MAY 23, 1908.

CHATS WITH YOUNG MEN

If You Have Lost Your Grip. If You Have Lost Your Grip. Most of the people whom I have met who are down in the world, or talented people who are doing mediore work, have lost their grip. And what does that mean? It means that they have lost con-It means that they have lost con-I

It means that they neve loss con-dence in themselves. No man loses his grip until he loses faith in himself. The grip and confidence of most people follow their moods. If their "Well, then, my father, your grand. was a boy." "Oh, that'll do all right," said the

¹¹ Well, then, my father, your grand-fourage is up, if they feel well, their grip is firmer; but the moment they get a little discouraged, or have a fit of the "blues," they lose their grip, and are soon 'way down.
Now, the well trained man pays very little attention to his mode, except to how them that he intends to be master, that he does not propose to throw away good day's work just because he does
"Well, then, my father, your grand-father, was a merchant in Cork, and when I was a boy of thirteen he sent me to Barcelona to learn Spanish, to get acquainted with whom he dealt, and to have a change of air for health's sake, as I was then quit delicate.
"I enjoyed the voyage from Ireland to Spain, although I was homesick all the way over.
"Never before had I been out on the ocean, and the sight of the humd.

s good day's work just because he does not happen to be in the right mood. When he goes to his office or store in the morning, he goes there determined to do a solid day's work, to give his best; and the result is that, after while, moods have very little to do ; the ocean, and the sight of the bound-less sea filled me with awe. "A Spanish gentleman who had been on a visit to Cork, went with me. "Arrived in Barcelona I was placed in college. I felt like a fish on dry land for quite a while among the boys whose speech I could not understand, but soon I picked up words enough to join in their games and then I felt at while, moods have very little to do with him. After he has conquered them a few times, and shown himself master of his mental conditions, his mind falls into line with his resolu-

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People who are victims of their moods never amount to much, because they are never masters of themselves. They never know when they start out in the start and t noring whether they are going to do a day's work or not. If they "feel like it," they will; if they do not, both the quantity and the quality of their work will be lowered. People who are victims of their moods they are victime of the institution. Then they elected a student who was to be called Our Lady's Boy all during that month, and he was to be chosen for his modesty, his freedom from district all and his income

People who are victures of their modes are weaklings. They simply go along the line of least resistance. I know a writer who says he never knows in the morning whether he is going to do any the line of the more than a state of the state of the state of the more state of the state of the state of the state of the state state of the state of t fective work that day or not, because he can do good work only when the Muse says the word, and he never good looking. His mother had excel-lent taste and dressed him so quietly, knows when it will come to him. It may come in the dead of the night, and

may come in the dead of the night, and then he gets up and rushes for dear life nutil the spell is gone.
This is a confession of weakness, a confession that a man is not his own master, but that he is subject to some mysterious force or passion which comes and goes without any regularity, which is governed by no principle. Moody people ought to be very careful about their living habits. They should be regular about everything—
a flash of color at his collar that he looked like a prince. "Sebastian was a manly fellow, with a strong will and a high sense of honor. "When some bad boys of the town learned that to Sebastian had been awarded the high honor of being named. Our Lady's Boy, they resolved to corrupt him or hurt him. Five of them, all older than he wes, handed together. They caught him unawares one dark evening, stified his outcry, dragged

their meals, their sleep, their exercise and their work. The condition of the country to a deserced ruin of a mill. health has everything to do with moods, and there is no other thing that will contribute so much to robust health as absolute regularity. The mental attitude has a great deal

some indecent action, and when he to do with the moods. If you approach your work with the spirit of a master, finally refushed, they beat him with a whip, giving him thirty lashes. "You may kill me," he said 'but I would not shane my Mother, our blessed If you go to it as a conqueror, with a determination to accomplish what you undertake at all hazards, and keep at your work no matter how you feel, you will be surprised to see how quickly lady.' "At the end of the third day, finding him still determined, they let him go. you will master your mental condition.

