

Barney of Killarney.

BY ANNA VIRGINIA CULBERTSON.
Have ye ever seen young Barney,
With his curlin' coal black hair,
An' his mouth-a-drippin' blarney,

CHATS WITH YOUNG MEN.

Catholic Columbian.
The president of the Iowa State Normal school, Homer H. Searley, delivering the baccalaureate address to the graduating class, gave them some strong utterances on the power of right living, from which we culled a few paragraphs which may be taken to heart by some of our Catholic young men:

The Open Door of God's Providence.

The question of the young man, "What good thing shall I do that I may have eternal life" is the question that challenges the thought of every truly noble soul. Facing the future with hope, trust and courage, believing that in the providence of God there is honorable place in the ranks of service, can be the experience of every intelligent human being.

This is the real secret of a large life everywhere: gaining a little all the time, adding some every day, makes eventually large progress and surprising results. He who would be influential in power or extraordinarily effective in activity, must use all the God given powers of body, mind and soul and keep them so employed that they enlarge and grow skillful through the very beneficence of the laws of exercise and development.

The mighty problems that must be solved, are awaiting the young, the God fearing and the mighty in purity and excellence, and are laid aside, as it were, for an age that is prepared by character and by education, by training and by faith to undertake them.

There are no chance conditions in the development of God's providences. He waits for the man that can and will do the deed, that can and will accept the commission, that can and will lead in the mastery of great events.

Man must perceive, must conceive, must judge, must reason, must formulate the great truths of science and revelation; he must acquaint himself with mysteries all about him, must recognize the wonderfulness of the application of law to the inner life and grow into that likeness of God which insures him in return all that time and existence has to confer.

It is seemingly very easy to detect God's work in nature and in history and yet not personally know Him and accept His leading into righteousness. It is likewise very easy to glory in the triumphs of self as a discoverer of truth, as an interpreter of principles, as a follower of science and yet not attain into the life that shows acquaintance with the truth of truths, "the knowing of God and enjoying Him forever."

Human strength, human knowledge, human activities are all worthy and good as instrumentalities, but they are not substitutes for the essential things in life. He who trusts in self, ignoring these, will waste energy, induce rather than avoid failure, lose life's greatest opportunities, and have nothing in the end to show for his labor and sacrifice but a harvest of regrets, discomforts and painful dissatisfaction.

Great possibilities and grand privileges are not uncommon, they are indeed very frequent and general—the rule rather than the exception. Possibility and privilege is one thing, recognition of them through gaining real success and true greatness and creditable distinction is quite another thing. Many a one that thinks he has never had a chance has had a multitude of chances, but did not recognize them and take possession.

It all who hear my words would use rightly their talents, would develop possibility, would accept the promises and obey the injunctions, the roll call of the eternities would show a long list of the great, the worthy, the distinguished and the successful. Great are the chances, the

openings, the opportunities — such are the universal laws of life, but only the fully worthy, the genuinely noble, the truly holy, the rich in godliness, are able to triumph gloriously and possess the things that last forever. God uses men, but those alone who are in harmony with the conditions, who are willing to put themselves into the proper attitude of usefulness, who are able to be sincere in fidelity and thus carry out the laws of God in the gaining of things of value, eternity and indestructibility. "Many are called, but few are chosen," not because they are not desired, nor necessary to the great work of the world, but because the few alone are ready and respond to the call.

These are stirring times, they are the days when history is being rapidly made, when the actors on the stage of human activity have wonderful chance, when preparation and training count for the most that time has ever seen. They are the times when character needs to be right and when manhood's manliness must be developed and tested. Truth was never more valuable than now. It is the crowning factor in civilization that lasts. Honesty and right-doing were never so highly appreciated as now. They count for much in the councils of nation and state, in public and private life, in society and in politics. They are essential to the glorious civilization that the man of God now directs and the progress and reforms that he now seeks to inaugurate. The times are ripe for the best things, the grandest things, and the man of promise must supply the demand.

