CHATS WITH YOUNG MEN

LUCK-OR PREPARATION

A well known actor who was listen ing to a theatrical discussion, made this reply to the remark that when a play was once "hoodooed" no amount of advertising or hard work would

make it a success again :
"Do you know what 'hoodoos' are? They are bad plays, bads actors, bad management. When a lot of people get together and try to force a suc-cess without first taking care that the enterprise they are pushing has in it the elements of success, they lay their failure to a 'hoodoo.'

"They point to this or that ill omen which was observable from the first, and say that they should have known better than to sink their money in anything that was so manifestly marked for its own by bad

luck.
"If they had devoted half the care to finding a good play, putting it on the stage as it should be put on, and selecting for it actors who had the intelligence to understand what was required of them, they would find no occasion to complain of bad luck, and no reason to howl about being relentlessly pursued by 'Hoodoos.'

When sailors tell you that a certain ship is 'unlucky because sh has been wrecked several times,' says Arthur Brisbane, "you are more than likely to find either incompet-ence or a big barrel of whisky in the

eaptain's cabin.
"When a speculator, who has be ome rich suddenly, strikes a run of bad luck and loses everything he has it is safe to assume that he is only reaping the reward of dishonest

REAL REASONS FOR FAILURE

"In most cases, when a man is fol-lowed by what he calls hard luck" there is some reason for it other than mere chance.

Either be lacks the courage to get on his feet after he has been knocked down by a chance blow, or his methods are wanting in energy or sincerity, or he has not the force character required to overcome

the obstacles in his way."

In 1851 Edward Clark advanced \$700 to a struggling young inventor by the name of Singer. This \$700 increased to many millions.

John Jacob Astor's father was the butcher of Waldorf, and he wanted to apprentice his son to a carpen ter, but he did not have the necessary with which to do it, and the young man came to America. From his coming resulted the largest ownership of real estate in New York City, perhaps in the world.

Were the remarkable results of these men's efforts due to mere luck or to being prepared to seize and make the most of the chance when it

Many other men have had the same or just as good opportunities as Roosevelt, yet have done nothing worth while with them. Some have sacrificed them to ambition, some have traded them for a cheap notor

iety and temporary fame.

Luck had opened the same door to other men as to Roosevelt, but they did not measure up to the opportun-

When Lincoln was studying at night and working so hard to improve himself, his young friends laughed at him for preparing for what would probably never come to him. "Well," he said, "I will study and get ready,

and maybe the chance will come." He knew that if the chance did come, it would never get away from him, for he would grasp it with hooks of steel and with a grip which never

The trouble is that most young

A great many young men lose their heads when "luck" opens the door. They seem to think that they were born under a "lucky that everything is coming their way.

Many a man has been ruined by a run of good luck."

When everybody is talking of what a lucky man you are, you may be pretty sure that you are on dangerous ground; for you are likely to get the big head," one of the most fatal business disasters; for, when a mar gets the "big head," he does not take the same precaution, the same in finite pains. He is more venture some, and he unconsciously banks on his reputation for being 'lucky."

WEAK MEN CALL IT LUCK

There is not a particle of reason why the good luck which followed you should continue for even a single day. There is no science back of it, no principle behind it. Results are produced by causes only, and the cause must be as large as the effect.

It is the weak man who calculates n "luck" helping him along, and trusts to somebody to boost him into a position or waits for some one to die and leave him a fortune.

The man who is made of winning material makes out his life's program, reasons out every move. He does not depend upon winning a victory by chance. He leaves no in the long line and asked: "Say, loopholes for failure. He plans Mike, is Little Billy sick?" loopholes for failure. He plans every move ahead just as a shrewd chess player does. He does not de-pend upon a "lucky" move or a mistake of his antagonist.

These flimsy excuses are mere makeshifts, which as a rule are confessions of lazy weaklings, admissions of a lack of disposition to push

The strong, positive man does not reckon upon the "luck" he may have. There is no place for it in his program. If it comes to him, he looks upon it as Roosevelt looked upon the

death of McKinle,—as a mere incident in his life, which had very little to do with his real success, for that is a personal matter, dependent upon one's own efforts. There is no pull in it, there is no "luck" in it. It is simply what a man does for him-self, what he does with the success material that has been given him; what he does with the opportunity that is given him; what he is.