Who Holds You Down,

What object is more pitiable than What object is more pitiable than that of a healthy, strong, well-educated young man whiching about the hard times, or the lack of opportunity in this land which is so packed with chances? In what other country, or at what other time in the history of the world, were the times better or the onportunities creater? the opportunities greater ?

shame he Virgin Mary. "It was the end of May before he was fairly well again. Then the stu-dents held another procession in h n-or of the close of the Madonna's month, Tens of thousands of young people a this country try to excuse themand they used it, in a secondary way, to honor the brave and pure boy who selves for their failure to do something had suffered in her service. worth while by saying that it is the fault of society, that it is due to econ-"Sebastian's mother when she heard of his virtue, was delighted, came from omic conditions, to the fact that a few god-for-nothing idlers get all the money and all the good things, while the many do all the work and bear all home to pay him a special visit, and, with the consent of his teacher's took him on a ten days' delightful prilgrim-

burdens. Young men idle away their lives, to turn up, Spain. "The fame of Sebastian's fortitude Young men idle away their lives, waiting for something to turn up, for somebudy to boost them; while other boys with half their chance, educate and lift themselves out of poverty. The veriest nonsense that ever entered a youth's head is that the good chances are in the part that compand must halp him remains to this day as one of the treas ured traditions of that Barcelons school.

THE CATHOLIG RECORD STALE LIES. OUR BOYS AND GIRLS.

Our Lady's Boy.

ease. "They were fond of feast days and

"There they kept him tied, a pris-

oner, without food for three days, ex cept a slice of bread and a cup of water.

Every morning and night they tempted him to utter some foul words or to do

"The poor boy, weak and nervous, found his way back to college that night. But the next day he was in bed with brain forer. All through his delirium he would call out. "Never, never, never, I will never, chame b Virzin Mary"

age to a shrine of Our Lady in southern

Fault Finding Girls.

A "Children's Encyclorædia" pres-ently being published in England gives characteristic British Protestant his-tory on "The Story of Our Bible," of

which the following are samples: "John Wyclif, who was born in York shire, when the priests tried to keep the Bible from the people, sent out poor men to preach the story of Jesus. Wyclif was the first man to turn the eyes of the people from the Pope to the beautiful figure of Jeaus Christ, and "In those days the nobles were wicked, and the Church cared for noth-

wicked, and the Chirch carea for hour ing but to take money from the poor people. The Pope was living in France, and he filled England with Italian priests, who lived wicked lives and made the people pay heavy taxes to the Church in order that the priests

themselves might be rich." "Long ago, when the priests tried to keep the Bible from the people, and when the Bible was only printed in a foreign language, brave William Tyn foreign language, brave William Tyn dale wrote the Bible in English so that all might read it." "But the enemies of religion (the

Catholic Bishops) could not keep back the Word of God from the people." Commenting on the performance thus

exemplified, Father Vincent Naish, S. J., in a letter to the press observes that : All the old Low Church bigotry, the perverted view of Catholic action with regard to reading of the Scriptures, the lies about the Popes, reappear as fresh and vigorous as in the days of Protestant ascendancy-Wycliffe, Tyndale, the Reformers, and Wycliffe, Tyndale, the Reformers, and all their train are once more introduced as the liberators of mankind and the first genuine "Bible Christians." The Inquisition, the fires of Smithfield, Papal craft and Papal tortures-all the old bogeys are revived that used to harrow the feeling of devout Protestants filty

pils elected a boy of fourteen, named Sebastian. He was swarthy, but very years ago. It was high time for such an out-burst, continues Father Naish. The wonder is that it did not come sooner. yet so elegantly, in dark garments with a fish of color at his collar that he looked like a prince. "Sebastian was a manly fellow, with We have heard very little of late of the Scarlet Woman. But the pity of it is that a serious attempt is now being made to poison the minds of the young, and impose on the ignorance of the masses under pretence of imparting useful knowledge on the largest and cheapest scale possible. It is comical that the attempt should be made just at They caught him unawares one dark evening, stifled his outery, dragged

the moment when Protestant scholars and professors are trying to make mince meat of the Scriptures, and as the Saturday Review recently remarked, the stoutest defender of the old views of the Bible is the Pope of There is no use in reasoning Rome ! with such people. Every threadbare and outworn calumny is esgerly welcomed by them simply as mud in the hands of street urchins. They want to befoul and be patter the Roman Church

and the Catholic Faith. As to what should be done in the atter Father Naish gives the right advice in plain words. The duty of Catholics, he says, is clear and simple. They must make lying (xpensive to their enemies. They should absolutely refuse to buy the "Children's Energe-to white "and disconcere the sale of it. log selia," and discourage the sale of it as far as they can till the offensive article is omitted. When it is brought home to the editors and proprietors of the work in question that they are losing money by pandering to bigotry and reissuing stale lies about the Catholic Church, it is probable that they will reconsider their position. Unless we are greatly mistaken the time for dressing up Protestant fables as genuine history has gone by. No d ubt a few obscure bigots will feel a glow of satis disused puppets of their old "Panch and Judy" show. But most same Pro-testants will "skip" the reading of such trash, and Catholics will refuse to

buy. That's the thing to do. Boycott should be the word and the deed until the Protestant fables are stricken out of the book—N. Y. Freeman's Journal.

