

CHATS WITH YOUNG MEN

THE DAILY OPPORTUNITY

Every day brings every person some opportunity that will not come again. A great deal depends upon recognizing that daily chance. Those who are blind to it, miss beautiful things that could be theirs.

A FAIR TEST

The scientist teaches the Christian a needed lesson of not jumping too quickly to conclusions. When Henri Fabre, the Catholic scientist, who recently died at a ripe old age, was seeking to discover how a hunting wasp was able to render its weevil victim permanently motionless, without taking its life, he was wonderfully patient in his investigations.

Yet how often have we condemned a friend for a single act, because we have failed to compare other acts and study the motives behind the acts.

It is unscientific to lose faith in God because of one or two trials or hardships. "Bring ye the whole tith into the store-house that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The first step in the test of God's goodness is obedience to His will.—Catholic Columbian.

OUR BOYS AND GIRLS

SOME SAINTS WHO LIVED IN MONASTERIES

By Agnes Kenning in Extension Magazine

There are a number of men and women who passed their lives within the walls of a monastery, and whose names are now enrolled on the only roll of honor that will last after Judgment Day—the Calendar of the Saints. These men and women had a true love for God and their neighbor, for it is impossible to love God without loving one's neighbor, just as it is impossible to love one's neighbor, without loving God.

One of the greatest of these cloistered saints was Teresa of Jesus. She was born in Spain and entered the Carmelite monastery at an early age. Teresa was not always a saint, but she was always very good. When her mother died she ran before a statue of the Blessed Virgin and told Our Lady that from henceforth she would consider her as her mother, and that she, Teresa, would consider herself as her child.

St. Teresa became holy through being obedient to her confessors (a proof of her humility) and through her constancy in prayer. There were times when she had to force herself to pray; when, in reality, she spent quite as much time looking at the hour-glass to see if her hour of prayer would soon be finished as she did in fixing her attention on the Lord. But God rewarded her constancy, and finally gave her the gift of prayer. Teresa of Jesus, who had to force herself to pray, is now the patroness of those who wish to pray. There is no finer gift than the gift of prayer, for with it we can secure all things.

St. Teresa reformed the Order of Our Lady of Mount Carmel. She accomplished this gigantic task only

after she had, by God's grace, thoroughly reformed herself. She is considered one of the greatest of God's saints, admired by Catholic and Protestant alike. Her feast is celebrated on the 15th of October.

Another saint of the cloister is St. Colette. Nicolette she was called, but she was very little, and hence the name was shortened to that of Colette. This woman, from the time she was a very young girl, lived a life of great penance and untiring prayer, and for a while lived the life of a recluse. A recluse was a very common type of religious person during the fifteenth and sixteenth centuries. They were men and women who lived apart, entirely dependent upon the alms of the Faithful, and whose prayers ever ascended to heaven for their fellow beings. But later Colette needed all the strength that she obtained from that period of prayer, for she was called upon to reform the Poor Clares, or at least some of their houses, which had fallen into an easier way of life than that intended for them. St. Colette was most successful in her work. As she was especially hard upon herself, it followed as a natural consequence that she was tender and kind toward all creatures. It is said that a little lamb would follow her into her cell, and kneel down at her feet, so great was her power over the dumb creation. The feast of St. Colette is celebrated on March 6.

But this time we are going to tell you about a man who, amidst the many duties of a monastery, became a great saint. St. Gerard Majella is his name, and he is truly a great saint. Gerard was born in Muro, Italy, and for a time lived as a servant to the bishop, and later as a tailor in his mother's house. He earned good wages, but after having given his mother what was necessary for the needs of her family he gave the rest to "the poor of Jesus Christ," and by the poor he meant the poor on earth and the poor souls in Purgatory. At the age of twenty-three he entered the Congregation of the Most Holy Redeemer. Because of his frail body, the Father who sent him to try his vocation wrote to the Superior: "I send you a useless Brother."

