

CHATS WITH YOUNG MEN

THE PURCHASE MONEY OF AN ETERNITY

How few of us appreciate the value of time! We allow hours to go by every day in idleness; we engage in useless gossip; we seek distractions. We fail to realize either the eternal or the temporal value of time.

Time is the purchase money of eternity. Our eternity will depend on how we have used the time which God has allotted to us. We owe God worship, reverence, faith and obedience. Does the shuttle weave these duties into our daily life? The Sunday belongs in a very special manner to God. And there are Catholics who do not even hear Mass on Sunday! Thousands upon thousands of them! How few they are who hear daily Mass. Swarming around the church, there are hundreds who, by a slight self-denial, might assist at daily Mass; they are content, if they catch—and "catch" is the word—a low Mass on Sunday. They make sure that they will hear no sermon. The word of God has no attraction for them.

Even in large parishes, Vespers on Sunday afternoon are poorly attended. There seems a determination to give God as little as possible.

Here are the three important principles which should rule our life:

Keep in God's grace.
Perform our religious duties.
Offer up all our thoughts, words and deeds to God.

If we pass our life in God's grace and offer all our actions to Him, our life will be a prayer. In the spiritual life, there is no indifferent action; every act puts us nearer to God or farther from Him.

Most of our readers have heard the story of the dying lay-brother. He had passed many years in religion and it came his time to die. As he lay on his death-bed, his brethren gathered around him to pray for him and to bid him a last farewell.

Turning to the last, the old lay-brother said to them: "Bring me my key of heaven." He had piously received the Sacraments of the Church. What did he mean? Was he beginning to rave? What could be his key of heaven?

They brought him his crucifix. He kissed it devoutly and laid it beside him on the bed. "Bring me my key of heaven," he insisted. They whispered to one another and then a brother brought him his habit. But the dying monk shook his head. "Bring me my key of heaven." They brought him a copy of the rule—the rosary. But he rejected all. "What do you wish," the Superior asked. "What do you mean by your 'key of heaven'?"

"Bring me," said the aged brother, "my needle. For forty years I have been the tailor of the monastery. I have made the habits of the brethren and my needle was never idle. Now the sands of my life are fast ebbing away and soon I must appear before my God. All these years I have offered up to God every stitch I took. My needle has decided my destiny; my needle has made my place in eternity; my needle is my key of heaven."

They brought him his well-worn needle. The old man lovingly glanced at it and his face lit with a smile. "My key of heaven," he whispered and he breathed his last.

No matter how humble our work, if we persevere in God's grace and offer it up to Him, it will be our key of heaven.

In earthly affairs, time is the purchase-money of success. The lagard never arrives. It is the boy and the man who utilize their time, the time, rather, of their employers, who succeed. There is no more fatal defect in character than that which leads us to undervalue time. The successful man is the man who is "up and doing." He never comes late, he never wastes time in preparation, he never lounges time away during work hours; he always finds something at hand to do or he makes it; his eye is not glued on the clock lest he work a minute over.

Prosperity and wealth only render such a man busier and time more precious to him.—Monitor, Newark, N. J.

PLODDING AND THINKING

The principle of "just plugging along" is well illustrated by the tale of the tortoise and the hare, and a great many men have seemingly learned the plain lesson taught by the patient laborer of the tortoise, while missing entirely the finer point that the hare could have won if. That "if" is responsible for so many failures. Rather than make the same mistake as the hare, so many men emulate the patient plodding of the tortoise that they overlook the good qualities of the hare, and never try to adapt themselves to the hare's pace and eliminating the hare's weakness, which in the human kind is properly called procrastination.

tion. The plodder eventually will win over the procrastinator, but the fellows who can emulate the hare's pace and overcome the hare's weakness will travel a great deal farther in a day or a year, or a lifetime.

There was poor old Paley, whom Penderennis could not help comparing to Warrington: The one could afford time to think, and the other never could. The one could have sympathies and do kindness, and the other must be always selfish. He could not cultivate a friendship, or do a charity, or admire a work of genius, or kindle at the sight of beauty, or the sound of a sweet song—he had no time, and no eyes for anything but his law books.

There are too many men like Paley—the most faithful fellows in the world, who work the ends of their fingers off, doing the same thing in the same old way, with never a thought to improve their methods or to shrink. There are others who find time to think, whom the faithful plodders despise in their hearts, who manage to get along and keep moving forward, or upward on the ladder. Most men who get ahead of others usually do so by pushing themselves along. Of course a few are dragged up, but the man with ideas is the man who usually lands at the top.