God will make out of you and your life all that you will let Him. As you submit to His guidance, His care, and His training He will open the door of His providence and show the promised land. Your life will be full of marvels if you enter upon the heritage granted from day to day. Your successes will astonish you as you look back to see how wonderfully you have been led. Your triumphs and victories will amaze you as you recognize God's hand in them all.

What They Admire in Our Catholic Young Men.

The first to respond to our invitation to the ladies to tell us what they most admire in our Catholic young men is Mary E. Mannix, the well-known poetess and story writer, who says:

Editor Catholic Columbian:

Dear Sir—In answer to your invitation for an expression of what traits I most admire in Catholic young men I would say that in the first place I think they deserve credit for the virtues of sincerity and consistency. I speak now of practical Catholics, as it is my understanding that you have only such in your mind. We do not find many, I might say any, hypocrites among them. When a Catholic young man outwardly lives up to the spirit and teaching of his religion, he is, in ninety-nine cases out of a hundred, sound to the core, and can be depended upon in every relation of life. To him religion is neither a cloak for hypocrisy nor a cover to vice. Should he elect to leave the straight and narrow way in order to better his worldly fortunes, or to follow the guidance of his passions, he ceases to identify himself with his fellow Catholics as one of them, and honestly drops out of the ranks. Consequently when you see a young Catholic man who hears Mass regularly and frequents the sacraments you may be safe in believing that he leads a clean life, that he is honest and honorable: other things being equal you need not hesitate to invite him into the bosom of your family, as a companion for your sons, or a friend or possible suitor for your daughters.

I also find to admire in our Catholic young men that they have the courage of their convictions. Without being aggressive, which is not desirable from any point of view, they are boldly defensive when their belief and its practices are assailed. This is not so easy a matter as it may seem to the enthusiastic non-combatant who sits huddled in from the fray, surrounded by the Lives of the Early Martyrs and the writings of the Fathers. It involves considerable worldly risk as well as a few so-called social advantages, for individual merit counts but little in this connection, especially when, as is often the case, one is a unit among many. And—while we are on the subject—what a pity it is that he who so nobly asserts himself and defends his religion when attacked or ridiculed, who subjects himself to, and often suffers the loss of position by his fearless adherence to that faith which is grounded in his soul as on a rock, does not always combine firm belief with fervent practice!

I think, as a rule, that Catholic young men are admirable for a certain simplicity and naturalness which, it goes without saying, is the result of inheritance and training in that Church which has Truth for its fundamental attribute. As traits of mind and body run through numerous generations of human families, so do certain fixed habits of soul belong to the Catholic Church. Being sincere the Catholic young man is easy to read: being natural there are no ramifications of spirit, or complex situations of mind to be followed or adjusted as the force of outward circumstances may demand.

The Catholic young man can claim another admirable trait, which, in my opinion, is not the least among those already enumerated. With few exceptions he has a reverence for things sacred and a veneration for age and infirmity which commend him to my admiration and compensate for much of the surface polish in which he is, in

the abstract, undoubtedly lacking. Thoroughly self-reliant and independent with the independence of young America he may be, but he is not so intolerant of authority as his Protestant associates: to him the priest is the minister of God, not "old Brown" or "hymn-book Jenkins"; in the grey hairs of his father and mother he respects all old age; infirmity is not with him a subject for jest or ridicule. I have seen him in the midst of Protestant companions pause in a lively conversation, to touch his hat as he passed the church, remembering through his irrelevant surroundings, that it was the abiding place of his Lord; unobtrusive, while performing the act, that he was doing anything admirable in itself or that it might be a subject of wonderment to his friends. I have seen him more than once, on a frosty winter morning, assist a trembling old man, or a feeble old woman on their perilous passage down the slippery church steps to the side walk. I have seen him, clad in immaculate summer garments, in a crowded street-car on a sweltering afternoon give his seat to a poor woman with a heavy basket in her hands and three toddling children at her heels; and I have seen him when the journey was ended help her from the car with her basket and hand each of the little ones after it to the infinite peril of his spotless trousers. I have heard him, so many times that they cannot be counted, rebuke a companion for contempt of age and infirmity, for ridiculing a peculiarity of manner or speech, for the use of profane and obscene language.

