CHATS WITH YOUNG MEN.

Lukewarm Water Will Never Run an Before water generates steam, it must register two hundred and twelve degrees of heat. Two hundred degrees will not do it; two hundred and ten will not do it. The water must boil before it will generate enough to move an engine, to run a Lukewarm water will not run train.

anything.

A great many people are trying to move their life trains with lukewarm water—or water that is almost boiling—water water that is almost boiling and they are wondering why they are stalled, why they can not get ahead. They are trying to run a boiler with two hundred or two hundred and ten degrees of heat, and they can't understand why they do not get

anywhere. Lukewarmness in his work stands in Lukewarmness in his work stands in the same relation to man's achieve-ment as lukewarm water does to the locomotive boiler. No man can hope to accomplish anything great in this world until he throws his whole soul, flings the force of his whole life into it.

Philips Brooks's talks to young people he used to urge them to be somewith all their might. thing with all their might.

It is not enough simply to have a

general desire to accomplish something.
There is but one way to do that; and that is, to try to be somebody with all the concentrated energy we can muster. Any kind of a human being can wish for a thing, can desire it; but only strong, vigorous minds with great

purposes can do things. Your Purpose Should be at Boling Point-There is an infinite distance between the wishers and the doers. A mere desire is lukewarm water, which never will take a train to its distination; the

purpose must boil, must be made into live steam to do the work.

Who would ever have heard of Theodore Roosevelt outside of his immediate community if he had only half committed bimself to what he had undertaken, if he had brought only a part of himself to his task? The great secret of his career has been that he has flung his whole life, not a part of it, with all the deter-

life, not a part of it, with all the mination and energy and power he could muster, into everything he has undertaken. No dillydallying, no faint hearted efforts, no lukewarm purpose for him! Every life of power must have a great

master purpose which takes precedence of all other motives—a supreme principle which is so commanding and so imperative in its demands for recognition and exercise that there can be a suprementally support the supremental transfer that there is the supremental transfer that there is the supremental transfer that the supremental transfer the supremental supremental transfer that the supremental supre be no mistaking its call. Without this the water of energy will never reach the boiling point, the life train will not get anywhere. The man with a vigorous purpose is a

positive, constructive creative force. to one can be sourceful, inventive, original, or creative without powerful concentration; and the undivided focus-ing of the mind is only possible along the line of the ambition, the life We can not focus the mind purpose. We can not focus the mind upon a thing we are not interested in and enthusiastic about

A man ought to look upon his career as a great artist looks upon his masterpiece, as an outpicturing of his best self, upon which he looks with infinite pride and a satisfaction which nothing else can give. Yet many people are so loosely connected with their vocation that they are easily separated from it. -O. S. Marden in Success.

A Word to Young Men. We don't know who is entitled to the

following which we clip from an ex-change, but it contains wholesome ad-vice which should be attentively read

worthlessness. Young man, con-, remember, however true it may be that our country is controlled by our superiors, and the positions of honor and usefuleness are at present beyond your grasp, the grandness of your future rests upon you. Remembeyond your grasp, the grandless of your future rests upon you. Remember the world was not made in one day. Neither can you make your fortune nor gain a reputation in one day. Bide your time and persevere. Perseverance and energy will be sure to lead to success.

severance and energy will be sure to lead to success.

If in your power, by all means choose a profession, and it will honor you. Work is no dishonor and laziness is no credit to any one. It is good to have wages, but half pay is better than idleness and vice. Remember there is a greater demand for young men now than ever before. For young men, who are not for sale—for with these the market is supplied—true, honest young who are not for sale—for with these the market is supplied—true, honest young men, sound from center to circumference, and whose consciences are as steady as the needle to the pole. Men who know their positions and fill them. Young men, not too lazy to work, not too proud to be poor, and are willing to eat what they have earned and paid for!

Talent is a good thing, and if you Talent is a good thing, and if you have it, improve it, but if you have not got it, then make the best use of tact. Educate yourselves, or you will go down to the tomb of oblivion—perhaps to ruin. While, if you educate your selves, you will be an honor to your selves and to your country. Education is worth more than gold—it is a constant friend through life, and at death a consolation. Be independent as far stant friend through life, and at death a consolation. Be independent as far as you are able. Live for something and for yourseff—it is too expensive to hire others to do your thinking and let your machine decay in rust. Attend to your own business, and be sure to let other people's alone. Have but few confidants—the fewer the better—and always be true to your friends. Fear not your enemies, and remember that your character cannot be materially injured except by your own acts.

