

CHATS WITH YOUNG MEN

THOUGHT FOR THE DAY

'Tis the coward who quits to misfortune,
'Tis the knave who changes each day,
'Tis the fool who wins half the battle

To throw all his changes away.
There is little in life but labor,
Tomorrow may prove but a dream,
Success is the bride of endeavor,
And luck but a meteor's gleam.
The time to succeed is when others
Discouraged, show traces of fire—
The battle is fought in the home-stretch,
And won twist the flag and the wire.

A PIECE OF PAPER WHITE

Each day is before us like a sheet of beautiful white paper.

You know with what pleasure you sit down to write a letter on your favorite embossed high grade note-paper and how careful you are not to make a mistake nor to mar its whiteness with a blot? Its a pleasure to write down your thoughts and your feelings, your ideas and your opinions.

Each day brings you something more beautiful and fresh, unsoiled, untainted—a new 24 hours. Are you so careful not to mar it, do you conserve each precious second, do you fill every hour with your best endeavor, do you feel when the last precious hour is counted out that you have done what you could?

Time is all we have really—and even that we can count on for just this day. There may never be other days for us—just this interval of time is our own. What are you as a worker in the field of life, going to do with it?—Catholic Columbian.

GOOD MANNERS

A merchant who returned from England just before the war broke out has been voluble ever since on the manners of the children he happened to meet abroad. Apparently American parents and schools do not lay on good manners the emphasis that they receive abroad. Yet good manners, like the gold at the foundation of all money, are current the world over. Emerson noted this:

"Give a boy dress and accomplishments and you give him the mastery of palaces and fortunes wherever he goes. He has not the trouble to earn or own them; they solicit him to enter and to possess."

"All your Greek," Chesterfield wrote to his son, "can never advance you from secretary to envoy or from envoy to ambassador, but your address, your air, your manner, if good, may."

"The difference between a well-bred and an ill-bred man is this," Samuel Johnson said: "One immediately attracts your attention, the other your aversion. You love one until you find reason to hate him; you hate the other until you find reason to love him."

Civility, polished manners, mean much to a youth in his first position. He may think nothing of them, or he may think that they are not noticed, but they are his atmosphere, his magic cloak, never invisible to the seeing eyes about him. They sometimes give him a "pull" that money, talent or name do not furnish. And the beauty of them is that they are free as the air. Anyone may cultivate good manners by taking thought.—St. Paul Bulletin.

THE READING HABIT

It is practically just as easy to form one habit as another. To one man the notion of a highball at 3 p.m. is very obnoxious because it would interfere with his play of golf or tennis. Another man detests the notion of golf or tennis at 3 p.m. because it would interfere with his highball.

Physically, mentally and spiritually the two men are much alike. They have merely formed different habits and with a little shifting of the respective senses one might just as readily have formed the habit of the other.

One man is plunged into gloomy misery by the prospect of spending an evening away from his books and slippers. Another is unhappy unless he has an engagement that will take him out of the house after dark, or company is coming in. Both men crave a strong reaction from the day at the office. One has formed the habit of finding it in literature—the other in lights, motion, company. By pressing a different button, with a little persistence, each could have acquired the other's habit.

Hardly any other habit will stand a young man in better stead than a reading habit both for what it includes and what it excludes. Of all habits it is the pleasantest, the cheapest and the most dependable. You can indulge it regardless of weather, seasons and locations.

For almost any intelligent young man it is an easy habit to form. That and a habit of physical exercise will make nearly any man fireproof against chronic dissipation.—Saturday Evening Post.

One may slander another just as effectively by hint or covert insinuation as by plain and direct speech. And there is just this advantage in it to the slanderer that he is afterwards free to deny that he ever imputed anything. The mean excuse often succeeds with man, but with God, Who reads the heart, never.

OUR BOYS AND GIRLS

CONDITIONAL FORGIVENESS

Harry and James, brothers, were in their playroom for a little recreation after supper. Harry hit James with a stick. An argument followed and in the midst of it the nurse happened in with the news that it was time for them to retire. James was put to bed first. The nurse said:

"You must forgive your brother before you go to bed. You might die in the night."

After a few minutes elapsed James replied:

"Well, I'll forgive him to-night, but if I don't die he'd better look out in the morning."