Have you ever heard a group of ing a newcol

A GODSEND TO ME

Writes an Eczema Patient, Mrs. Henry Harvey of Black Lake. Que., cured after ten years' suffering.

"I had been a sufferer from facial Eczema for about ten years. I was treated unavailing-ity by several doctors and remedies. About two years ago I saw D. D. D. advertiaed. I ab once decided to give fit a trial and sent for a sample bottle, which cured me in a couple of weeks, and I have not had it since. D. D. bas been a godsend to me as well as many others."

Why dose the stomach to cure Eczema, Scab-Head, Sait Rheum, Pimples, Blotches Barber's Itch, or any other skin disease ? Barber's 10ch, or any other skin disease f It's the skin that's sick I Treat it with D. D. and get to the seat of the troubles a once. Eczems and other kindred skin troubles are caused by germs in the skin. D. D. d. kills these germs and cures the disease. The first few drops will bashsh the awful burning sensation at once, and soothe sad cool the skin. Soon the eruption disappears and the skin becomes white and clear again.

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The vastness of the structure takes hold of a man as he issues from the street by which he came from St. Angelo. In the open space, in the square, and in the ellipse between the colonnades, and on the steps two hun dred thousand men could be drawn up in rank and file, horse and foot and guns. Excepting it be on some special occasion, there are rarely more than two or three hundred persons in sight. The paved emptiness makes one draw a breath of surprise, and human eyes seem too small to take in all the flatness below, all the breadth before and all the height above. Taken together, the

the The impression itself moves unwieldy in the cramped brain. A building almost five hundred feet high produces a monstrous effect upon the mind. Set down in words, a description of it con veys no clear conception; seen for the first time, the impression produced

by it cannot be put into language. It is something like a shock to the intelli gence, perhaps, and not altogether a pleasant one. Carried beyond the limits of a mere mistake, exaggeration becomes caricature. But when it is magnified beyond humanity's common measures, it may acquire an element approaching to terror. The awe strik-ing saints of mythology were but mag-nified men. The first sight of St. Peter's effects one as though in the everyday streets, walking among one's fellows, one should meet with a man forty feet high.

It is all very big. The longest ship that crosses the ocean could lie in the nave between the door and the apse, and her mast, from deck to track, would scarcely top the canopy of the high altar, which looks so small under and the super-possible vastness of the im mense dome.

To feel one's smallress and realize it one need only go and stand beside the holy marble cherubs that support the pillar. They look small, if not grace-ful; they are of heroic size and the boxls are as big as baths. Everything in the place is vast; all the statues are colossal, all the pictures enormous; the smallest details of the ornamentation would dwarf any other building In the world, and anywhere else, even the chapels would be churches. The eye strains at everything, and at first the mind is shocked out of its power of omparison.

But the strangest, most extravagant, most incomprehensible, most disturb-ing sight of all is to be seen from the upper gallery in the cupola looking down to the church below. Hangirg in mid-air, with nothing under one's leet, one sees the church projected on perspective within a buge circle. It is as though one saw it upside down and

could bear to nt. Few neu ST. PETER'S AND THE VATICAN. stand there without that bit of iron railing between them and the hideous MARION CRAWFORDS LESCRIPTION OF THE WORLD'S GREATEST BUILD. ness which the strongest head feels may make one doubt for a moment whether what is really the floor below may not in reality be a ceiling above. and whether one's sense of gravitation be not inverted in an extraordinary dream. At that distance human beings look no bigger than flies, and the can opy of the high altar might be an or opy of the hig dinary table.

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DOOLEY ON THE FEAR OF DEATH.

Th' most per'lous iv human occypations are usually th' lowest paid. An' wby is this so? It is because we're not afraid iv death? Faith, no, but because we don't know annything ab it. We don't appreciate it. If our simple minds cud grasp th' subjick th bravest man in th' wurruld was be found undher th' bed sobbing. It's there but it isn't there. It happens to iv'rybody, but ye can't see it happens to ye'ersilf. Ye walk bristly up to it or maybe ye even ran. Ye niver see it maybe ye even ran. Ye niver see it till it's to late an' thin 'tis too late to recognize it. 'Tis no good runnin' away fr'm it. Manny a man dodgin' a trolley car has been run over by an autymobil. Ye hide fr'm th' lightning an' a mickrake lands ye. Ye avoid railroad trains an' boats an' scratch ye'er thumb with a carnet tack an' 'tis ye'er thumb with a carpet tack an' 'tis all over. Ye expect it fr'm wan si e iv th' sthreet an' it comes fr'm th' other. Ye think that must be it in th' block a head an' ye make up ye'er mind to walk slow whin it steps up behind

ye, slaps ye on th' back an' says: Ye'er wanted at head quarters. Ye'd etther come along peaceable.' To which, havin' no further inthrest, ye make no reply. 'Tis thin f'r th' first fime ye'd have an undherstandin' an' a ear iv desth---if ye were alive. But ye are dead.---'' Mr. Dooley'' in the May American.