Aside from the failure of the plodder to get ahead, he misses much along life's highway for lack of time to enjoy. He gets on an endless track and follows it faithfully in the hope of finding its end. If an obstruction appears, he needs help to remove it or he bumps into it with a resultant wreck. If he gets off the track some one must set him right or his life's work is done. The man who is able to combine the qualifications of plodder and thinker doesn't need a track to guide him.—Intermountain Catholic.

IN LOVE WITH HIS MOTHER

How beautiful it is to see a big son in love with his mother!

In former days that sight was not rare. Whether mothers have become less lovable or sons have degenerated, it now is extremely exceptional. The rule is for a youth, as soon as he begins to earn enough to support himself, to have little use for his parents and no use for their home except as a place to sleep.

Even now, however, occasionally you may see a young man who is fond and proud of his mother. He likes to take her out. He is happy in her company. He thinks of her comfort. He plans pleasant surprises for her, like tickets for the theatre or a trip to the seaside. He makes her frequent little gifts. He loves the soft touch of her hand on his head and the sound of her voice in his ears. She is his one "best girl" in his life.

O what a blessing is such a son! How a mother rejoices that she bore him! How glad she is that she bore him! How dear he is to her! How she watches his departure in the morning and listens for his footsteps at night! How devoutly she blesses him in every way!—Catholic Columbian.

OUR BOYS AND GIRLS

WHAT TIME IS IT

It was just a little before lunch in the offices of a great railroad. Some of the clerks were putting on their coats, some leaving for the washroom; some consulting the clock; some were still busy. Suddenly the "boss" entered. He glanced about him, and then approached the young book-keeper.

"What time is it?" he asked. The young man kept on figuring, and the boss put a hand on his desk and repeated the question. Instantly the other looked up surprised to see the chief at his elbow. "I beg your pardon, were you speaking to me?" he asked.

"Merely inquiring the time—that was all," said the other. The bookkeeper glanced about the room, located the clock; and said: "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation cost the young bookkeeper his place—in the passenger department—and put him under a higher officer. Nine years later he was assistant general manager, and while still in the thirties became a general manager, full fledged.—Sunday Companion.

WHAT CURED MADELINE

She was not an attractive girl in any way, and she knew it. She was restless and cross, and unhappy, and growing more unattractive in looks and manners as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation and out of pity for both the girl and everybody with whom she came in contact, undertook to prescribe the cure.

MAGIC BAKING POWDER

We unhesitatingly recommend Magic Baking Powder as being the best, purest and most healthful baking powder that it is possible to produce. CONTAINS NO ALUM. All ingredients are plainly printed on the label.

MAGIC BAKING POWDER

EW. GILLET & CO. LTD. TORONTO, ONT. WINNIPEG - MONTREAL

"Madeline, do you want to be a torment to yourself and everybody about you all your life?" was the blunt and astounding question that she put to her niece one day.

"No, of course not," was the prompt and half frightened reply from the astonished girl.

"You'd rather be sweet and lovely and happy?" came the next question. "The aunt handed her a folded paper and smiled as she said, very kindly now: 'Follow this magic prescription, and you will be what you want to be,' and she was gone.

Madeline read: "Every time you want to frown smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nicer for some one else."

For a few minutes she was crosser than ever. Then common sense saved the day. She tried the cure—honestly, sincerely, prayerfully; and to her own lifelong joy—and to the joy of everybody else—soon there was no happier, more attractive, more lovable girl in the place than Madeline.—Sunday Companion.

POLITENESS

Never try to look in the open door of a private room.

It is unpardonable to try to peep through the crack of a door to see who is passing, or to listen to what may be going on in another room.

Leave your wraps and overcoats in the hall. Take your hats to the visiting room, unless you are old friends.

Do not knock, or ring the bell too loudly, or more than twice.

Never try to open an outside door until you are told to "come in."

Remain standing until you are invited to be seated.

Sit erect with both feet resting on the floor.

Do not lean your head against the back of a chair, or against the wall.

Never tilt your chair.

Do not drum with your fingers upon furniture.

It is impolite to scrutinize everything in the room, especially bric-a-brac.

Do not fail to rise when a hostess enters a room and stand until she is seated.