But such did not turn out to be the case. "Gerard can do as much work as three," was what his superiors declared. During the six years of his religious life Gerard worked as a lay brother. He swept the house, worked in the garden, took care of the refectory, served as cook, infirmarian, tailor and sacristan. Every spare moment he spent in front of the Blessed Sacrament.

Gerard was given the gift of miracles. He could heal the sick, read people's consciences, but, above all, convert sinners. When he was dying he could say: "I have done everything for the love of God. I have never lost sight of Him. I have always endeavored to walk in His presence, and because I have desired nothing but His holy will, I die in peace," and well he might. His feast is celebrated on October, 16th, the anniversary of his holy death.

DENOUNCES SPORTIVE DRESS OF WOMEN

Some of the prevailing fashions in women's dress are disgraceful. The desire to be cool and comfortable in hot weather is legitimate but to go about improperly clothed is not legitimate. We never expected the like in a civilized Christian society. Women have overstepped the bounds of decency with a boldness that is appalling.

If the ladies of Paris knew that these advanced styles were attributed to them they would be grievously offended. Denizens of the "under-world," women accustomed to make spectacles of themselves, these are responsible for these "creations" that our ladies mimic.

The good sense that women exhibit in the affairs of life is often lacking when it comes to the selection of clothes. If a man were to venture forth arrayed only to the degree that many women do, he would be arrested and beyond a doubt it would be a woman who would clamor for the punishment of "the wretch." But no man would do such a thing. Shall we be forced to conclude that men are more modest than women, or that women would not allow men to do what they themselves dare? The clownish fashions of a year or so ago that bade women folks whiten their faces with several coats of powder and enamel, and that comic, or rather tragic practice that has dressed old ladies like little girls, have apparently passed, and this encourages us when we think of the present indecent styles.

Time was when dressing was overdone; now it is underdone. Both in the number and quantity of garments there is room for improvement.

The saddest feature of all is that even Catholic women follow these abominable "modes." Some have the effrontery to appear thus arrayed not only in church, but also even at the altar! They should remember, that while in the world they should not be of the world. We fear that some have become influenced by the pernicious spirit of the times, the spirit of revolt against world-old customs and usages.

If there be anything that we loathe more than an effeminate man it is a mannish woman, the saddest spectacle on earth. Such a one is out of her proper sphere. She loses respect for herself and forfeits the esteem of

others. The modesty of deportment that is characteristic of woman gives way to a boldness in speech and conduct that is lamentable. We must be on our guard constantly lest we fall victims to the allurements of the world, and, what we gasped at last year, grasp at this year. The "independence of spirit," revolt against conventions, is the cause of the predominance of indecent fashions.

The shameless "décolleté," long confined to full (?) dress functions, seems to have become almost universal, especially at the seashore where indecency runs riot.

We thought that "mourning" was put on out of respect for the deceased and as a sign that the wearer had foresworn all forms of pleasure, but now except for color it is just the same as any other style.

There will be found many to uphold or to connive at these fashions. They are the ones who do not believe or who forget the great fact of original sin and the consequent "strong inclination to evil" in human nature. Clothes are intended to be preservatives of modesty, but he or she who dresses improperly is an occasion of sin to others. We should dress in a becoming manner and in accordance with our state in life. To do otherwise is to invite all sorts of excesses and vices.

We consider the prevailing fashions in women's dress deserving of severest strictures and cannot understand how any one can palliate their use. Of course our remarks are relative. They are addressed to those who affect them, but are also intended as a word of warning to those inclined to adopt them.

The vast majority of women, thank God, particularly Catholic women, are exemplary in this matter of dress. The modesty of their attire denotes the respect they have for themselves and the consideration they have for others. They have been carefully trained to follow the example of Her who has always been the model and inspiration of woman, Mary Immaculate, the Mother of God.—Brooklyn Tablet.

