

CHATS WITH YOUNG MEN.

Keep at One Thing Everlastingly. A man may starve on a dozen half learned trades or occupations, he may grow rich and famous upon one trade mastered, even though it be the humblest.

To succeed to-day a man must concentrate all the faculties of his mind upon one unswerving aim, and have a tenacity of purpose which means death or victory. Every other inclination which tempts him from his aim must be suppressed.

Know one thing thoroughly. Do something useful better than anyone else—have a speciality.

In these days of competition, concentration and specialism, the way to success is the straight road of a single purpose.

Rivera Gladstone, with his ponderous yet active brain declared that he could not do two things at once; he threw his entire strength upon whatever he did. The most intense energy characterized everything he undertook, even his recreation. If such concentration of energy was necessary for the success of a Gladstone, what can we common mortals hope to accomplish by "scatteredness"?

Abraham Lincoln possessed such power of concentration that he could repeat quite correctly a sermon to which he had listened in his boyhood. Dr. O. W. Holmes, when an Andover student, riveted his eyes on the book he was studying as though he were reading a will that made him heir to a million.

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. 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 Linnæus, 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 cable, while the world ridicules. It is a Newton, writing his "Chronology of Ancient Nations" sixteen times. It is a Grant who proposes to "fight it out on this line if it takes all summer." It is St. Ignatius Loyola, training his religious life 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 upon a definite object accomplishes more than the ten talent man who scatters his talent and his energies and never knows exactly 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. It is the one-sided man, the sharp-edged man, the man of single and intense purpose, who turns neither to the right nor the left, though a paradise tempt him, who cuts his way through obstacles and forges to the front.

What a beautiful spectacle it is to see a youth going straight to the goal, cutting his way through difficulties, and surmounting obstacles, which dishearten others, as though they were but stepping stones. No matter what comes to him, sickness, poverty, disaster, he never turns his eye from his goal, and sooner or later, he is certain to reach it.—True Witness.

You Find What You Look For "He that hath a forward heart findeth no good." Whoever would be happy must make up his mind to see only the good in others, to hunt for the beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord.

To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of encouragement, to call out its beauty and to produce the perfect flower. Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the loving thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted and deformed one which a vicious life may have made; and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in the mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.

If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.—Success. Procrastinating. "The base of my existence," said the procrastinating man, "has been my habit of putting things off. I never do to day what I can put off till to-morrow. The result is that I am always putting things off and never doing any more than is necessary for my current daily hand-to-mouth support, and so, as the saying is, I never have anything. I am not independent, but always dependent upon somebody else for the work that will enable me to live, and so I can never say my soul is my own. I must do the work I am set to do by some stronger man, whether I like it or not, and so I plod along, just getting

through, while the man who collars things gets on. Inertia, dullness, lack of power from want of exercise, come from it—the procrastinating man is always at the same dead low level. He is always going to do some thing, never doing it; just pulling through with the work he has to do, and gaining correspondingly small rewards. He never knows the joy of doing things nor gathers in its profits, but habit bound, he settles down in life long slavery."

OUR BOYS AND GIRLS. The House That Jack Built. Elizabeth P. Allan. "Mr. Conductor," said little Louis Rhodes, pulling at a gilt-buttoned, coat-sleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam of Express No. 55. The train had just pulled out from Newcastle, and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit, when Louis came up and asked for a story.

"Bless my life!" said Captain Sam, "I don't know a story to my name, except, 'Here is the house that Jack built.'"

"Don't tell me that!" answered the little boy. "I know that myself," and he began to rattle off: "This is the house that Jack built: This is the rat that lived in the house that Jack built:

"Stop right there!" said the conductor; that reminds me of something. On my last trip east, as I went through one of the coaches to look at tickets, I found a little girl about your size sitting in a seat by herself. 'Tickets,' I said without thinking, 'Mamma has 'em,' says she, 'an' she's gone to get a d'uk of water. But won't you please take my orange to that little girl back there with a red hair on her head? Her mamma has forgot to give her any.'

"I looked for the little girl with the red handkerchief, and saw a poor woman with five children. They didn't have on much clothes. They didn't look as if they had had much to eat, but no body was paying any attention to them."