LOVE YOUR MOTHER

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful and put the cooling draughts to your parched lips? Who taught you how to pray, and gently helped you how to read? Who is so eager after your education and makes so many sacrifices for you in order that no stone will be left unturned, and that you may get a good and solid foundation to fight life's battle honestly, nobly and virtuously to the end? Who has borne with your faults, and been kind and patient in your child's way? Who loves you, still, and prays for you every day you live? Is it not your mother—your own dear mother?

Now let me ask: "Are you kind to your mother?" Do you not sometimes give her rude and insolent answers, even in the presence of strangers? Do you pray for mother every day of your life? Are you not proud of having a good mother to look after and guide you on the wind and weather-beaten path of life? Do not be ungrateful for this vice is one of the many which at present is found the world over. Remember, children, that "charity begins at home," that the fond mother is the joy and consolation of the home, and as the poet says: "A mother is the holiest thing alive."—The Monitor.

A LITTLE BOY'S TROUBLES

"Late again!" The disheveled boy, who had just rushed breathlessly into Room 1, slunk abashed into his seat before the exasperated reproach in Miss Whitney's voice and eyes.

"What shall I do with you, Bernard? This is the fourth time you have been late this term with no excuse except your laziness. I will see you after school."

That was the beginning of an irritating morning session. As if it were not enough to come late for the fourth time, Bernard went about his tasks in his usual half-timid, half-slunk manner, until Miss Whitney feared that she should scream with annoyance and her attitude was faithfully reflected in the strained little face upturned to her.

At last came the five-minute story period before dismissal, and forty-one weary little pupils heaved sighs of content. Bernard, however, gazed dreamily out of the window and wriggled noisily in his seat.

"Bernard you may leave the room during the story."

Miss Whitney glared at the offender, then started in startled disbelief. Surely that was smoke rising from beneath his desk and odor was burning cloth! She hurried down the aisle. A match that served as a buckle on Bernard's garter had been lighted by the friction of his movements, and a large hole! was smoldering in the knees of his trousers. Miss Whitney rubbed the cloth between her hands until the last spark was extinguished.

"Bernard, why did you use a match on your garter?" she asked, while Bernard gazed ruefully at the burned spot. "Does our mother know that buckle is gone?"

"No, mother's never there when I dress. She gets up at 4 o'clock to scrub out offices, and the girl in the next room calls me when she goes to work at 7."

"Do you dress yourself and get your own breakfast?"

"Yes!—yes, Miss Whitney, I mean—I wash and dress me. I have thrupence to get some milk for breakfast, but sometimes a butt n comes off and I have to hunt for pins, and I don't have time to get milk. Sometimes we don't have pins, and I can't find nothing but a match. But they never lighted before, and I wouldn't have been late if I could have found one sooner."

Only six years old! No breakfast! And she had said there was no excuse! There was a different expression in Miss Whitney's eyes now. Why had she not investigated before condemning? If she had talked it over with the boy, and gone to see his mother, she could have worked wonders long since. In teaching, it is fatal to forget that persons and not things are the working materials. She gathered the surprised youngster into her arms.

"We'll go to my house, dear and patch that hole nicely. You shall have a whole package of safety pins, and we'll have some buttons here, so you can keep fastened together. I'll even teach you to sew on a button; but don't ever come again without your breakfast, even if you have to be two hours late. Understand?"

Bernard did not understand, but he beamed.—Catholic News.

True bravery is shown by performing without witness what one might be capable of doing before the whole world.—La Rochefoucauld.

ACKNOWLEDGMENT

"The banishment of the religious element from our schools has done incalculable harm," is the significant admission that Mr. Royal Dixon, a non-Catholic, makes in his recent book on "Americanization." In that opinion every true patriot in the land will doubtless concur. But owing to the strong grip which the "little-red-schoolhouse" fetish has on most Americans, it is probable that few would have the courage to point out as clearly as does Mr. Dixon the danger of neglecting to rear "young America in something at least approaching respect for God and ideals of humanity," and fewer still are brave enough to praise the Catholic Church for the great sacrifices she is making to keep her children good Americans. Mr. Dixon writes:

"For the reason of sectarian dispute, it has been judged expedient to leave all religion out of school exercises, all worship out of school assemblages, and to beg the whole question, leaving the child's mind untouched by fear of God or respect for ideals. The differences between the sects has led to the abandonment of the great, essential, basic thing without which it is only natural to find a generation of irreverent and even violent 'hyphenates,' and a large number of indifferent, shallow-thinking youths in our colleges."