MAXIMS FROM THE WRITINGS OF MGR. BENSON

"The literary point of view is not the most important question in judging a sermon."

"Intellect has nothing more to do with faith really than jewels have to do with a beautiful woman."

"Love and Faith are as much realities as artistic faculties and need similar cultivation."

"To chivalrous souls a pathetic failure often appeals more than an excellent success."

"Do not trust all who talk smoothly. Listen much and speak little."

"To trust a friend is not to believe that he can do no wrong; we must trust no man like that; for all fall at times."

"You haven't any kind of business to say that anybody is narrow-minded just because he doesn't agree with your conception of the universe."

"Youth is a disease that must be borne with patiently."

"We all keep back lots of things. We don't shout out in the morning from our windows that we've slept very tolerably, and are just going to have our bath."

"Catholicism is the sum of all religions, and the Queen of them."

"Form small habits and make them laws!"

"The way of the spiritual path is strewn with the wrecks of souls that might have been friends of Christ."

"No man can advance three paces on the road of perfection unless Jesus Christ walks beside him."

"A girl always does learn to talk slang of just the wrong kind, ceasing to present the deportment of a lady without acquiring that of a gentleman."

"It is only the souls that do not love that go empty to this world."

"God only asks you to do your best."

"A Church that appeals merely to ancient written words can be no more at the best than an antiquarian society."—The London Universe.

OLD ANTI-CATHOLIC LIBEL IS REFUTED

Proof that Catholics are by no means as predominant in prisons as some anti-Catholics would claim, is given in The Extension Magazine, just out by the Rev. Peter A. Crumbly, O. P. M., who stopped off in Denver last Thursday morning on his way from the Pacific coast to visit relatives. Father Crumbly is chaplain of the Illinois state penitentiary, hence deals with his subject from first-hand experience. He says:

"We are often told that the population of our prisons and reformatories is made up largely of Catholics. This is false, for statistics show that in the Joliet penitentiary, as well as in all the larger penitentiaries of our country, the Catholics form but the minority of the inmates. Thus, for instance, here in Joliet, while 590 out of 1,745 inmates are registered as Catholics, only 230 can now be called 'practical' Catholics, since that is the number of Easter Communions received here this year. We find a large number who call themselves Catholics, but whose Catholicity consists in descent from parents or perhaps grandparents who had been baptized but afterward neglected their religion. They are Catholic by birth and nothing else; they were not educated in Catholic schools. Only a very small percentage of the 'Catholic' inmates here were

trained in parochial schools, not more than three or four having completed the eighth grade in such schools. Not one man in the penitentiary at Joliet at present was a regular monthly communicant before his arrest and commitment to the penitentiary, though some of them belonged to that class of Catholics who are satisfied if they make their Easter duty.

"These same conditions are true of other large penitentiaries throughout the country, as is shown by statistics published in their official reports."

"These statistics, especially if the religious denomination to which prisoners belong is stated, will lead the superficial observer, but never the scientific student, to some rash conclusions. Thus, for example, in a prison report the number of Catholic prisoners may be given as, say 100, Methodist 35, Baptist 25, etc. Using the numbers of such a report only, there would seem to be a preponderance of Catholic prisoners, but if these numbers are computed into percentages the comparison will show that the percentage of Catholic prisoners is no greater than the percentage of prisoners belonging to the various sects or claiming no religious affiliation whatever."

A FAMOUS WINDOW

GIFT OF MONARCHS OF SPAIN TO ENGLAND'S CATHOLIC KING

Treading on the heels of the news that the authorities of Venice are taking steps to protect their inestimable art treasures from damage by aircraft, comes the information that our own people are following suit, and Catholic interest will centre in the removal of the great east window of St. Margaret's, Westminster, to a place of safety, for it was the gift of the Catholic Monarchs of Spain, Ferdinand and Isabella, to the Catholic monarch of England, Henry VII., says London Universe.