How otherwise can you account for the fact that some men never have any very bad "luck"? They push steadily ahead all their lives. While they have some disappointments, yet the general trend of their progress is always ahead. There is always a definiteness in their lives.

You are not "down on your luck" physically until you are first so mentally. You are not beaten; you just surrender.

Yet we see people on every hand who are wondering why they do not gain the victory after they have surrendered.

Take a new inventory of yourself, revise your vocabulary, cut out every word which discourages, cripples, cramps and weakens you. Never harbor in your mind a word which holds there a disease or failure sug-

As long as you think you are down on your luck and that fate is against you, and you talk about it, and think about it—just as long as you act like a failure, and radiate a failure atmosphere, you will draw failure to you, because you make a failure magnet of

You must put yourself in a success attitude. Act boldly, and face your difficulties bravely. Nobody is going to help a man who does not believe in himself, who has surrendered be battle begins. The most hopeless thing in the world is the man who will not try, the man who has given up, who has lost his grip and who will not try to get on his feet.-Success.

OUR BOYS AND GIRLS

LITTLE BILLY'S SANTA CLAUS

The two boys were all in the world to each other. Their parents were dead, and Joe, the elder, was a news boy, who by hard work and good management was able to provide for himself and his little brother Tom, a hopeless cripple, who could walk only by the aid of crutches. They lived in a small room on the sixth floor of an east side tenement in New York. It required all of Joe's earnings, augmented by a small weekly allowance from the Society of St. Vincent de Paul, to pay rent and purchase the cheapest food. But they were happy, because they loved each other with true brotherly love. On Sunday they went to Mass and Sunday school in the morning, and sometimes in the afternoon they visited Central Park to see the animals. They would stand before the monkey cage for hours, enjoying the mischievous antics, which gave so much pleasure to the poor little cripple.

It was only three days before the anniversary of the coming of the Christ Child. The shop windows were filled with almost everything the human mind could imagine or everything that human heart could desire. On a previ-ous Sunday the two boys had gone down Broadway as far as the Battery, stopping before the well-filled windows to look at the display of toys and other Christmas attrac-In one window Tom saw something for which his childish heart longed. A child often craves a toy more than a miser craves gold. thoughtful to impose upon his brother so much as to ask him to men are not willing to pay the price for success.

A great many young men lose poor boys in New York to earn poor boys in New York to earn money for the purpose of buying \$5 Christmas presents. He did not know that in a certain box that once belonged to his mother, there was almost enough money to buy that precious article. During the summer and autumn Joe had worked hard that he might save enough to pur-chase a suit of clothing and a toy for Tom at Christmas. That he might add to the pennies in the box, Joe had run many errands and had carried many packages when his other work was finished. That mysterious box contained nearly \$5, and Joe expected to add to the sum before Christmas eve, when he would make his important purchase.

The day after the two boys had wandered down Broadway, Joe had bade his little brother good bye as soon as they had finished their break fast of bread and milk, and hurried to the Herald office for papers to sell to the "early birds," as he styled those who started to work at 7 o'clock. He knew a number of boys and they were all kind to one another, sometimes advancing a loan to an unfortunate companion without

requiring security. That morning he missed one of his friends, a red-headed Irish boy known as "Little Billy." He remembered that he had not been about for several days, and he called to the boy in front of him

"No, Joe," replied Mike, "Little Billy is locked up. The cops got him, but it wasn't his fault. He is up for thirty days. I am downright sorry for the little cub, for he is square all through.'

Joe's face grew sad, and at the risk of losing his place in line, he begged Mike to step aside long enough to tell him all about Little Billy's misfortune, for he imagined that the poor boy had offended in some way the majesty of the law of the great city of New York.

"You see," said Mike, "the boys were all the time imposing on the little cub because he wouldn't lie, swear, nor smoke cigarettes. One day last week he was picking up a bundle down at the Battery for a poor old lame woman. A big boy pushed him over, and he fell against the woman, and she was hurt so muc that two of the cops took her to the hospital, and another cop took Little

Billy to the station house, and he was fined \$5, and because he couldn't pay the \$5 they locked him up for thirty days." Joe asked where Little Billy wa confined. He had made up his mind what to do. He had heard the priest We should show our love for say : the Christ Child at all times, but especially at Christmas," and he knew that the best way to show love for Him is to help those who are in trouble. While it grieved him much to deprive his own brother of a Christmas present, he did not hesitate to use the money in the black box to pay Little Billy's fine. When he counted the dimes, nickles and pennies, he found that he had \$4.50. The fine was \$5. How could he get the 40 cents which he must have before he could set his little friend He did not sit down to his helplessness, but to think how he could earn the money. He looked out the window and was delighted to see that the snow was falling in great white flakes. He put his brother to bed, and went out and soon earned 50 cents by sweeping sidewalks. The next morning he paid the fine, and his brother newsboys contributed a little sum to put Little Billy on his feet. Joe was happy but for the thought of the little cripple at home who would have so poor a Christmas.

