one occupation to another, trying this occulikes, but to shift deliberately from one occupation to another, trying this occupation a while, and that a while, until the precious years which should have been devoted to discipline and education and special training are gone, is saicidal.

suicidal.
Young men do not appreciate the value of momentum, the wonderful multiplying power and force which come from pegging away in some special line, and training oneself for years to do one thing. This momentum increases as a snowball adds to its size in rolling.

snowball adds to its size in rolling.

One of the great objects of life should be to preserve every bit of experience and training we can possibly get in one line; for, with increased efficiency, value rapidly multiplies. It is the doing a thing over and over again which gives facility, and the artistic touch which, to the uninitiated, seems as easy as breathing.

No, young man, if you expect to make a successful lawyer, don't try to do something else "for a while;" but, after your general education is com-

something else "for a while;" but, after your general education is completed, strike for the law with all your might and main, with all the enthusiasm might and main, with all the enthusiasm you can muster, and make up your mind you can muster which will be a second of the property will be a second of the proper might and main, with all the chief of your wind firmly that you will know everything about law that it is possible for you to know. Resolve to be a leader at the bar. Don't be satisfied to be a "cheap John" lawyer. If you are continued that you are cut out for a lawyer, what good will it do you to know a little about farming, a little about carpentering, and only a little about law? If you have made up your mind also to be a complete lawyer, an undivided lawyer, a lawyer who will carry weight in the community, and not a mere copy or tintype of a lawyer.—Success.

The old bit of poetic philosophy which declares that "man wants but little long" has no vogue in the present, if we translate "want" as "desire," and probably never had much practical popularity in the past. At all events, at this stage of the world's progress it is decidedly a back number. Nearly everythered work. I remember one night I got so have readed the lawyer work. I remember one night I got so have not a sell of the proposal to the world's progress it is decidedly a back number. Nearly everythered work. I remember one night I got so have not a sell that a success in life.

**Hut I don't know that I have anyth and list the there was asked to address a school on the general subject of success in life.

**But I don't know that I have anyth and list the place, and white I was asked to address a school on the general subject of success in life.

**But I don't know that I have anyth and alwer, the sevent that it industry and hone trace," he answered.

**Your very example would be inspired your one taself-made man?"

**Are you not a self-made man?"

**Are you not a self-made man?"

**Why, I have heard all about your early weight in the community, and not a mere copy or tintype of a lawyer.—Success.

Wants Everything.

The old bit of poetic philosophy which declares that "man wants but little hour in the proposal popularity in the past. At all events, at the success of the work of the proposal popularity in the past. At all events, at the success

tintype of a lawyer.—Success.

Wants Everything.

The old bit of poetic philosophy which declares that "man wants but little here below, nor wants that little long" has no vogue in the present, if we translate "want" as "desire," and probably never had much practical popularity in the past. At all events, at this stage of the world's progress it is decidedly a back number. Nearly everybody wants the earth and all that there in is, and nearly everybody would like in is, and nearly everybody would like to live about five hundred years to en-

It is not unnatural that man should It is not unnatural that man should want all he can get here below and that he should want it as long as possible. There are lots of good and pleasant things in life, and nature has created us all with an appetite for them and generally a pretty fair capacity for digesting them. Even if many of them have not come our way, we always live in hope that there will be a turn in the tide of our affairs that will lead us on to them.

OUR BOYS AND GIRLS.

Does God Exist.

"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. "Monseigner is laughing at me."

" No, my child, I am not laughing at you. What is there impossible in what I have said?"

But, Monseigneur, a watch could never make itself!