"Maybe your mamma won't like you to give away your orange," said I. "The little girl opened her eyes very wide and says she: 'Why Cap'n, my mamma loves me to give away things!'"

"All right," says I, and I went back to the little party and gave the orange; and says I, in a loud tone of voice, this is from a little girl whose mamma just loves her to give things."

"At that, ever so many not-ones pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' says I to myself, 'this is likethat old song about the house that Jack built. This is the cat—' When I got that far a lady pulled a pretty little cap out of her bag, and says she: 'Won't you let your little girl wear this Tam-o-Shanter?'"

"I went on singing easy to myself, 'Where is the dog that worried the cat, that killed the rat that lived in the house that Jack built?' And sure enough, here was a boy giving some things out of his pocket—I don't know what. So it went on till those forlorn little chicks had more things than a few; all because one little kind heart gave 'em her orange. Now, small boys, get off my knee I've got to ring the bell for the engineer to whistle. Go and see if you can't start another house that Jack built."—Michigan Catholic.

Boys Who Are Needed. "I don't know what we should do in this world without boys," said one of the members of a large business house.

"There seems to be certain functions which only a boy can properly perform, and if a boy—the right kind of a boy, I mean of course—is not forthcoming, one feels at a loss how to get these things done at all. We have half a dozen first rate boys connected with our establishment, and I don't know how we could run the business smoothly and successfully without them."

The quality that makes a boy so indispensable to all departments of our modern life are not hard to distinguish or define. They are evident on the front of all the boys' activity—his frankness and honesty, his versatility, his abounding vitality and endurance, his tractableness, his obligingness, his good spirits, his readiness and enthusiasm for subordinate service. Because of these characteristic qualities the right kind of a boy is a treasure to his employer. His cleverness and enthusiasm alone are a perpetual source of refreshment and help to a busy man. The boy who is needed is the boy whose native moral quality has not been impaired by wrong thinking and wrong doing. He has honesty, obedience and loyalty in the glance of his eye and the inward feeling of his heart. There is something distinctly winning about his face and personality. He may be "green," inexperienced, awkward at first, perhaps, but he is the kind of a boy who is needed in the most earnest and important affairs, because his heart and will are pure and right.—The Young Catholic Messenger.

Tongue Tied. The young woman who knows herself to be tongue-tied, though she regrets it, need not despair of popularity. Nobody is socially more disagreeable and more dreaded than a woman who talks too much, monopolizing the conversation and giving no one else a chance to speak. People fly from this over-gifted and aggressive talker. A mere chatter-box is equally disliked. A good listener is always sure of appreciation. If you can but master the fine art of listening to each person with an air of deep interest, just as if there were nobody else at the moment in the wide world, and as if your greatest wish were to understand what the other is trying to tell you, you will have the effect of talking well. All that is really necessary is not to let your attention wander and at the

right moment in the right places make some brief rejoinder or affirmation. You need never fear that you will be thought too silent if you listen well and say yes or no at proper intervals. A good listener is never a bore, while a great talker frequently gains un-happy distinction. Young women are sometimes tongue-tied because of indifference. A bashful manner, up to a certain point, is attractive, but when it has its root in a hampering self-consciousness which makes one awkward and clumsy or surly or defiant it is a fatal handicap.—The Parish Monthly.

Youthful Saints. Most persons entertain sundry mistaken notions about sanctity or holiness, the most prevalent mistake probably being that for ordinary people holiness is well-nigh, if not altogether impossible.

So far as boys and girls are concerned, they are apt to think that only grown ups can attain to sanctity, but there are many saints in the calendar who were very young when they showed the qualities that mark those truly in earnest in serving God. Among them were St. Reparta, who was only twelve years old when she became a martyr; St. Stanislaus, who died at seventeen; St. Vitus, St. Gelus, and St. Hugh, boy martyrs; St. Agnes, the little virgin and martyr; and Elizabeth, the patroness of First Communicants.

IS RELIGIOSITY OPPORTUNISM? In the America Catholic Quarterly for July, amongst a group of pre-eminently fine articles on some questions which are now moving the world, there is one which has an especial value because of its pertinence toward an issue which is being raised on this continent by a certain interrogative school. This one is a summary of the arguments adduced by the Abbe Chauvin, sometimes Professor of Holy Scripture at Laval Seminary, for a view of our Saviour's life in childhood, written for the Quarterly by Mr. John Hannon.