The coloring is arranged in such exquisite perfection of harmony that experts in glass all agree that it is the best extant specimen in England of Flemish glass, and one of the most beautiful colored windows within their knowledge.

The central picture represents the scene on Calvary, the three figures on the crosses standing out in full beauty in the glorious blue behind them, while the masses of vivid color on the figures grouped around the central Cross are of a richness scarcely surpassable.

Prior to being set up in St. Margaret's, the window was in many ownerships, among them being the Abbots of Waltham, Sir Thomas Boleyn, the Duke of Buckingham, and the Duke of Albemarle (General Monk), who buried it to save it from the Puritans.

On being placed in St. Margaret's in 1758 it became the subject of litigation, the Dean of Westminster objecting to its presence because it contained "superstitious images"—to wit—the representation of the Crucifixion; but after law's delays, extending over three and a half years, the churchwardens of the parish and common sense triumphed over the narrow-minded cleric and bigotry, and the beautiful window with its "superstitious images" has remained to this day in the official church of the House of Commons.

NATURAL TO CONFESS

The Literary Digest, August 16, 1913, quoting a writer in the Western Christian Advocate, says:

"The thirst to confess, to confide, is a universal impulse of the troubled human heart. The awful secrets which men carry in their lives create a hunger for confession which gnaws out the heart of happiness. They also produce a mental atmosphere of fear, which is inimical to all mental and physical health. They keep all powers of the soul hampered under self-depreciation and self-condemnation. Faith as an expression of optimism, satisfaction, happiness, confidence, assurance, hopefulness, cheerfulness, courage, and determination becomes impossible. Fear and dread make possible the free action of pessimism, dissatisfaction, grief, anxiety, despondency, hatred, worry, moroseness, anger and vacillation. The soul life is lost in anarchy, while the physical appetites, passions, and lusts reduce it to the lowest level of earthly existence. Then it is driven by remorse into the dark recesses of secrecy, and dread watches the door lest discovery bring the sins of the life into the knowledge of men. With a delicate timidity the soul seeks opportunity for confession. This seems its only relief. Intuition teaches the progress of unbending and drives to confession. There is no relief from the rancor, darkness, bitterness, dread and scourgings but through this process."

"In this age of highly developed mentality man is found struggling on the one hand, to hide his sin, and on the other, to confess it. In the conflict he is driven by pitiless forces, which play upon him at the expense of mind and nerve. Men of experience tell us that appalling conditions exist in the mental world; that if we could see the multitudes groaning under the sense of a shameful secret, it would startle us. This accounts for the increasing number of public confessions being made on the part of men who have gone wrong in political, commercial, religious, and industrial life. They are driven to confession."

FAMILY DOCTOR'S GOOD ADVICE

To Go On Taking "Fruit-a-tives" Because They Did Her Good

ROCHON, P. Q., JAN. 14th, 1915.

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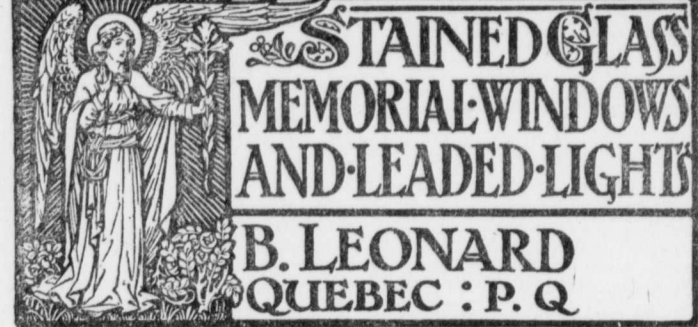
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It is a great folly to be willing to violate the friendship of God, rather than the law of human friendship.—St. Teresa.