" And why?" "Because so much precision is needed in the arrangement in the thousand little wheels which cause its motion and make the hands keep time,

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 pointing 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 unbroken order, and that there is no

"Are there truly men so foolish and so wicked as to say that?" asked

"Yes, dear child, there are those who say it; few in number, thank God." " 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 can not make iten it not far more evident. make itself, is it not far more evident of a man himself, by whom watches are 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 beginning is universally accessed by the history of the human race. It is certain that some one made the first man. This some one is that Being that 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 in visible, and no one can fathom His marvels. It is in Him we live and move and have our being. He is our first principle and our last end; and true happiness, both in this world and the next, is to know Him, to love Him

the next, is to know Him, to love Him the next, is to know Him, to love Him and to serve Him."

Such was the beautiful leason that the illustrious Archbishop of Cambray gave to his little companion. He gives 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 a God.

His Mother Made Him.

cated yourself——"

"Oh, no, not at all. My mother heard my lessons every night, and made me spell long words while she did her work. I remember one night I got so discouraged that I dashed my writingbook, ugly with pot hooks and hangers, into the fire, and she burned her hands in pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money you bought some fruit, and began to sell it at the railways station?"

The rich man's eyes twinkled and

fruit, but in the twinkling of an eye
she had seen and was upon me.
"' Ned.' she said in her clear voice,
to in, kindly and sympathetic on every

fruit, but in the twinkling of an eye she had seen and was upon me.

"'Ned,' she said in her clear voice, 'what are you going to do with those speckled apples?"

"Se—sell them,' answered I, ashamed to advance.

"'Then you'll be a cheat, and I shall be ashamed to call you my son,' she said promptly. On, to dream you could think of such a sneaking thing as that.' Then she cried, and I cried, and I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles, but I wish you'd remind your boys and girls that their mothers are doing far more for them than they do for them Fenelon, the great and the good Archbishop of Cambray, whose name is shonored 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 glided 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, Monseigner!" said his youn, 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?" repeated the child, "Made itself?" repeated the child,

PAPAMANIACS.

A reader of the Freeman has sent us a newspaper clipping giving an account of the death of Dr. James M. King of of the death of Dr. James M. King of Philadelphia author of a very bitter anti-Catholic book published a few years ago. The sender of the clipping suggests that the author of such a book ought to get a "roasting" at our hands.

We have thought a good deal about

we have thought a good deal about the class of men to which Dr. King beionged, and the result of our meditations is a theory that makes us slow to judge men of that kind after they have been called before the judgment seat of God. He alone, because in initely wise, knows all the data necessary for a just judgment. He alone knows the strength and weakness of the individual, the light he possesses and which is the measure of his responsibility, his irresponsible ignorance, his environments; and the preand post-natal influences that form character, impart propensities and give direction to imfluences that form character, impart propensities and give direction to im-pulses. It is because man is ignorant of most of these data, and ignorant of their united influence on the individual, that God has reserved judgment to Himself and said "judge not."

What we have said above refers to judging the dead. There is a sense in which the old maxim "de mortuis ril which the old maxim "de moreus fil misi bonum," is correct, in the light of Christian charity. But of the living it is different. Self protection, self defence makes it necessary to judge our neighbors and to act according as their life, conduct and works are good or evil. Where their influence is evil it is a duty to counteract it vigorously, and if necessary with severity.

The same is o be said of the works of
the dead, if they continue to have an
evil influence. But in militating evil influence. But in militating against the evil influence of the living or the dead it is not necessary, nor is it possible, to enter into the mystery of their self-consciousness—an arcanum known to self and God alone—and judge of their rectitude of intention and of their responsibility. The theory we have referred to as the result of our meditations, will illustrate the truth of this.

It is a principle of ethics that a man is not guilty for doing an act that it is impossible for him to avoid; nor is he or the dead it is not necessary, nor i

is not guilty for doing an act that it is impossible for him to avoid; nor is he guilty of not doing an act that is impossible for him to do. The reason of this principle is that, in the cases given, a man is not a free agent, and lacking free agency he ceases to be responsible, becomes incapable of guilt.

The lame man is not guilty of limping when he walks, nor is the blind man guilty when he stumbles. These miterial defects have their analogues in the minds of some men. They are intellectually lame or blind, just as some men are physically lame or blind. As the latter are not guilty of limping

As the latter are not guilty of limping or stumbling or going astray, neither are the former.

