CHATS WITH YOUNG MEN. As to "Throwing up the Job "

Some boys and young men well de-serve the title "quitters" When they leave school and go to work they mee with many unpleasant experiences, and, instead of sticking right to their work and overcoming the obstacles which present themselves, they grow weak and disheartened, and "throw up their job," as the saying is. "Throwing t their job " is a great habit with son " Throwing up They seen to have no back-no "stick to it iveness." Or Or bone, no bone, no "stick to it iveness." Or they are so hot headed, so impetuous, so sensitive, that taey can not bear a rebuke from one in authority, but, on receiving it, at once answer back, hoty of the still and there up their isbs." and hastily. and "throw up their jobs. It is not difficult to find boys and youn men who have a long record of jobs which they have held for a while and which they have held for a while and then left because of some petty trouble. They are "quitters," and, in a sense, failures. Every time they resign a posi-tion they weaken their calibre. Each resignation makes it more difficult for them to hold the next job they get. By and, by they have no strength of By and by they have no strength of character left, and nobody wants them no matter how cheaply they offer their service .

Of course there are times when no other course is open to a young man of character and spirit than immediate resignation. But these cases are few, and, generally speaking, it is better for a young man to resist the temptation which comes so often when things go

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wrong, to get mad and resign. We saw something from the U.S. General Wynne on this subject the other day which we think good enough to merit the at ention of every youth ful worker whether in office or factory Mr. Wynne said he had a set of rules

resigning. I framed them up years ago," said he, "when I was in the newspaper busi-ness, and I have used them ever since. I have resigned often since then, always in the way prescribed by these rules. Perhaps they will be of service to you. Here they are: "Rule 1. After receiving the last

straw don't do anything for two hours.

Above all, don't write anything. "Rule 2. At the expiration of two hours, write your resignation, and make it as hot as you can. Relieve your feelings and say everything you have been penning up in your breast. Scorch oundrel.

" Rule 3. Then go home. " Rule 4. The next morning, immediately upon arising, read over your resignation and tear it up. "Rule 5. Go to work at the usual

hour. Take a copy of them," concluded " and you will find that Mr. Wynne, they are absolutely essential to any man who expects to resign frequently and still continue to rise in the world. We think our Catholic boys and young men whose parents have worked hard for them, should take this set of rules to heart, and should try to

keep on working when tempted to grow disgusted with their positions. Life is not all sunshine ; everybody has to endure rebuffs and corrections, and there are few employers who have the time or the inclination to let their employees know how they appreciate them. Nevertheless it is the employee's busimess to keep on working, conscious that before God he is doing the duty of his state of life, and confident that even in a wordly way he is strengthening him-self by holding his temper in subjection.

If you want to resign your place do t in the way suggested by Mr. Wynne. This is an excellent way to " throw up your job." It will ease your mind, insure you steady work .- Sacred Heart Review.

The Pope and the Boy Athletes.

Pope Pius X. made this little speech to the boy athletes who recently held a contest in the Vatican gardens, "Our Loid Jesus Christ," said he, "used to meet with His best friends amongst the young, and I, looking at you now, can tell you that I love you. More than father, I am a brother and a friend More than a

tracted a great deal of attention. Mr. Matthews was not a Catholic, and al-though having the example of a good, pious wife before him for twenty years,

he could never be persuaded to look into the doctrines of the Catholic church, even for his own gratification, and only accompanied his wife to church occasionally "for the look of the thing," as he himself said. To-day the solemnity of the scene, the venerable priest, the marble altar

decked with flowers, the red robed acolytes, the whole sanctuary lit up by the beautiful stained glass windows all around impressed hi a as it had never done before, and he was still pondering

Gone before, and he was suit poncering over the closing words of the prelats on the way down the avenue. "Do you believe what you have just heard, Annette?" he suddenly asked. "Yes, Herbert, and to prove what I say, I would willingly secrifice Bert for your conversion. dear."

for your conversion, dear. " "Sacrifice our only child ! Do you

mean that, Annette ? " "I do, " was the simple answer. * *

" Do let me go, mother ; I'm sixteen and fully able to take care of myself, and anyhow Jack will look after me. Just think what fun it'll be. Three weeks of camp life on that dandy little lake ! Jast to think of it makes me

feel like hollering." "I know it would be fun, Bert, but there are many dangers which you, never having been camping, know noth-ing about. The lakes although beautiful are treacherous and you don't know

ful are treacherous and you don't know what night you might be visited by some strange animal." "That's just like mothers, imagining all sorts of dangers. Ten boys together ought to be able to take care of each other. I'll promise I won't go on the lake alone, won't stay out after dark, will write to you every day, tell you what kind of messes we tellows have been able to concost, and — oh! every. been able to concost, and - oh ! every thing if you'll only let me go, mother mother darling.