Young men, cut this out; paste it in your album for future reference. Do let the constitute of the class dismissed, the Big Boy did the class dismissed the ment.

When order was at last restored and the merriment.

When order was at last restored and the merriment.

When order was a calm had prevented Columbus from that in delaying the baptism of his child so long he committed a grievous sin, and that the proper church in which to have the sacrament conferred is the child's sin, and that the proper church in which to have the sacrament conferred in which to have the sacrament of the sacrament control the admin stration of the sacrament is a species of sacrilege.—Southern wester and slinging his skates about

good and leave behind you a monument of virtue that the storms of time cannot destroy. Strive to have your name to shine as a brilliant star in the classical skies. Write your name by kindness and love on the hearts of the thousands with whom you associate, and you may rest assured that you will never be forgotten .- Our Young People.

any which leaves a more lasting impress on human character or which

"the attainment of a higher or a better

life," or let it be known by its more homely appellation "success" and it is everywhere and always the same,

everywhere and always at work.

Wherever a human heart throbs in

sympathy with a higher prompting, there is its home. It inspires every noble thought; its accents mingle in

every noble word and the benediction of its presence, is attested in every noble action. It gives duty its sweet-

art. In itself it yields to no analysis, for it lies deepest down in our nature.

It is that which explains whatever is

say or do. It is the goal of all human activity and it underlies all human en-

worth, it brings all things finally to the feet of God.—Rev. Dr. Maguire.

OUR BOYS AND GIRLS.

WITH HIS CHUM.

nearly as much about solid geometry

Big Boy wrs getting on with his com-

read in a clear, loud voice.

He told all about Columbus and the

wonderful voyage. He told about the sailors, their fears and quarrels. He told of shifting winds and strange

up, too. "Read that last sentence over,"

The Big Boy looked quite pleased. It was not often that people took so

said the English master, sharply.

himself,

and Greek as the principal never laughed with the others.

which

of its eternal

deavor, and rightly apprehended used in the measure of its ete

strong, even swing. He was a beau tiful skater, and could cut all kinds of fancy figures, but this afternoon there fancy figures, but this atternoon there was nothing of that sort.

On, on the Big Boy went, till his nose was frost nipped and his feet felt like senseless blocks of stone. It is not much fun to skate alone, especially if one had just quarreled with one's favorite only. The Ideal of Success. There is, perhaps, no ideal which men strive to realize with more earnest-ness than that of success; nor is there

favorite chum.

his neck, he started for the river alone.

It was a perfect afternoon. The ice was sound and smooth as a dancing floor. The Big Boy struck out with a

favorite chum.

So, at last the Big Boy turned to come back again, and just at the same moment, round a curve in the river bank, there shot a shadowy figure.

"I say," rang a jolly voice "of course I oughtn't to have laughed—but that dead clam. You know!"

So the Big Boy threw back his head and shouted, too. You would have thought it the funniest joke in the world. press on human character or which exerts so petent an influence on human effort as the hope of success. Call this hope or fancy by what name you will. Call it a dream as we have called it, for as yet with you it is but a dream, or name it "the realization of the ideal", the fulfilment of hope," "the attainment of a higher or a better

Then the figure fell into step, and the Big Boy and his chum skated home shoulder to shoulder. It was not such a bad quarrel, after all.—Alice C. Haines in The Boys.

HABITUAL DRUNKARDS.

"There would be no liquor problem "There would be no liquor problem in New Jersey." says the Monitor of Newark, "if there were no drunkards. Most of the prohibitory legislation is to protect the few who can not control their appetite for alcoholic drink. If men used drink in moderation, a status quo might easily be reached to satisfy almost every reasonable deness, sacridee its reward, religion its sanction. It is the quest of science, the heart of literature and the soul of incomplete, and interprets whatever is partial in all that we feel or think or

"But the greed of man, which will open the door of danger and tempta-tion to his fellow man for filthy lucre, must be held down by the steel grip of the law. The saloons feed the passion for strong drink till the poor weakling becomes a sot, till the happy and comfortable family knows only

want and misery.
"It is to the interest of the saloons THE BIG BOY WHO QUARRELED and the breweries to prevent drunkenness, because the more drunkenness there is, the more degraded becomes The Big Boy was very sweet tempered. You could tell that by looking business in the eyes of the their business in the eyes of the people. The brewers ought to put men of strong character in the saloons they own, and make their so-called proprietors realize that they will retain the premises only on condition that they conduct their business in a proper manner. into his clear, gray eyes, and noticing the pleasant curve of his upper lip, seemed always just about to break into a sunny smile.