That night as Joe and Tom sat close to their little stove, Tom crawled on Joe's lap, and putting his arms around his neck, asked: "Joe, did you see that hobby horse in the arms around his neck, asked : " window last Sunday? I wish I had \$5; I would give it to you to buy it for me. If I had it I could ride when you are not here."

Joe tried hard to keep his tears

Tom; I'll get it for you by Easter." The two boys went to bed, but only one fell asleep. Joe was restless and unhappy because his brother's stocking would be empty on Christmas morning. Never had he so longed for money as he did that night, and when Tom was sleeping he rose and knelt by this side of his bed and asked the Infant Jesus to send Tom something for the great

The next morning Joe went downtown with a sad heart. Every window he passed seemed to contain a hobby horse, and yet his poor, lonely, lame little brother could not have one. He thought of how many homes in that rich city would be made happy Christmas morning, and of how drear it would be in at least one home; and that one his own. He did not realize the sad fact that in hundreds of homes in the great city there were clouds darker than those that seemed to obscure the sunlight from his own little room.

A great and pleasant surprise was awaiting him at the Herald office. There was Little Billy, and he was not in line, but holding a reception in front of the office, where he stood chatting with the boys. What change in his appearance as he stood there wearing a handsome suit of clothing and a fur-lined overcoat where he got this rich outfit, though "I'm awful glad, Billy, to But the crippled child was too see that Old Santa came to see you so soon.'

"You bet he did!" replied Little he wants to see you. He did not wait to fill our stockings, but picked up the whole kit of us, and took us in a big automobile to a shining flat full of brass beds and other dandy things. Now I am going to help you sell your papers, and then you must come home with me to see Old Santa. Say, Joe, I will tell you who he is. He is my uncle, just from Siberia, or Australia, or some other heathen place, where he made a pile raising sheep. After he raked off his fortune he came here to find mother. He had to hunt for us, and said it was worse than being lost at home with his sheep, for they could find the ranch, but he can't find his way in New as big as the iron man in the park. But, come, let's hustle, for I want you to see him. When I told him what you had done for me, he said: 'Well he something of a boy. I must find him before Christmas, sure.' "

The night before Christmas Little Billy and Joe worked hard in the latter's room, a'ter Tom had gone to bed, lamenting because his brother told him he must not expect Santa Claus, who had too many places to visit. His surprise may be imagined the morning when he found a Christmas tree, beneath the branches of which stood the famous hobby horse, on whose back was a large package containing everything the child could imagine or desire. He was not less delighted to see Jos dressed in a handsome suit and furlined overcoat, ready to start to church to be present at early Mass.

Later in the day Little Billy piloted his uncle to the boys' room and before he left it was settled that Joe and Tom were to live with Mrs. Maloney in the flat and attend school with Little Billy, that they might be prepared to earn the necessaries of life without selling papers on the street.—Milton E. Smith in the Cath-olic Standard and Times.

OUR CHURCH AND THE BIBLE

It is the very old calumny against the Catholic Church that in the Middle Ages she had the Bible "chained" and withheld from the perusal of the common people. The fact is that in those days she had copies of the Bible "chained" at the doors of her churches in order to give the faithful an opportunity of con-sulting the sacred pages. Printing had not as yet been invented, and monks who did the transcribing of the text could furnish, with all their devoted labor and art, only a limited number of copies. At no time did the Church forbid the reading of a Bible with proper commentaries.
Always did she forbid and does now forbid the reading of a Bible with such commentaries as would conflict with their infallible teachings. In accordance with the dispensation of Jesus Christ—the Church is infallible, and God's inspired word must necessarily agree with her doctrines. The Scriptures would have no value whatever without the certainty of their inspiration —and this certainty was only and could only be established by the infallible voice of the Christian Church. The right of private interpretation insisted upon by the Reformers of the sixteenth century and the leaders of Protestant churches to day is a monumental folly, and if Christ had sanctioned it He would have been the rankest of impostors. The Catholic Church allows the right of private interpretation so far as it is compatible with common sense. essential doctrines, which are a part of the deposit of faith, whether so found in the Bible or a legacy of continuity of belief established by tradition, there can be no controversy without discrediting the truthfulness of God and the Saviour Jesus Christ As to what is essential and non-essen tial the Church must be the supreme arbiter-for she speaks with author ity and infallibility. There are plenty of things left in the Bible for