"Well, we'll see what dad says about

You dear old motherkins," cried the boy, hugging her fractically. For he knew well that the fight was won when it was left for " dad."

The above conversation took place about two weeks after the foregoing emphatic words of the preacher, and resulted in Bert's joining his friends for their outing in the Adirondacks.

Just two weeks from the day he left the only child of these idolizing parents was brought home very ill with typhoid fever, contracted by drinking water from a mountain brock which did not from a mountain brook which did not run very freely. God only knows the grief of that stricken mother during all those weeks while her darling lay so sick upstairs. But she was a true so sick upstairs. But she was a true Christian, and suffered the cross sent her with true Christian fortitude. The first night the boy was home her hus-

band asked : Do you remember what you said coming home from church a few months

ago ?" Yes, dear," was the reply, and there the conversation dropped.

The disease was a treacherous one and had to run its course, the doctor said. It was during one of these weeks of waiting that Father D---, an old friend of the family, was surprised one day to have Mr. Matthews visit him and request to be instructed in the religion of his wife and son, "not that I promise to become a Catholic, but just that something prompted me to come to you to-day and ask you that question.' That his request was willingly com That his request was willingly com-plied with is needless to say. Regular-ly after this on certain days of the week you could find Mr. Matthews in deep discussion with his instructor over the mysteries of our holy religion.

One day during one of these visits Mr. Matthews received a message from his office summoning his home im medihis office summoning his nome immedi-ately, as his son was worse. He left at once, boarded a train, told the con-ductor at what station to let him off, and then became oblivious to all his when surroundings-deep in thought. When he arrived home his wife met him in

THE CATHOLIC RECORD

RELIGION

By Rev. B. J. Octen, S. J

In the preceding lectures it has been tacibly assumed that there rests upon every human being the obligation of professing some sort of religion. That processing some sorr of religion. That such an assumption is perfectly legiti-mate follows necessarily from the fact of creation. Man, as a creature, de-pends wholly upon God, his Creator; and right reason demands that he should make due acknowledgment of this dependence. Such an acknowledgment however, he can make only when he freely subjects his intellect and will to the sovereign authority of God, and in consequences of this subjection, brings his life into harmony with God's law. Now, this free submission to God, which God sourcestical expression in a life of finds practical expression in a life of virtue and worship, is the very essence of religion. Hence the physical necessity where by man is of his very nature a

creature, is the source of that moral obligation which constrains him to make religion an essential part of his life. This matter is so evident that it can-

not be called in question by anyone who admits the fact of creation. practice men often neglect all religious observances, even as they ignore their God and Creator, but the moment reason is brought to bear upon such lives, they stand revealed as so many moral monstrosities, begotten of ignor-ance and passion. As man comes from God, so must he tend to God, and the one way along which he must proceed in his Godward journey is the way of

Farthermore, as the fact of creation makes the practice of religion a moral necessity, so, too, is it the ultimate reason whence flows man's obligation profess a particular form of religion. to profess a parti sular form of religion. God, as Creator, has a right, not only to demand worship, but to determine the kind and form of that worship. (His is the tree, and His must be the fruit thereof.) God's dominion over man is absolute, extending itself not only o man's being, but to his actions as be more strongly attracted to other forms of divine worship. Now, in a previous lecture it has

been shown to evidence, that God has proposed to the world, a definite form been shown of religion. He has manifested through His own Son what men must believe and what they must do. "Teach them to observe all things whatsoever eternal dampation to every one who should tarn a deaf ear to the dostrines thus proposed. Nor did He leave room for any exception, whereby men might consider themselves exempt from said obligation. He clearly fores x all the difficulties that might bar men's way to the true religion, yet these difficulties He set entirely aside. "He that loveth father or mother more than me, is not worthy of me." Whoso, in matters of religion, is influenced by temporal considerations, even though they be of so acred a character as is the love of father and mother, can have no part with Christ-cannot belong to the household of God. Conversion to the true faith may involve financial ruin, loss of social prestige, yea the sacrifice of life itself, yet it matters not; the moment a person recognizes the true religion, his course lies clearly before him -he must leave all and follow Christ. In this matter Christ knows no com-promise, "If thy right eye scandalize thee, pluck it out and cast it from thee' is a direction that applies no less to ob stacles standing in the way of conver sion than to the proximate occasions to sin. The one and the other, if yielded to, makes a man "guilty of hell fire." The obligation, therefore, of embrac-ing the true religion is absolute — it is identical with the obligation of obeying