Everybody at school liked him—both
masters and mates. He could play
football and hockey, and he was never

"As a general help to the banishment known to quarrel, except once and then it was with his dearest chum! of drunkenness, we commend a practice which the Mayor of Harrisburg, Pa., This was the way it came about. The Big Boy was not clever in class. Sometimes when he stood up to recite

has adopted.
"This plan may not be feasible in the large cities, but it should be effective in the town and villages and smaller communities.

"The plan of the Harrisburg official in the column and the c his latin or history lesson, he would send the whole room into shouts of laughter because of the funny mis-

takes he made. When this was the case, the Big Boy's chum, who was head of the school, and who knew is to send cards to saloon-keepers with the names of habitual drunkards. The contains also a request those whose names appear thereon be refused intoxicating liquors." On the contrary, he would seem to be very much interested in a book. The Big Boy might stammer and stutter,

WHAT IT IS TO BE A CATHOLIC No one knows the beauty and grand-

the Master might make sarcastic remarks, but somehow the Big Boy's chum did not hear. Yet when the recitation was over and the class filed back to its grade-room, the Big Boy would often feel a friendly hand on No one knows the beauty and grand-eur of Catholicity but one who is a practical Catholic. The Church of God is the voice of God. The Church of God is the right hand of God. The Church of God is vital with the spirit of God. The Church is the very vestibule of atomics. back to its grade-room, the big boy would often feel a friendly hand on his shoulder, and later in the afternoon, if he wanted to go skating, his chum always wanted to go, too. with the spirit of God. The Church is the very vestibule of eternity. We do not sufficiently appreciate our priv-ileges as Catholics. To be Catholics, to be children of the Church means to This was very pleasant. No wonder the Big Boy did not care whether the other fellows laughed or not. be more than kings, more than princes. There are no figures, there are no es-But one day things happened differtimates by which we can compute the value of the Catholics' birthright this ently. There had been an essay to write. The subject was: "Christopher Columbus and the First Landing on American Soil."

and carefully heeded by every young man in the country:

Young man, did you ever ask yourself why there are so many people in the world unemployed, and why so many fill a drunkard's grave? There is employment, for the entire world, yes, honorable employment, yet we often see young men of abilities, physical and mental, loafing around, lolling away the spring time of their life in utter worthlessness. Young man, conwhy don't we love the Church more? class was called, it happened to be the Big Boy's essay that was chosen for reading aloud. This was not because it was the best essay, but just because the master wished to learn how the

teaches and we practice what the Church enjoins. That is enough for us. We do not want to know more than the position.

Everybody put away books and pencils and sat up to listen. The Big Boy's ears grew red, the way they always did when he was called upon to recite, but for all that he began to read in a clear, loud voice. Church. We do not want any confirmation outside the Church. We are simply children of the Church and walk in the ways that the Church points out for us in and through His Church.

for us in and through His Church.

| One of the greatest scientists of modern times died a few years ago in France, and when the priest prepared him for death he asked the privilege told of shifting winds and strange changes in the compass.

"Till at last," read the Big Boy in a loud, clear voice, "when all these dangers were finally overcome, and a new and wonderful world lay before the eyes of the eager commander, there was one more disappointment. For three days Columbus was prevented from landing by a dead clam."

The English master, who had been listening sleepily at his desk, gave a sudden lasp in his chair. The boys sat up, too. him for death he asked the privilege of making a statement. He was a man so well known in the world that he thought it his duty to make a dying statement. And the greatest scientist of our day and perhaps the greatest scientist the world ever saw, prayed just before dying for the simple unquestioning faith of the poor Breton peasant woman. He said: 'I do not want any other faith than hers. I want to believe in my God as she believes, and to follow the commandments of my God unquestioningly as I see her following them."

—Rev. D. V. Phelan.

FASHION vs. FAITH.

ntt was not often that people took so much interest in his essays.

"For three days," he repeated in a loud, clear voice, "Columbus was prevented from landing by a dead clam." A press dispatch from Paris states A press dispatch from Paris states that it has become a custom for American parents to take their babies to the fashionable church of the Madeleine, in that city, for baptism. "A well-known American" is quoted as saying: "Our baby is somewhat old for baptism. He is almost a lyear old. But we said that as long as we were coming abroad we would have him baptized in a church that counted for something."

The inforence is that this "well-Then it was that the Big Boy's chum disgraced himself. With a sudden snort he threw back his head and laughed, and laughed and laughed. All the other fellows laughed, too, and even the teacher joined in the merriment.