The venerable Abbe is a member of the Biblical Commission now sitting in Rome to hear and seek no compromise in his claims to a respectful hearing. Although Mr. Hannon presents only a condensation, it is a good one, ample enough to meet the needs of the case as far as the general reader is concerned. We have among us two classes of malcontents—those who accuse the Church of attaching an over-value to form, and those who, to equalize the practical or Puritanical elements in modern society, would have Catholics suppress the evidences of the faith that animates them and keep religion out of their intercourse with the busy world.

"To restore all things in Christ," as the Holy Father proposes for the newest crusade, means that all we do should be animated by the spirit of Christ's teachings. It does not necessarily mean that Catholics should be eternally provoking controversy or wearing their religion "upon their sleeves for daws to peck at," like the Pharisees of old. But it certainly does mean that they should stand up for the Church to which they have the privilege to belong and seek no compromise with error, either for temporary gain or out of the motive called "human respect." They should be sincere in their religion, not temporizers.

Christ sprang from a race whose religion entered into every portion of their daily life—'from the morning watch until midnight let Israel hope in the Lord,' as the great Psalmists proclaimed the duty of his countrymen. They did nothing without invoking the Divine sanction and tendering their reverential homage and obedience. The fact that the Pharisees carried the forms of duty to ostentatious excess does not militate against the law of attentive observance of what the

Church prescribes and the obligation of showing one's colors whenever the covert attack by enemies or pretended friends within her own lines.

Ceremonials played a great part in the Jewish system, and ceremonials were all symbolic. There was symbolism of the deepest meaning in the very robe placed on the infant when it was ushered into the world, and even the decorative fringe had its deep religious meanings in the arrangement of the various ribbons and knots. So in the system which superseded the Jewish, Christ Himself scrupulously observed the forms of the Old Law in those matters until the time of His Passion and death, as all the world knows from what took place at the Last Supper. Then they ceased to have any value because of the new system which sprang from His foundation. A new symbolism and a new formality arose; and as we are bound, as followers, to comply with and revere the forms which began with His Church; and we are no less bound to keep religion in our daily lives than were the Jews in theirs, if by different outward processes, so that none may mistake us for pagans or beings indifferent to religion or weak compromisers with heresy.—Catholic Standard and Times.

THE CATHOLIC CHURCH AND THE NATION. Never in the history of this land was there greater need than now for the great restraining, conservative influence which that (the Catholic) Church is able to exercise upon the wayward spirit of the nation. It is doing what no other religious body of less inflexible standards and inerior power of organization can attempt to do successfully—a service to mankind the value of which is beyond all power of estimation.

It stands immovably in a world of mutable changing purpose; pointing steadily to the value of law, discipline and order; proclaiming the beauty and worth of self-sacrifice and service; teaching the lessons of obedience and humility. With its strong arm it gently but firmly restrains its people from following the dangerous paths which lead to chaos, and bids them find their anchor for the present and hope for the future in the quiet anxiety of the Church's influence.—William C. Edgar in the Bellman, Minneapolis.

Surprise is yours and pleasure, too, every time you use Surprise Soap. It makes child's play of washday and every day a happy day. The pure soap just loosens the dirt in a natural way and cleanses easily—without injury. Remember Surprise is a pure, hard Soap.

PROFESSIONAL DR. STEVENSON, 391 DUNDAS STREET, LONDON. Speciality—Surgery and X. Ray Work. Phone 510. JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers Open Night and Day. Telephone—House, 373; Factory, 543. W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT. Phone 686.

THE London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859. Assets \$817,410.88. Liabilities including re-insurance 208,638.16. Reserve \$514,929.29. Surplus 148,814.62. Security for Policy holders \$62,900.30. Incorporated and licensed by the Dominion Government. Operates from the Atlantic to the Pacific. Conservative, reliable and progressive. HEAD OFFICE, 82 and 84 King Street, TORONTO. HON. JOHN DRYDEN, D. WEISMILLER, President, Sec. & Manag. Director.