private interpretation and controversy. In these days of unbelief the Church has become the champion of the Bible, and the chief defender of its inspiration. She stands for its integrity, its divine origin from the pen of inspired writers, its spiritual value and comfort. She encourages her children to read the Bible, her priests to establish Bible classes in their congregations, her families to cherish it as their best book on the parlor table and most treasured ornament of their libraries. Under the present Supreme Pontiff Pius X. she appointed a learned commission, which has for several years been engaged in the work of a new trans lation and thorough revision of the Bible by comparing St. Jerome's Vulgate with the original and other texts, which date back to the earliest Christian times. The Catholic Church stands not only for the inspiration of the Bible, but for the divinity of Jesus Christ as revealed in its pages, by which He is proved to be the Second Person of the Blessed Trinity made man — really and substantially the God-man. She is therefore opposed to Modernism, and that religious indifferentism prevailing in the Protestant churches, whose teachers make Christianity a mere code of ethics with Christ as its central figure and expounder. It is not difficult to forsee that in the final disintegration of the sects the Cathpion and defender of the Bible, as an inspired book.

How solicitous the Church was to preserve the Bible and to spend her gan collection of bibles and prayerbooks given at Columbia University in connection with the Episcopalian convention. Professor Smikhovitch,

who is an authority, describes them "Massive jeweled manuscript covers, a thousand and more years old, are there, and marvelous handillumined manuscripts, their gorgeous colorings and exquisite workmanship the result of years of toil by ancient monks and mediæval artists. Many of them were once the dearest pride and delight of kings and emperors and Popes. Only potentates such as these could command the services of the men who produced most of the Morgan manuscripts — men whose talents and skill were the rarest of the time, and a few of them true masters whose gifts to the centuries

have not been surpassed."
Apropos of the Constantine Jubilee this year, Professor Ernst von Dobs ceutz, in a recent lecture before the Lowell Institute, gave an interesting picture of the influence of the Bible on civilization, beginning with Constantine and the Edict of Milan. It would be well for Protestant bigots, who are still babbling about the Bible having been "chained" by the Catholic Church in the Middle Ages, to consider his remarks:

"It was at this time that the parchment took the place of the rolled papyrus. It came first from the law papyrus. It came hrss from the law schools and was known as the Codex, and was the copy used for the Scrip-tures. Thus the Bible gave mankind the form of all its books to day. The new shape did much to popularize the use of the Bible. Men and women took up the work of copying it as an ascetic task—which sometimes earned them their daily bread. Where there had been plain copies in an unskilled hand, we now find sump tuous books made of finest parch ment, with purple tinting, and the sacred text written in gold and silver. Sometimes the margins were covered with fine painlings.

"The place given to the Bible is best shown by the fact that it pre-sided, or was supposed to preside over the great councils of the time, a copy of the book always being placed upon the presidential chair. The Bible began at once to exercise its influence upon the law. We can trace in the legislation of Constantine himself when he forbids the branding of criminals upon their faces, giving as his reason that the image of God ought not to be marred —an idea drawn from his interpre-tation of the Bible. In the homes of the people the Bible held a para-mount place. Texts and inscriptions from it were painted upon the walls and furniture of every home. Sculptors and artists began to treat only biblical subjects. The Bible ruled

biblical subjects. The Bible ruled not only the public but private life." And so the monuments of the past are vindicating the truth and estab lishing the fact that in every age the Catholic Church was the advocate of enlightenment and progress.—Inter mountain Catholic.