Never be a thief by stealing your friends' time with useless visits.

DON'T RIDICULE

Cruel, ridicule, the "making fun" of people's peculiarities, is not in accord with the love which Christ calls for. It hurts severely and discourages, and when much indulged in, it lowers the character of the one who uses it, and may lead to many excesses.

We must have a respect, a reverence, a kindly feeling for men, and try never to hurt anybody's feelings. Some people are more sensitive than others, but all have some sensitiveness and things hurt at times more than we realize. A kind, sympathetic, appreciative word will do wonders, and the one who speaks it is blessed as much as the one who hears it. It creates a love which is akin to the nature of God. Who overlooks our poor human weaknesses while He encourages us in all good things.

REVERENCE IN CHURCH

One of the distinguished marks between Catholics and our separated brethren is the reverence which we show in church. Not only is the Catholic Church a place wherein to worship God, it is the abiding place of Jesus Christ in the sacrament of love. When, therefore, we enter a church, however humble and unpretentious it may be, we forget its poverty and remember only that within its tabernacle dwells the sovereign Lord of heaven and earth, the God Who made all things out of nothing, the Redeemer, Who offered up His awful sufferings and death to save our souls from eternal damnation. Yet, sometimes in church we act as if we forget in whose presence we are. It is not an uncommon thing to witness people indulging in gossip, smiles, and other indications of levity. In all our churches these regrettable incidents may be witnessed. Ladies in leaving church after Holy Mass gossip and nod to friends while walking down the aisles, and recently in a local church an usher might have been observed chewing gum while taking up the collection. Actions like these display gross disrespect for the house of God, where only the greatest reverence should be manifested. In the church friends and acquaintances should be ignored. We should come with but one purpose, to adore and glorify God in the sacrament of the Holy Eucharist and all persons and worldly,

affairs should be blotted from the mind. Another unseemly sight may be frequently observed at the termination of the Mass. A number of people are invariably on their feet, ready to rush out of church even before the priest has left the sanctuary. It would seem as if such people be grudging to God the one hour in the week in which they are bound to serve Him under pain of mortal sin. No Catholic should leave his seat till the priest has departed from the sanctuary. This unseemly haste is not a matter of urgency, for the hurried ones may be later found on the sidewalk, pipe in mouth and deep in Catholic show by his or her reverent demeanor in church that there is a strong realization of the presence of Jesus on the altar. Let them all wait till the celebrant has left the sanctuary before rushing out from the house of God.

THE STRENGTH OF THE CHRISTIAN POSITION

Whether men agree with the defensive arguments or not, says Father A. B. Sharpe, M. A., in his expository essays on Christian principles, they must agree that the Christian religion is a very strong case, and that the strength of it lies in the natural sequence of the arguments one from another, almost as much as in the arguments themselves. The system is an organic whole, not a mere conglomeration, and one conclusion leads to the next, much as a primordial cell builds up a living structure from itself, or as every part of a building requires and implies the existence of its structural supports. Thus, the reciprocal support of the various doctrines of the one faith constitutes in itself an evidence of its inherent vitality and its unity of design. You cannot take away one doctrine without endangering the whole, and it is proximately to this logical compactness that the acknowledged strength and durability of the Catholic Church must be attributed.

The arguments by which the main positions of Christianity are supported are manifested subsequently to the establishment of Christian truths themselves. Christianity, in other words, has not been arrived at by arguments, but precisely the reverse: the religion came first and the arguments afterwards. It did not come into the world as a philosophy or a science, but as the revelation of a way of life, and those who embraced it at first were unconscious of many, if not all, of its necessary implications. They "knew nothing but Jesus Christ." All that was implied in that knowledge has been gradually worked out under the pressure of every kind of hostility and the process is still going on. The successive developments of human thought have each contributed something to the progressive result, and the enduring part of each has ultimately found its abiding place in the intellectual system of the Church, and very frequently after a period of suspicion and even hostility on the Church's part.

Thus new lines of evidence have been struck out from time to time according to the intellectual temper of the age which demanded them. Each in turn represents the high-water mark of Apologetic; each, in turn is overpassed by a succeeding wave, and each is adequate to the need which called it forth. Times change and the methods of one age, while holding their value as applicable to that age, may not be suited to the needs of another age, thought having run in many new channels since their day. The Apologetic of no period is final, though each is sufficient for its own purpose.