As I write his virtues grow upon me, and find him the possessor of so many admirable qualities which had not at first occurred to me that I need not come to an end at once, lest I exceed my allotted space. But there are others who will do him the fullest justice, perhaps enlarging upon the identical traits which have commended themselves to me, as well as adding many others which I have overlooked.—Mary E. Mannix.

Stray Chips of Thought.

It is often difficult to distinguish between absolute laziness and serene resignation.

If an idler only occupied the space geometrically ascribed to a point he should not find in the universe a spot whereon to set his foot.

Meddlers are like mosquitoes: they torment but seldom hurt.

Hypocrites often use a scriptural quotation as a funnel through which to drop poison into some human heart.

It is said that there are more lies told in the sentence, "I am glad to see you," than in any other six words in the English language.

Every man has some peculiar train of thought, which he falls back upon when alone. This to a great degree moulds the man.

SECLARS AND REGULARS.

Their Duties and Distinctions.

The following articles on the above subject is taken from the Rosary, an excellent Dominican monthly:

We are living in an age of penny catechisms, sixteen testaments, and cheap manuals of instruction in the truths of faith. No one who now-a-days becomes a Catholic can reasonably complain of a lack of useful information about any, even the smallest, point of doctrine. But many of our converts are of a very enquiring disposition, and are seldom content with mastering their catechism, learning their prayers, and acquiring reasons for the faith that is in them. They feel that they have become members of a world-wide, time-honored, many-sided religious organization, and they want to know something about its workings. Having left behind them the parsons and ministers with familiar ways and habits they have been familiar with for perhaps the best part of their lives, they find themselves in daily contact with a new and a nobler priest— a priesthood with titles, and modes of life, and of dress which puzzle them not a little. Some newly received convert, let us suppose, who has so far had many a talk about the faith with some sturdy Irish friend, and has often got from him telling explanations of the Holy Rosary, of Benediction, Indulgences, and the like, goes to his own day and tells him that he can't for the life of him understand what is the meaning of such mysterious phrases as "religious," "secular priests," "regulars," and so forth: why one priest should shave his head and another should not, or why Father so-and-so at Haverstock Hill should wear a white gown while Father such-a-one at Spanish-place usually dons a black one. Well, the chances will be that our Irishman, bred and born in the Faith, and knowing a secular priest from a regular every bit as well as the Pope himself could do, will be not a little floored by these unexpected questions. Probably he'll discover that it by no means follows that if we know the difference between things, we at the same time know the why and wherefore of the difference. Now we ourselves want in this little paper to help our good friend out of his difficulty, and to explain as simply and as briefly as we can the difference between the seculars and the regulars, and to set forth the reason why the Church bestows upon the latter distinct garb and peculiar privileges.

To start with the seculars first. These form the great body of the clergy. From their ranks (save by way of exception) the Bishops, Canons, and dignitaries of the Church are taken; and in countries where ecclesiastical organization is in its normal state, and where the requisite numbers

of clergy exist, each parish and every church or benefice to which the cure of souls attaches is served by secular priests. Their name "secular" (from the Latin "secularis") implies that they are priests who do not live secluded from man and his busy world, but who dwell as shepherds in the very midst of the flocks they tend. The secular clergy are one and all subject to the Bishop and to the lesser authorities of the diocese in which they live. Bound by no vow, and retaining such property as they may possess, yet with the sacred obligations of an indelible priesthood ever marking them off from the laity around, they discharge—each in his own place and measure—that pastoral office for which the priesthood was divinely ordained. The secular clergy are the backbone, as it were, of ecclesiastical organization, and group themselves around the prelates of the Church even as of old the Apostles surrounded the Good Shepherd.