"The Roman Catholics have persistently, successfully, and with no means but their own, gone their own path. They have taught their faith. They have added to the strength of their patriotic teaching the religious instruction which, entirely aside from its individual moral value, is an element inseparably bound with love of country and devotion to national ideals. These ideals are not only to be realized through their religious teachings, but even the text-books in the parochial schools are to be Americanized. Archbishop Mundelein of Chicago has announced that, henceforth, all foreign language text-books will be dropped, and that foreign children will be taught solely from English-language books."

Mr. Dixon then offers the familiar suggestion that the classrooms in our public schools "be regularly and severally at the disposal of approved teachers, from the various sects, and that children, at periods as regular as those assigned to their other studies, be required to attend that kind of religious instruction which their parents believe they should receive." He maintains that unless this measure or something like it is adopted, and "the morale and the fidelity of generations to come" are thus in some degree assured, "it will be the shame of all sects but one—the largest single sect, distinguished for its unflinching zeal and its unconquerable devotion."

As the Catholic Church has never been "cut off" from any other church, but as all the so-called "churches," rather, are dead limbs that have cut themselves off from her, the living and life-giving parent-tree, it is, of course, inaccurate to speak of Catholicism as a "sect." But the rest of Mr. Dixon's striking remarks are earnestly recommended to the consideration of the blatant and arrogant sect of secularists who hold that the only way of thoroughly Americanizing our public school children is to root from their hearts all such "superstitions" as the "fear of God or respect for ideals."—America.

A GIFT OF GOD

"Faith is a gift of God," says the Casket. "It is light. It is truth. It is God's revelation of Himself to man. It is not an intellectual conclusion; though intellectual conclusions may lead to it. It is not a mere sensation; not mere 'experience,' to use a word that is very common in non-Catholic speaking and writing. It is a gift of God; it puts millions of mankind in touch with God who never read a line and can not read a line. The man who has it knows that he has it, so long as he retains it. But he may lose it, and many do lose it. Study, reading, learning, may lead to faith; and they may not. Frequently they do not. A great thinker who has absorbed the contents of libraries may miss it completely; while the poor and illiterate man who rakes up his yard may rest, happy and peaceful, in its clear light. He has received the gift; the great student has not."

BIGOTRY IN BOSTON

At the recent convention of the Knights of Columbus one of the speakers dwelt at length on the subject of religious freedom. He showed what a detestable thing bigotry is, and then proceeded to prove that it is a rare thing in Boston. Now it is good to promote peace and harmony; it is good to believe that most of our citizens, that all true Americans, do not hate a man because of his religious beliefs. But, more's the pity, all Americans are not true Americans, and all Bostonians are not free from religious bigotry.

We are well aware of the historical facts that can be adduced to show the kindness, the generosity, even of many of our non-Catholic brethren. We have many favors to remember. But one swallow does not make a summer. The few facts which the speaker found scattered through New England history do not make a case. A far stronger case could have been

Keep the woodwork clean and bright with Old Dutch



made on the other side with facts before and since the burning of the Ursuline convent.

It is a difficult thing for a Bostonian to convince the rest of us that live here that anti-Catholic prejudice is scarcely heard of when we remember the annual storming of the State House by the sectarian amenders and the convent inspectors, and later than that Haverhill and Foxboro.

All we want is to live and let live. But nothing is to be gained by living in a fool's paradise. We are glad to believe that most of our neighbors have for us only the best of feelings, but just the same there are all too many that need watching. The children of darkness are wiser in their generation than the children of light, and one of their dodges is to have us believe that they have nothing at all against us. And time and again we have suffered for our credulity. And when everything is said it is a poor way to settle the question by hedging, by blandly informing us that some Catholics are too ready to discover bigotry. Some of our Catholic apologists are all too ready with the Tu Quoque argument. Harmony will be reached all the sooner by facing the issue honestly.—Boston Pilot.

MONK AND THE RAINBOW

FATHER DIETRICH, DOMINICAN FIRST TO DISCOVER HOW IT ORIGINATES

A very striking example of the fact that even to natural science—which, our present generation so proudly, and with some justice, claims as its own—the medieval scholars furnished contributions, has been brought to the attention of the learned world of late in the recent translation from the Latin into German, by the distinguished Professor Wuerchmidt, of the University of Erlangen, of the work of the Dominican Father Dietrich on "The Theory of the Rainbow," says the New World.

This volume was compiled between the years 1304 and 1310, in the very heart of the Middle Ages, and has won, particularly since its translation the praise and commendation of many learned men.