THE GUILT OF HERESY:

Rev. Walter McDonald, a professor t St. Patrick's College, Maynooth, at St. Patrick's College, Ireland. writes to the London Table as follows :

The writer of the article "Moral Obligations of Assent to Dogma' in the last issue of the Tablet holds that a Catholic who has once received the faith cannot cease to believe without formal guilt; and that the possibility of a purely material lapse into heresy or infidelity implies "either Pelagiarism and holding that faith is not a grace at all, or implety, by holding that the Holy Spirit, without any fault on the part of the soul, abandons His own work in it, and is false to the very union of truth which He Himself has operated."

This, it must be admitted, is a fair presentation of theological opinion as it is found in text-books; it repre-sents even, there can be little doubt, what may be called the official mind, or as some may prefer to say, the mind of most of the Church's officials who are empowered to teach with authority. Some souls, notwithstanding, may be comforted to hear that the doctrine has never forted to hear that the decetrine has never been taught officially. The Vatican decree, quoted by the writer of the article just mentioned, is the most de-finite of all the official utterances on the subject; but before that decree was passed assurance was given at the council that there was no intention of condemning the opinion of those who maintained that in certain circumstances an ignorant Catholic might loin an hardinal cost without condemning the opinion of those who maintained that in certain circumstances an ignorant Catholic might join an heretical sect without committformal sin. This does not cover es in which all faith is lost—when, ing formal sin. that is, one ceases to believe in super-natural revelation; but reading the decree in the light of the assurance as regards heresy; it seems but natural to interpret it as teaching that one can never give up the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the effect that one cannot without such sin go so far as even to renounce all faith and become a complete unbeliever. — Whether the doctrine that faith can

be lost wi hout formal sin is true or false, it is surely not Pelagianism, for it does not assert "that faith is not a grace at all." Falth, in the present order of Providence, is alwaye supernaturalized; but may it not be that a mental act once supernaturalized can change to the contrary without formal

There is, of course, the other alternative-of implety-mentioned in the article; the implety consisting in the ous supposition oly Ghost, without any fault on the art of the soul, abandons His own ork in it, and is false to the very union in truth which He Himself has operated." A blasphemous thing, surely to charge the Infinite Truth with falsehood; but no such charge is im-plied. God never abandons till He has been abandoned—wilfully or un-wilfully. How does it appear that he abardons, or in what sense does He abardon, a soul that may be supposed to renounce belief in revelation, ignorance, deeming it, perhaps, a duty Sanctifying grace would not so to do? be withdrawn on that account ; so that be withdrawn on that account iso that, should death occur, the soul would enjoy the beatific vision; is that to be abandoned by the Holy Spirit? No doubt, the soul is not saved from the material sin of infidelity; but where has the Holy Spirit promised to save from material sin those in whom He has operated a union in truth with Him At the time of the Greek schism and

also at the Reformation, millions of simple people followed their pastors into heresy who can believe that they were all formally guilty? And what of the theory that in England at least the faith was not much given up by the people as stolen from the people un known to themselves? How many children who have been baptized into the Church have at the age of seven to ten or later, followed their parents into ten or later, followed their parents into heresy or infidelity? Are we to hold that this could happen if they were not false to God? There are plenty of adults who assure us that they were not conscious of any lack of devotion to not conscious of any lack of devotion to truth when they ceased to believe in revelation; must we, notwithstanding, regard them as guilty of formal infidel-ity? No doubt, as the writer of the article says, God may have seen that self-will, or pride, or prejudice, has entered in some hidden way into the process of dissent; and so, whenever a material sin is committed, we can have no absolute guarantee that it was not no absolute guarantee that it was not wiful in some way; but may it not have been but a material sin after all? It is well to remember that heresy or infidelity, however wilful in such cases as drunketness or impurity, is not true heresy or infidelity unless it has been foreseen that the evil cause may lead to

denial of revealed truth.

There was a time when, happily, atheism was rare, and it used to be taught in the schools that all atheists are of necessity in bad faith. Some of us who have come into living touch with atheists can no longer conscientiously hold to that bad opinion of WHEN YOU ASK FOR

those who have been born of infidel parents and grown up in infidelity ust at some time have sinned against the light. So, too, should a considerable number of those who were once believers lose faith in revelation, as unfortunately may happen, perhaps even it has happened, we or our successors may come to credit their assurance that when they gave up their faith they were not conscious

180 King Street
The Leading Undertakers and Embaimers,
Open Night and Day. The Bad Catholic. Mr. Desmond, in his article on Mr. Desmond, in his article on Francis Murphy, means right; but his language is shocking to the Catholic sense. A bad Catholic is the lowest and basest of men. But faith may survive the loss of chariy, and the worst catholic sense. Catholic may still have the faith. So long as he has that precious gift there is hope for him. The most moral wan in the world may be an infidel; or what is worse, an apostate. There is no hope for the salvation of a man without faith. The bad Catholic may have five hundred cur.ble diseases the infidel and the apostate have on incurable one. Which condition von prefer ?-Western Watchman. Which condition would

> St. George's Baking Powder

HOME BANK OF CANADA.