It follows that belief must ultimately rest upon some other basis than argument. All that argument

can do is to remove obstacles. No knowledge of financial principles will of itself make a millionaire, nor can a treatise on political economy produce a patriot. As scientific discovery is the result, not of scientific learning alone, but rather of the "scientific imagination" which transcends knowledge, so faith belongs not to the sphere of pure reason, but to that of the higher and nobler qualities which anticipate and transcend the reason—in which they, nevertheless, find ultimately their justification. It may, indeed, be a subconscious ratiocination (i. e. process of reasoning), or "illicitive sense" that prompts man to love or to be heroic; if so, it will be the same sense, or ratiocination, that disposed them to Faith. But the result in any case is the same. To be convinced is one thing, to be converted is another; one may be convinced without being converted, or converted without being convinced.

It must be noticed finally that the demands made upon Faith by Christianity are really very small. The Church, far from encouraging credulity, as she has often been accused of doing, really teaches an enlightened agnosticism. Her very belief in revelation implies, it has well been said, an acknowledgment of inability to know anything of its subject matter without it. The Church condemned the Gnosticism of her early days, as she still condemns the crude speculations of Theosophy and Spiritualism. Theology, as such, has no quarrel with even the most advanced theories so long as science refrains from setting up opinions unsupported by evidence in opposition to revealed facts. What Theology does is to oppose the false gnosis (i. e. deeper wisdom, or knowledge) which would, for example, attribute to matter or "substance" an eternity and infinity which cannot possibly be proved or disproved; or which would deny the existence of the immaterial human soul on the strength of an extreme theory of evolution in which immaterial being can have no place, and which can rightly have nothing to say as to the existence or non-existence of that of which it can take no account. To the irrational the Church is ever opposed.

The Christian intelligence deals with facts rather than with opinions and with positive rather than with negative quantities. It regards the contemplation of human ignorance as a mere waste of time, and desires to face the order of existence rather than the point of view of the Creator than that of creature. It therefore prefers to speak of the mysteries of the Divine Wisdom rather than of man's incapacity to penetrate them. Its attitude is rather that of reverence towards what is greater than itself than of criticism towards what is smaller. It knows that the small measure of absolute truth that is within human reach is to be found in the Divine Revelation.—N. Y. Freeman's Journal.

A STRANGE OBJECTION TO HOME RULE FOR IRELAND

Bishop Vaughan of Manchester (England) remarks interestingly, and gives some hard facts, as to a strange objection to Home Rule for Ireland: "One of the strangest objections," he says, "to Home Rule in Ireland is that, when the Catholics get into power, they will persecute the non-Catholics. Now as a purely historical fact, persecution has always been a much greater characteristic of Protestantism than of Catholicism. If we look over the world, we shall find that in every Catholic country the creeds of non Catholics are respected. Austria and Bavaria and Belgium are Catholic, yet Protestants residing within the dominions of those kingdoms enjoy just as much liberty as the rest of the inhabitants. In Italy, Portugal and Spain, where irreligion rather than Catholicism is rife among those in authority, it is not Protestants but Catholics, and more especially Catholic religions, who are denied justice, and persecuted and fined. If we wish to seek examples of intolerance and unfairness towards others, we must go to Protestant countries. England herself accords us a striking example, if we look back even but a few centuries. Holland and Prussia and Denmark and Sweden are Protestant and they have all been guilty of intolerance and injustice towards the Catholic Church, in times past."

ORANGE RELIGIOUS DEVOTION

The devotion of the Belfast Orangemen to religion, about which they often raise rioting and "Civil War" in the streets, is not of much practical account, judging by the testimony of some of their own clergy, from whom complaints come as to the difficulty of getting the Protestant people to attend Church. One minister, Rev. David Steen, is quoted as saying that: "One of the most difficult problems for the Church to solve is how to reach the non church-going and get them interested in religious influence. The different reports specify some of the causes, but nothing in the nature of a remedy is suggested.

In connection with the same subject the Belfast Morning News states that "not 80 per cent. of Belfast people who are nominally Episcopalian Protestants ever enter the doors of a church, and that the church attendance of the Presbyterians is not over 40 per cent.

Such is the piety of the people who proclaim themselves ready and eager to die for religion in "civil war"

against Home Rule, "Rome Rule" and "Pope and Popery."—N. Y. Freeman's Journal

Make this your "Silver Rule" "Think and say all you can of the good qualities of others; forget and be silent about their bad qualities."