Gold Spectacles FREE Not Only For Trial—But to Keep Forever. DON'T SEND ONE PENNY. Just write me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test I will send you a complete five-dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, (which is barely enough to pay for this announcement), and this will include a pair of my handsome three-dollar Rolled Gold Spectacles (with either straight temples or bows to go round the ears,) absolutely free of charge. These famous Perfect Vision Spectacles of mine will enable the very weakest eyes to see to thread the finest needle and read the smallest print both day and night, just as well as you ever did before—and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price, and you yourself are to be the sole judge. Write today for Eye Tester and Free Spectacle Offer. Address—DR. HAUX SPECTACLE CO., Haux Building, St. Louis, Mo. I ALSO WANT A FEW AGENTS. And any person not earning \$50 weekly should ask for Special Agents Terms. NOTE.—The above is Largest Mail Order Spectacle House in the World and Perfectly Reliable.

Fabiola A Tale of the Catacombs By Cardinal Wiseman Paper, 30c.; Cloth, 60c., post-paid. Callista A Sketch of the Third Century By Cardinal Newman Paper, 30c., post-paid. History of the Reformation in England and Ireland (In a series of letters) By William Cobbett Price, 85c., post-paid. Catholic Record, LONDON, CANADA.

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post-paid.

Horæ Diurnæ No. 21, small 48mo. (4 1/2 x 2 1/2 in.) India paper, clear and bold type in red and black. Very slight weight and thickness. In black, flexible Morocco, first quality, edges red under gold, gold stamping on covers, round corners. Price \$1.75. Catholic Record, London, Canada.

Archbishop O'Brien. (Man and Statesman) We have now on sale at the CATHOLIC RECORD office, this most interesting life of a great Canadian churchman, written by Miss Katharine Hughes. It is promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c.

The Greatest Money-Saving Offer Made to the readers of The Catholic Record. Every reader of this paper who places an order for our "Mail-Fit" Suits or Overcoats will be presented with one pair of extra Pants (made to measure) and a strong serviceable Suit Case. YOU CAN SAVE \$10.00 or as Suit Overcoat.

WRITE TO-DAY and we will send you, FREE of any CHARGE, a splendid range of Patterns of the latest Tweeds (Suitings and Overcoatings), Blue and Black Serges, and our Latest New York Fashion Plates. THEN JUDGE for yourself of our values at \$11.85 to \$20.00. The "Mail-Fit" HOME MEASURE-MENT System is so simple that we require only your measurements (which anyone can take) to enable us to give you a perfectly fitting tailor-made garment. Goods Shipped in TEN DAYS. Your Money REFUNDED if the Special Suits and FREE Premiums are not exactly as represented. Good AGENTS WANTED. Splendid MONEY-WINNER. The Mail-Fit Clothing Co. 505-27 St. Paul's Street, Montreal, Q.

Pearl Rosaries We have just received a large consignment of Pearl Rosaries which we are offering at extremely low prices. Below will be found description and prices. PLEASE ORDER BY NUMBER

No.	Length	Cross	Cut or Turned	Price
6000	15 1/2 inches	Metal	Cut	25 cents
6002	15 "	Pearl	Cut	35 "
6256	16 1/2 "	Metal	Cut	35 "
6261	15 "	Metal	Cut	35 "
6504	15 "	Pearl	Cut	40 "
6002	17 "	Metal	Cut	40 "
6005	15 1/2 "	Pearl	Cut	40 "
6274	14 "	Pearl	Turned	40 "
6263	15 1/2 "	Metal	Cut	40 "
6275	14 1/2 "	Pearl	Turned	50 "
6006	17 "	Pearl	Cut	50 "
6284	15 1/2 "	Metal	Turned	50 "
6265	18 "	Metal	Cut	50 "
6080	14 1/2 "	Pearl	Cut	50 "
6285	17 "	Metal	Turned	50 "
6091	17 "	Metal	Turned	50 "
6279	18 "	Pearl	Turned	60 "
6092	18 "	Metal	Turned	75 "
6082	17 "	Pearl	Turned	75 "
6093	19 "	Metal	Turned	75 "
6085	19 "	Pearl	Turned	\$ 1 00
6086	19 1/2 "	Pearl	Turned	1 00
6087	21 "	Pearl	Turned	1 25

The Catholic Record 484 - 486 Richmond Street LONDON, CANADA