FULL COMPOUND INTEREST Paid on Savings A of One Dollar or more

Head Office 8 King Street West, Toronto

Toronto Branches, open 7 to 9 every Saturday night: Queen St. West, cor. Bathurst St. Bloor St. West, cor. Bathurst St. 78 Church St.

Alliston, Belle River, Cannington, St. Thomas Lawrence Station, Melbourne, Walkerville Fernie (B.C.) Winnipeg, Man. The National Park Bank, New York The National Bank of Scotland, London, Eng. JAMES MASON. General Manager

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

New Books. By Father Hugh Benson.

THE MIRROR OF SHALOTH - Being &

collection of tales told at an unprofessional symposium. A 12mo book bound in solid cloth cover with an elaborate side and back stamp in colors. Price \$1.35 delivered.

THE SENTIMENTALISTS-A most amus-THE SENTIMENTALISIS—A most amusing and interesting novel. 12me. bound in solid cloth, with blue and gold back stamps. Price \$1.35, delivered. The "Daily Mail" of London, England, says of Father Benson: "He is a prectical matter-of-factman; he is a good priest before the altar; he is a writer of great skill and of preminent inward fire. If you look at him and talk with him you cannot very well understand how he came to "go over"; If you read his work you understand it in a flash." CATHOLIC RECORD, LONDON, CANADA

INSIST ON RECEIVING IT.

PROFESSIONAL

R. STEVENSON, 391 DUNDAS STREET, London. Specialty-Surgery and X. Ray ork, Phone 510.

WINNIPEG LEGAL CARDS. WINNIPEG LEGAL CARDS, NOVAN & MURRAY, BARRISTERS, Solicitors, etc. Offices, Alkens Building, McDermob ave., Winnipeg, Man. Wm. Donovan, Thomas J. Murray. 142-13

JOHN FERGUSON & SONS

Telephone-House, 373; Factory, 543,

W. J. SMITH & SON

UNDERTAKERS AND EMBALMERS

OPEN DAY AND NIGHT.

113 Dundas Street
PHONE 586

D. A. STEWARW

Funeral Director and Embalmer

Charges moderate. Open day and night. Residence on premises.

104 Dundas St. "Phone 459

GEO. E. LOGAN, Asst. Manager.

WINDOWS

ART GLASS

H.E.ST. GEORGE

London, Canada

MONUMENTS & MARBLE

Artistic Design. Prices Reasonable.

The D. WILKIE GRANITE CO.

493 RICHMOND STREET, LONDON

them. We cannot believe either, that



Glad of it, too! I don't get any more complaints—but lots of compliments.

So out with these old lines." Write The National Drug & Chemical to. of Canada, Limited, for their new ree Cook-Book.

WINDOWS LONDON, CANADA

Fabiola A Tale of the Paper, 30c.; Cloth, 60c., post-paid

Callista A Sketch of the By Cardinal Newman Paper, 30c., post-paid

History of the Reformation in England and Ireland (In a series of letters) Bu William Cobbett

Catholic Record, LONDON.

Price. 85c., post-paid

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 Katherine Hughes. Orders promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c.

Embossed Steel Ceilings Best for Churches. The most appropriate Ceilings for Churches are, without doubt, those of Embossed Steel, in some of our Steel Ceilings do not crack or absorb moisture—they take and keep paint better than wood or plaster. They cannot leak, and never show unsightly stains.

They can be painted any color—and retinted, when it is desired to give the Church interior a new appearance. Our Embossed Steel Ceilings are made in a great variety of absolutely correct classic styles. The plates fit exactly, and joints are invisible. Being vibrant and resonant, their perfect acoustic properties make them the most desirable for Churches and Sunday Schools.

Write for our Catalogue No. 17, which illustrates a few of our designs, and gives full particulars. Address:

METAL SHINGLE & SIDING CO. LIMITED, PRESTON, Ontario. 56

Malt ur drugant the getting Druggist RONTO ES

con-

at a

hrift

red. ding

IES

Valt

rocures

ians al

nursing

ople and

42x23 India black under weight, black, ers, red \$1.60.