If we want to love our Lord fervent ly, to make Him some return for all His love to us, we must try to know Him by making ourselves familiar with His life. We must notice His ways-His gentle ness and compassion; His tenderness with sinners, with the sick, the sorrowing, the little children .- Mother Loy-

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Convert Archbishop.

Rev. Albert Knapp, a distinguished member of the Dominican Order, who has been nominated to the Arch-bishop of Trinidad, in succession to the late Archbishop Flood, O. P., is an Englishman, and was formerly a mem-ber of the Church of England, for the ministry of which he at first thought to study. Lates he dended to extern agreeables. Der of the Church of England, for the ministry of which he at first thought to study. Later he decided to enter the medical profession, and went to France to prosecute his studies. While assisting in the hospitals he was im pressed by the devotion and charity of the Sisters, and this led him to investigate the claims of the Catholic Church. The result was his conversion, and he then, deciding to become a priest joined the Dominican Order.

the past, that somebody must help him office or shop? The chances are they The mainspring of your watch is not looks and manner. It would have been just as easy, and far better for the future outside of its cases. No power or in-fluence outside of the watch can make characters of the critics, to have t on the lookout for good points. Most people have more virtues than faults if only we weren't most of us so blinded by old critical habits that we can't

half as long again.

sible, the difference between their rank in life. Ever ready to assist those around him, he is not unkind, haughty or overbearing. In the mansions of the great the cor-rectness of his mind induces him to bend to e tiquette, but not to stoop to everywhere. What if things aren't just to your liking? You won't make them a particle better by calling at tention to them, and you will make others uncomfortable by doing so. Train yourself to see the bright side

Train yourself to see the bright side and to make the best of things. If you can't get a rosy view keep quiet. And don't always have a "but" in your pless-ures. Get all the small joys you can as you go along. Don't go sidestepping after the disagreeables. Some of them will come of course, but you needn't go to most them. By learning to keep your to meet them. By learning to keep your eyes on the good and pleasant in people and situations, you will make it easier to grapple with the inevitable dis

ING.

The Basilica of St. Peter's and the Vatican Palace together form by far the greatest continuous mass of buildings in the world.

The Colesseum is 295 yards long by 156 broad, including the thickness of the walls. St. Peter's church alone is 205 yards long and 156 broad, so that the whole Colesseum would easily stand upon the ground plan of the church, while the Vatican Palace is more than

The central cathedral of Christendom is so * * * far beyond any familiar proportion that at first sight all details proportion that at arst signt all details are lost upon its broad front. The mind and judgment are dazed and staggered. The earth should not be able to bear such weight upon its crust without cracking and bending like an over-loaded table. On each side the colonades run curving like giant arms, almost open to receive the nations that go up there to worship. The dome broods over all, like a giant's head motionless in meditation.

COWAN'S Maple Buds **Cream Bars Chocolate Wafers**

OF INTEREST TO FREETHINKERS.

One of the pretexts invoked by free thinkers to sustain the idea that faith is opposed to reason and science is, maintain, the great number of un believing savants whom they meet. But, observes the Abté Wéter é in the Journal de Colmar, facts prove that the number of believing savants for 400 years is much greater than that of the freethinkers. A German, Dr. Dennert, has drawn up

a curious and illuminating body of stat-istics in this regard ; he has gathered to gether the religious opinions of 300 of the most illustrious students of the natural sciences in the last four centur

For the sixteenth and seventeenth centuries he cites eighty-two savants, of whom seventy nine were believers and three unbelievers ; for the eighteenth century he cites fifty five savants of whom thirty nine were televers and five unbelievers, and eleven unknown; or the nineteenth century, Dr. Dennert cites 163 savants, 124 being believers, twelve unbelievers, and twenty seven having no well known philosophis or religious opinions. So, of these 300 scholars, 242 were

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al 2 couplers, 2 knee swells. Used less than a year Special Sale Price \$105 Gourlay, Winter & Leeming

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