THE SPENCER "Orgoblo" STEEL ELECTRIC

is being used to provide wind power for over 7,000 Organs. A fan blower, quiet in operation and high-grade in every detail.

Write LEONARD DOWNEY, London, Canada. Selling Agent for THE ORGAN POWER CO., Hartford, Conn.

Sick headaches—neuralgic headaches—splitting, blinding headaches—all vanish when you take

Na-Dru-Co Headache Waters

They do not contain phenacetin, acetanilid, morphine, opium or any other dangerous drug. 25c. a box at your Druggist's.

NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED.

5 Room SOVEREIGN HOUSE \$335

The Sovereign Ready-Cut System enables you to buy all the materials for a complete home direct from the original producer. You save all middlemen's profits and expensive labor.

The Sovereign book tells the whole story—proves our money-saving claims conclusively. It shows plans and views of a hundred attractive houses to suit you in your selection of a home.

Every piece of material comes to you cut and fitted and ready to nail in place. These are NOT portable houses.

Price includes all lumber, cut to fit, doors, windows, glass, patent plaster board, or lath and plaster, interior trim and finish. Stairways, paints, nails, locks, hardware and complete instructions for erecting. Immediate shipment.

Houses from two to twelve rooms—aid from \$147 to \$5,000.

The Sovereign System means a saving of one-third on the cost of building.

Send today for Catalogue H giving prices and all particulars.

SOVEREIGN CONSTRUCTION COMPANY, Limited
1316 C. P. R. Building, Toronto, Ont.

Note that **50% More Efficient Fire-pot**

Note the solid, clean fire in the Pease Fire-pot—no chance for ashes to clog—no chance for the ashes at the side to blanket the fire and prevent the heat from radiating freely from the sides of the fire-pot.

In a Pease Furnace all the heat possible given out by the coal goes directly to the heating surfaces, and every possible unit of heat is utilized.

Pease "Economy" FURNACE

The "Pease" fire-pot is built in two sections—do you note that? This prevents the cracking so common with old style one piece fire-pots, due to the unequal expansion or contraction of the metal caused by the fire. It also makes it absolutely gas proof. Then in two shakes of the easy-to-work, upright shaker the fire is cleaned of ashes.

This is but one of many "Pease" advantages that will surely appeal to your sense of efficiency and economy.

Install a new Pease "700" Series Furnace in your home just as soon as the weather gets mild, and have a healthy, warm and cozy home next winter. Don't wait until Fall—rush jobs are never satisfactory. Remember a Pease Furnace "Pays for itself by the coal it saves."

Send for free booklet to-day.

PEASE FOUNDRY COMPANY, TORONTO, ONT.

WORKS: BRAMPTON, ONT. BRANCHES: HAMILTON, WINNIPEG AND VANCOUVER, 1920

Deering New Ideal A Money Saving Binder



THESE Deering binder features appeal to the farmer. The elevator, open at the rear, delivers the grain properly to the binding attachment. Because the elevator projects ahead of the knife it delivers grain to the binder deck straight. A third packer reaches up close to the top of the elevator and delivers the grain to the other two packers. A third discharge arm keeps the bound sheaves free from unbound grain.

The T-shaped cutter bar is almost level with the bottom of the platform and allows the machine to be tilted close to the ground to pick up down and tangled grain without pushing trash in front of the knife. Either smooth section or serrated knives can be used. The Deering knottor surely needs no recommendation.

The Deering local agent will show why Deering New Ideal binders are the standard of binder construction. See him, or, write to the nearest branch house for a catalogue.

International Harvester Company of Canada, Ltd

Hamilton, Ont. London, Ont. Montreal, Ont.
C. W. A. G. Quebec, P. Q. St. John, N. B.

These machines are built at Hamilton, Ont.

Your money back if Gin Pills do not cure.

Rheumatism

When the Kidneys fail to do their work of discharging the uric acid from the system, the result is rheumatism. Until the Kidneys resume this work in a natural healthy way, no cure is possible.

Gin Pills

cure rheumatism quickly and for all time because they are the most perfect Kidney Corrective ever discovered.

From 10c Druggists, 50 cts. per box, 6 for \$2.50 or direct from 181 National Drug and Chemical Co. of Canada Limited, Toronto.

Cutlery

Easily Quickly

Thoroughly Cleaned with Old Dutch Cleanser