MORE CONVERSIONS

SEVEN ANGLICAN CLERGYMEN SECEDE TO ROME

REMARKABLE SEQUEL TO THE CON VERSION OF THE CALDEY BENE-DICTINES

Written for the Catholic Standard and Times The Romeward movement from the Church of England has continued at an accelerated pace since the conversion of the 70 monks and nuns who endeavored to live as Benedictines in the Establishment. Both Caldey Abbey and St. Bride's Abbey have bespiritual centres for distressed High Church people, and many scores have already followed the "religious" into the fold of Rome. But the most emarkable sequel is the submission of no fewer than 7 Anglican clergy men. Four of these converts met at Charing Cross Station a few days ago and traveled to the Continent, route for Rome, where they will study for the priesthood in the College of the Venerable Bede. Their names are the Revs. Reginald Elkins, M. A., Lincoln College, Oxford, and Ely Divinity College, formerly curate of St. Augustine's Kilburn, N. W.; Ronald Alexander (grandson of the

first Protestant Bishop of Jerusalem) who has been a Cowley Brother for some years; Arthur Dudley, A. K. C., curate of St. Stephen's, Upton Park, East, and Percy Gateley, curate in charge of St. Saviour's, Saltley, Birmingham. Three other clergymen who have recently been received into Ewart Hillyard Swinstead, B. A., St. Edmund's Hall, Oxford, and Cheshaint Theological College, formerly curate of All Souls' Clapton, N. E.; William Anderson, B. A., Emmanuel College, Cambridge, and Lincoln Divinity School, and curate of St. Cyprian's Cardiff, and Leonard Allan Corsbie, of St. Andrew's Plainslow and St. Lawrence's Northampton. These will proceed to the Collegio Beda later. A number of the clergy are in retreat at Caldey, and Dom Bede Camm, O. S. B. (formerly an Anglican curate at Kennington) stated in a sermon recently that letters were pouring in to the monks at Caldey from clergymen in high positions in the Church of England, whose views might be expressed in the words: "We cannot long re-main as we are. Pray for us."

The Guardian newspaper has taken fright, and by way of an offset is try-ing to assure the Anglicans that in America at least, the trend is all the pest genius on the elevation of other way. It publishes the names of certain apostate priests who are now working with the Episcopalians in the attempt to proseltize amongst the foreign emigrants. stated recently "we could say a good deal on the significance of the conversions from Rome, but this is too well understood to make it worth

To show how false is the inference of the Guardian that Anglican "Cath olic" theories are gaining ground here, we have only to instance the action of the recent General Convention in absolutely refusing to consider the much mooted "change of name." The prophecy that Dr McGarvey made six years ago, that the Broad Church tendencies of Anglicanism would sweep everything before them, has been abundantly justified. The lay and clerical dele gates to the last General Conference adopted two resolutions by an over whelming majority that prove which way the current of thought is setting. It was resolved that the Episcopa Church send a delegation to the Fed eral Council of Churches, which ex ists "to manifest the essential one ness of the Christian Churches of America." And, secondly, the Mission Board was to be instructed to co operate with other Christian Churches in the mission field. Both those resolutions, it is true, were negatived by the House of Bishops, but this does not lessen the witness of the House of Delegates to the current opinion amongst those elected to represent the Church at large.

"The Living Church" of November 1, commenting on this action of the House of Deputies, says: "The House of Deputies, by a large majority in both orders, resolved to accept the platform of the Federal Council of Churches, and to constitute the Protestant Episcopal Church one of the affiliated bodies in that organiza-* * * It is enough now to say that, in our judgment, had the meas ure been rejected by the House of Bishops, the dismay that followed the Canon 19 legislation of 1907

would have been hardly a ripple compared to the sea of indignation that would have swept over the Church. We feel that the resolutions proposed simply swept away the his-torical position of the Anglican com-munion." And yet, let it be noted, these resolutions represent the convictions of a "large majority" of delegates expressly elected by the members of the Episcopal Church to legislate on their behalf.

Moreover, the conversion of another High Church clergyman, Rev. Harry B. Sanderson, registrar of Bishop Grafton's Diocese of Fond du Lac, reminds us that the movement here is identical with that in Eng-Mr. Sanderson makes about land. the thirtieth High Church clergyman to enter the Catholic Church in America since the famous Open Pulpit Canon was passed. Of these 30 ministers 25 are now either priests or theological students, whose earnest ness has been proved by their will-ingness to submit to the regular course of studies requisite for the reception of holy orders. The others ave decided to remain laymen, but all except 1 have persevered in the

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