And thus, at first sight, it would seem as if Holy Church were already provided with zealous ministers, and as if little place could be left for a second body of clergy. But a very little thought will show us that this is not the case. Work for souls in this or that circumscribed spot, the ordinary daily round of visiting the sick and poor, the Sunday services and sermons, the daily Mass—all these things must be done whatever else may happen, but they are yet but a very small portion of the work the Church demands of her servants. For she needs men who can teach in her schools and colleges; preachers who by means of organized soul-winning missions may revive the faith through entire cities or dioceses; priests who can defend her in the lofty paths of philosophy and literature, or may win for her golden opinions from the very scouter and infidel by intrepid labor in hospital, battlefield, or leper island; men, too, who will lay down all—even life itself—for Christ, upon the blood-stained soil of Africa or the Corea. It is here, then, that the need of some auxiliary force comes in. How, indeed, could an already over-strained parochial clergy accomplish works like these—labors which lie outside and apart from the absolutely necessary but which must be done, and done well too, if the Bride of Christ is to preserve uninjured that sparkling jewel of charity which shines so brightly in her crown. Yes, the Church's task on earth must be accomplished (even as are the labors of her children) by some sort of a "division of labor." Leaving to the secular clergy the arduous cure of souls, she summons to her side numerous bodies of trusty servants who shall aid her in her other needs, and it is these to whom (since they one and all live for some definite purpose, and according to a defined regula or rule) she has given the style and title of "regulars." We call them "religious" also, since they not only strive (like their brethren in the secular priesthood) to act as faithful and zealous servants of the Church, but even strip themselves of all individual property, and engage in the service of God by such awful and irrevocable vows that they make religion their very business, and so are eminently and "par excellence" "religious."

Has Holy Church need of carefully trained ecclesiastics who will guide giddy and impressionable youths amid the steady influences of the cloister or the college? behold, the cowled Benedictine or sombre-clad Jesuit are at hand. Would she speak burning words from lofty mission platform to the poor sinful souls who crowd her sanctuaries? the sons of St. Francis, St. Dominic, and St. Paul of the Cross spring to her side. Do her sick and suffering need firm yet gentle hands to tend them? the Hospitalers of St. John of God and the sons of St. Camillus of Lellis are already answering the call. Does (to go no further) a proud and prayerless world stand in need of expiating penance? the austere monks of Cîteaux and La Chartreuse toil and watch and do penance, unseen by men, but all visible to the angels and their King. Such are the services, such the vocation of the regular clergy. Devoted, some to one kind of work, some to another, it is fitting that—just as on earth the very soldiers and sailors and household servants of the Queen are distinguished from one another by uniform or livery—so they, too, should be known for what they are by means of some special garb. The tonsure (symbol of their Master's crown of thorns), the rough rope-girt habit, the lowly sandals—these are the penitential badges of the religious calling.

Thus, having (as we may hope) satisfied the queries to which we undertook to respond, we may pass on to answer a question which our curious convert may very likely already have had on the tip of his tongue. "Why," he may ask, "are the regular clergy exempt, as I have heard they are, from the jurisdiction of the diocesan Bishops, why subject to superiors of their own, why independent of all external authority save that of the Pope himself?" This very natural enquiry we can best answer thus: Suppose, for example, a convent of Dominican Friars to be the only one in a large and extensive kingdom, yet situated in the cathedral city of a small and obscure diocese; suppose it subject to the local Bishop instead of to the superiors of the Order of St. Dominic. The consequence of this will probably be that the Bishop, naturally having the interests of his own flock far more at heart than those of other subjects of the State, would soon continue the labors of the friars to a very narrow area, and thus deprive the rest of the country and his brother Bishops of their service. He might, too