Now to our theory. It is that some men are the victims of prenabal events and influences that leave defects, ab

nate victims of this transmission of impulse and propensity, intellectual abnormals, are to be pittied rather than condemned. They stumble and stagger along through the world under a great advantage, seeing everything through the spectacles of their mania or hobby.

There was a member of this abnormal class some years ago in New England.

he should want it as long as possible. There are lots of good and pleasant things in life, and nature has created us all with an appetite for them and generally a pretty fair capacity for digesting them. Even it many of them have not come our way, we always live in hope that there will be a turn in the tide of our affairs that will lead us on to them.

Happy is he who makes a good use of the things he has and who, in seeking the things he has not, regulates and limits his wishes so as to say: "I'd like to have them, if it be the will of God."

The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an other wise noble character. You know men who are all but perfect but for an easily ruffled, quick tempered, or "toundy" disposition. This compatibility of ill-temper with high more! character is one of the strangest and saddest problems of ethics.—Henry Drumsond.

subject other than religion. But the moment religion was introduced the man s whole countenance underwent a

change. We would account for this change by the supposition that the prenatal impressed mania was awakened, and took control of him. Was he respon sible for what he said and did under its influence? It is a complex prob-lem and we will not risk an answer.

In our opinion Dr. King belonged to the same class, and our correspondent will understand why we are slow to judge him. We would rather include judge him. We would rather include him among those crucifiers for whom Oar Lord prayed: "Father forgive them, they know not what they do."—
N. Y. Freeman's Journal.

CHARITY AND JUSTICE.

Charity is never so well adorned as when its trophies are immortal souls, and the charity of Jesus Christ present us onward into the innumerable masses of our separated brethren, to give them the true faith, to call them into the Good Shepherd's one fold. How can any man love Christ and live his life through wholly unconcerned his life through wholly unconcerned for Christ's straying sheep? Zeal for souls is love of Christ in its most attractive form, armed with its most ag-

We are accustomed to attribute to charity alone the creative force, the ardent endeavor known as zeal for souls, but is this right? Shall we stop at charity as an apostolic motive? Is there no obligation of justice binding Catholics to embark in the American

apostolate? apostolate?

We meet with not a few Bishops whose very souls are in pledge for their non Catholic people, and who say with the Apostle, wee is me it preach not the Gospel to them. There is many a parish priest who says in his inmost heart, that to Catholics and non-Catholics, to Jews and Infidels, to all human beings in his parish limits he is a debtor to impart to them the only is a debtor to impart to them the only way of salvation, that is to say, the Catholic religion, whose exponent he is

appointed by God to be.

Hence it has come to pass, that
Bishops have not besitated to deprieve
their Catholic people of some of the
services of the clergy — almost the essential ones — that their non Catholic people might have the Bread of Life people might have the Bread of Life broken to them by a diocesan apostol-ate. This is the chief reason why there are now a large number of dio-cesan bands in America devoted to making converts as their primary voca-tion. We are perfectly familiar with the origin and history of each of them. In not one single case was the band

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formed by the Ordinary out of a surplus of priests. In every case it cost the Bishop hard thinking and close manag Bishop hard thinking and close managing to, as it were, rob the Catholics of priests they could barely spare, in order that the non-Catholics might have at least a few apostolic men to care for them. Not a single Apostolate in America but was formed with the same conscience that inspires, nay compels, a Bishop to weaken the clerical equipment of already established parishes in order to form a new one. The apostolates have been formed universally, because the chief pastor of the diocese was entirely con vinced that his non Catholic people were entitled to it on the score of vinced that his non Catholic peopies were entitled to it on the score of right and justice. And it is thus that both charity and justice mutually borrow and lend from each other, that both guts may be granted and debts paid to our separated brethren in Christ.

REV. WALTER ELLIOT.

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