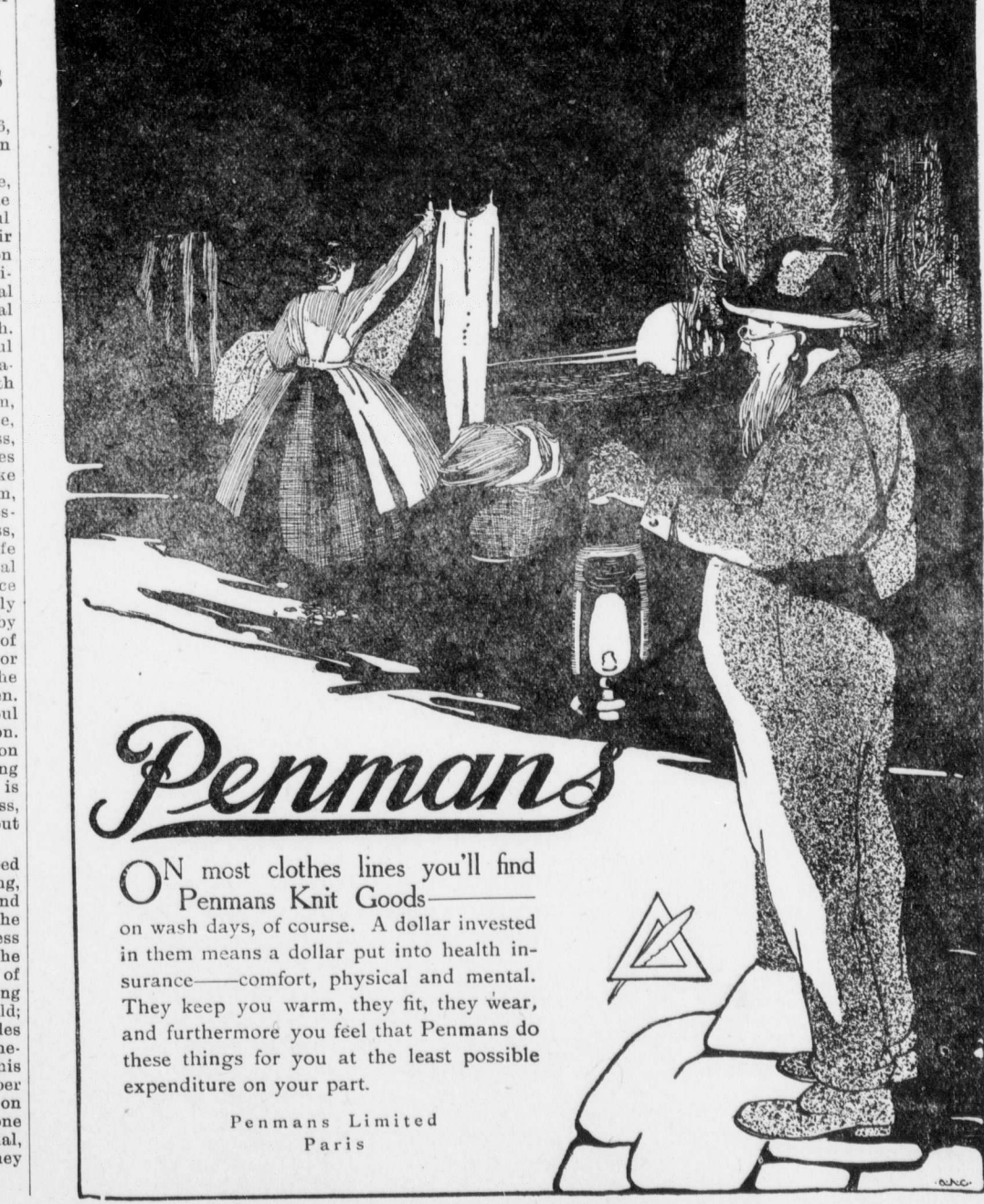
Religious reading is practically the only available antidote for many against the false maxims of the world.—Cardinal Vaughan.



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