(if short-handed), be even tempted to take them away from their convent, and—transforming them into parish priests—keep them at work of a nature contrary to their vocation, work which the Church does not call upon them to do. In time, doubtless, they would become merged with their brethren of the secular clergy; their distinctive character would disappear when they abandoned the interests of the Church at large for those of a single locality; while their convent would be left to fall into ruin and decay. Is it not obvious that such a system, if extended to each and every monastery, would very soon totally subvert all existing religious orders? Those who are to work for the Community in general, and not (like parish priests and their assistants) for particular sections of it, or for this or that place, city, or diocese, can never be placed beneath an authority holding sway over but a fragment of the Church—holy and venerable and dignified though that authority may be; but must (if they would preserve a separate and corporate existence) be subject solely and simply to the Vicar of Christ, to him upon whom rests the solicitude of all the churches. Hence, in spite of the many disputes, abuses, and bitterness which have been in the long course of ages associated with the principle of monastic and religious exemption, the Church has ever upheld that principle as a breastwork of defence to many a gallant and valued band of the consecrated servants of Christ.

And now for another question. Some one, perhaps, not knowing how to reconcile what we have been saying with the stern logic of facts, will ask us: "How is it, then, if seculars and regulars are so distinct from one another, and if the Church is so zealous as to prevent a fusion of their respective states, that we see Dominicans, and Jesuits, and Benedictines (as we every day undoubtedly do) discharging the duties of parochial clergy, and differing from their secular brethren in little save their dress?" This objection can only be dealt with by pointing to the peculiar state of ecclesiastical organization in this country. The Church exists in England as a great missionary body, and she has to bear with the discomfort, the irregularities, and the abnormal arrangements which such a state and her present very great poverty bring in their train. Regulars, in order to gain a bare footing in a land where priests are so few, and means of subsistence so scanty, are literally obliged to assume parochial cares, and, by devoting some of their number to the service of the Bishops in the pastoral office, to win for the remainder the freedom and support they need in order to carry on the especial labors of their order. Such a regime is certainly not the most perfect or desirable; yet, as the outcome of a zealous and devoted wish to make the best of things, and as an attempt to accomplish work with but a handful of workers, it can surely never be reckoned an abuse.

To conclude: may the secular and regular clergy—alike pledged to fight to the death against a common foe—ever remain in close and brotherly union, secure in the esteem both of one another and of the spiritual children whom they are rescuing from death eternal; and may neither they nor we forget that—while there are many laborers in the vineyard of the Church, there is yet but one Lord and Master of the Harvest!

"Mamma, was that a sugar-plum you just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's Pills." "Please, may I have another?" "Not now, dear; one of those nice pills is all you need at present, because every dose is effective."

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other imitations fail. Get Hood's and only Hood's.



The Twin Bar WITH ITS Twin Benefits Less Labor Greater Comfort

If you wish your Linen White as Snow Sunlight Soap will make it so.

Books for Wrappers For every 12 Wrappers sent to Lavan Bros., Ltd., 23 Scott St., Toronto, a useful paper-bound book will be sent.

DROPSY Positively CURED with Vegetable Remedies. Has cured many thousands who called themselves hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOKS of testimonials of miraculous cures sent FREE. 10 DAYS Treatment Free by mail. Drs. Green & Sons, Specialists, ATLANTA, GA.

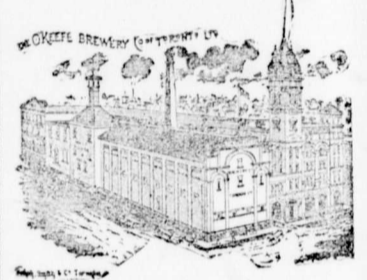


A LIFE SAVED BY TAKING AYER'S CHERRY PECTORAL

"Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctors pronounced my case hopeless. A friend, learning of my trouble, sent me a bottle of Ayer's Cherry Pectoral. By the time I had used the whole bottle, I was completely cured, and I believe it saved my life." W. H. Ward, 11 Nassau, a Quinby Ave., Lowell, Mass.

Ayer's Cherry Pectoral Highest Award at World's Fair. Ayer's Pills the Best Family Physic. FOR TWENTY-SIX YEARS

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA



The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class Lager and Bavarian Hopped Ales; XXX Porter and Stout. Filson's Lager of world-wide reputation.