Prof. Hallman, for example, the renowned meteorologist of Hamburg, Germany, declares that "it is the greatest achievement of its kind in the West since the Middle Ages." It is also, he says a valuable contribution to the science with which it deals. And of its author the well-known Max Jacobi says:

"Master Dietrich was the first one to discover that the rainbow originates through the double breaking and one reflex of the rays of the sun in the raindrop. We have to thank him for the first correct design of the path of the ray as it enters and leaves the little sphere."

The Middle Ages, product of true Christian thought, have many wonderful things to teach us. Profitable for all of us would be the more intense study of the Ages of Faith and Undivided Christianity.

THE MOTHER OF GOD

No doubt many readers of the Lutheran were astonished to read in its columns the following question and answer.

"Does the Lutheran Church Reject the Term 'Theotokos' or 'Mother of God'?" By no means. In the controversy between Cyril, who defended this term 'Theotokos' and Nestorius, who objected to it, Cyril was orthodox. Our Lutheran Confession expresses itself on this subject unmistakably. 'Hence we believe, teach and confess that Mary conceived and bore not a mere man, and no more, but the true Son of God; therefore she is also rightly called and is the Mother of God' (General Council edition of Book of Concord, page 518). 'On account of this personal union and communion of the natures, Mary the Blessed Virgin, bore not a mere man, but such a man as is truly the Son of the Most High God, as the angel (Gabriel) testifies; who showed His divine majesty even in His mother's womb, that He was born of a virgin, with her virginity uninjured. Therefore she is truly the Mother of God, and nevertheless truly remained a virgin.'"

RELIGIOUS REVIVAL IN FRANCE

In France the fetes of Pentecost and of Joan of Arc have been marked by exceptional fervor and the revival of many pilgrimages and devotions previously forbidden by the authorities. In Paris all the statues of Jeanne were decorated with flowers. In the Cathedral of Amiens, many persons being present at the blessing of the equestrian statue of the "Maid" which stands before the beautiful Church of St. Augustine.

Most moving was the celebration of Reims, where, despite the fact that it is surrounded by ruins, the statue of Jeanne was decorated with flowers. In the Cathedral of Amiens, many persons being present at the blessing of the equestrian statue of the "Maid" which stands before the beautiful Church of St. Augustine.

The fete of Pentecost in France is marked by many special ceremonies and pilgrimages.—Church Progress.

POISON IN MAGAZINES

In a paper on "Magazine Deterioration" contributed by Mr. Frederick W. Faxon to the Bulletin of Bibliography, he deprecates "the general lowering of the popular magazine standards," that is a noticeable development of the present time. He writes:

Within the last three years an ever-increasing mass of trashy and oftentimes debasing "literature" has appeared in new magazines. In fact we see two types of story periodicals on all news-stands today—the poorly written, colorless story, and the "highlife" or "breezy" kind. We are now on the crest of this flood, and our better magazines begin to show its baleful tendencies. (They are an enormous output of story magazines at 10 cents and 15 cents a copy, which flaunt their "girliecovers" on news-stands east and west, north and south. A flood of stories, cheap, and many worse than cheap, fed to a public that is not reached by the public library. These and the moving-picture magazines seem to the casual observer to be the only periodicals on sale. It is possible the moving-picture craze has caused the demand for such reading. These pernicious monthlies are bought by the thousands, as the tone in the second-hand shops will testify.)

In a large proportion of the magazines "everybody is reading" nowadays, the leading stories are those euphemistically styled the "ginger," "snappy," "breezy," or "pepper" type; in other words, stories that are written on purpose to minister to their readers' passion of lust. Carried by the mails to the remotest villages of the land, these vile magazines are openly displayed on the news-stands and are eagerly read by boys and girls whose hearts and minds are thus permanently stained. As there seems to be no effective way of preventing the circulation and sale of this pernicious literature, parents must ceaselessly strive to keep their children from reading it and it should be rigorously excluded from the home.

THE PRINCIPLE OF RELIGIOUS EDUCATION

The principle of religious education is right, and when the present ruinous policy has been followed to its end, its staunchest supporters will be appalled at the consequence of leaving God out of their calculations in molding citizens for the Republic. The system that trains men's minds, regardless of their hearts, is so abnormal that it cannot endure. Sooner or later right-thinking men will demand a return to religious training of youth, and when the time comes, it will be only another tardy recognition of the wisdom of the Catholic Church. It will also open the way to some equitable solution of the vexed question of unjust taxation under which Catholics are now oppressed.—Catholic Universe.

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