FAVORITELY KNOWN SINCE 1825 BELL'S CHURCH BELLS AND CHIMES WEST-PROY-N-Y GENUINE CHIMES, ETC. CATALOGUES AND PRICES FREE

PLUMBING WORK in operation, can be seen at our workshop Opp. Masonic Temple.

SMITH BROS. Sole Agents Plumbers and Heating Engineers London, Ont. Telephone 501. Sole Agents for Peerless Water Heaters.

JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. 475, Open Street, and 475, Telephone—House, 373, Factory, 54.

NOTICE. TO ALL WHOM IT MAY CONCERN. When the publication of the Canadian Freeman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned change him and he is obliged to those who were in arrears for the Freeman to pay part, at least, of what they owe. Though the indebtedness of all is considered, he is obliged by lapse of time, the undervalued ventures to hope that a large number of his old friends and supporters—of their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in trying times to come to his aid and respond to a call patiently delayed for a quarter of a century. The backs of the Freeman, having been sold, the matter of payment is left entirely to the discretion and honesty of the subscribers.

Please address J. D. McLean, Daily Avenue, Ottawa.

Pictorial Lives of the Saints AND The Catholic Record for One Year For \$3.00. The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1871 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII, who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops. The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of three dollars. We will in all cases prepay carriage.

COOK'S FRIEND BAKING POWDER Should be used, if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLean's Cook's Friend.

FIVE-MINUTE SERVICE Tenth Sunday after INGRATITUDE

Ingratitude is a very matter against whom it have tried to force the listening to me who cruel a sin it is, for there not a few nowadays, who their parents, good and shocking ingratitude them and reviled them; have allowed their charity of strangers; had to play the part of those sad years of old age and comfort would be means from them by the and extortion, and patience. There are parents have asked to see to ashamed of their old and their simple manner very admirable? Through life we meet who have lent others personal friendship, on by lying, dishonest indeed, there is scarcely has not been badly treated whom we have in one who

Perhaps you have the man who was walking one evening, and heard a drowning man be jumped into the water, drowning himself in the brought the poor fellow. He turned out to be a Grateful, as you may a life, he turned to his from his pocket a hair and—what do you think asked him if he had a dollar!

Indeed there are many the end of their lives savor for the Ingratitude earlier days. How many pray for their benefactors proud and selfish the want to have any benefit just as careless of being in their backbiting as who think that a little a debt of affection; and never give, nor s thank!

Well, my brethren, other so, we treat God even so well. Now God my good home, and my and my plentiful meals bed? From God, who require at least thanks I ever give that? Do as actually feel that God these gifts? When do health, my clear head, my light step, my happiness, we get such things most loving kindness. And every day we get it. And every day we enjoy them—and I some full manner—a! I am almost as if there were The truth is that the of our lives is ingratitude is like the very green in the air, or the ven of fallen man. It is rooted in pride, feeds and brings forth the indifference. In truth a state of soul as a sin. Hence it is heart all good Christians. To practise the virtue of every turn. They are at least a quarter of a giving after Communion only make novenas novenas in thanks for table they say at least prayers, in gratitude monthfuls of each of the thank God for the alms as well as His favors, f God to their loving heart, sunshining; in a word, nels of the love of God, a deep sentiment of gr favors. I am inclined this virtue is a mark to eternal life.

Tourist Missions

A novel mission, pre of precept and not by is that of the "Tourist Heart," whose ter through Southern Fra the neighborhood of headquarters, where a ated. Observing that were losing the habit Mass, some fervent knowing that the pro ready to copy urban ex the idea of making ex out-lying districts for of giving good exampls Club was organized month to some town in Mass there and spend t day in whatever, pur taste. The result was anticipated. Many Catholics, noting that scrupulous about the religion, felt that atte was "the proper thing starting in thus unw led to higher mo silent preaching of the Sacred Heart; so that provent in church noted wherever the received.

What causes bad tion that has never b answered; but, in ten, frightful dreams, of Ayer's Sarsaparil remedy. Don't delay