religion, established by Christ, is found in the Catholic Church alone, it necessarily follows that all are in duty bound to profess the Catholic religion. This is an unavoidable conclusion of the foregoing discussion. We may look at the matter from what viewlook at the matter from what view-point we please, we can never get rid of the fact that the Catholic Church alone correspond to the portrait which the God-Man has left us of His own Church as recorded in the Gospel. She alone has that unity of faith and oneness of doctrine which Christ Him self has made the proof of His own during mission. Hence if there rests self has made the proof of there rests upon all the solemn obligation to em-brace the true faith, they must needs, in order to comply with that obliga-tion, become members of the Catholic Church. Of course, it will be objected, that Of course, it will be objected, that this is all more or less theoretical. Taking men as they are, it is safe to say that the majority of them never advert to the claims of the one true religion, and so the obligation of em-bracing it is practically non existent. There is some truth in this objection, yet it fails of its purpose. The princi-pal reason why people do not advert to the claims of the one true religion is their culpable indifference to these claims. They are so immersed in the things of sense that they have lost sight of the supersensible and the supernatural. Against their better judgment they busy themselves exclus-ively with temporal interests and hence they are "of the earth earthly." The light of faith is withheld from their minds because they refuse to folthis is all more or less theoretical. The light of taith is withheid from their minds because they refuse to fol-low the light of reason. In many cases this may, indeed, be owing to the un-conscious influence of early prejudices, but in many more it has its final expla-tion is that reliainse indifference of but in many more it has its final expla-nation in that religious indifference of which the world to-day is sick anto death; and this indifference does not cancel men's responsibility. In their own hearts men know well enough that they must "seek first the kindness of heaven and its justice"; they know well enough that the God of truth can-not be indifferent to the religious be-

MUST I PROFESS THE TRUE Hence if they do not advert to the claims of the true religion, that want of advertence must to a large measure be laid at their own door That it is chiefly indifference which keeps men from finding and embracing the true faith may perhaps be more clearly inferred from a few practical considerations. It may be that for one reason or another a person has not as yet advanced farther in his religious yet advanced farther in his religious views than simply to admit the exist-ence of a personal God, to Whom he is accountable; yet if he take a reason-able interest in the matter of religion he will not long remain in this vague and undefined mental condition. There is always present in his heart a secre longing to know more about God, and this longing soon gives rise to the

thought that God may have manifested Himself more fully and clearly than is possible through the creatures of His bands. He begins to suspect that a special revelation may have taken place, which brings man nea or his God. This suspicion gains in force when he considers that vast multitudes of the world's wisest and best men positively affirm and defend such a revelation, and are ready at any mo-ment to seal their faith with their hearts best blood. And that not only men of the present day, but men belonging to every age, reaching back as far as his-tory can unseal the distant past. Here Reason steps in and points to the fact that God does not reveal Himself to mankind without implying the positive command that all endeavor, to the best of their power, to attain to a full know that revelation. If at this ledge of

ancture he be sincere and earnest in his search after truth he will humbly ask for light and guidance, and will seek instruction from books and persons who are qualified to solve the doubts that have arisen in his mind As a result of this inquiry he will As a result of this inquiry he will sooner or later become convinced of the truth, and through God's grace will join the Church out of which there is no salvation. On the other hand if he be indifferent, he will, like Pilate of old, ask flippaatly: "What is to man's being, but to his actions as he be indifferent, he will, like Flate well. Consequently, if He chooses to of old, ask flippantly: "What is truth?" and then go his way without waiting for an answer; and the last state of that man will be worse than the use like his prototype, he will in the end condemn the just one without a hearing. one without a hearing.

Similarly if the person in question were indeed a believing Christian, yet belonged to one of the numerous belonged to one of the numerou sects, which took their rise in the sixteenth century or later, he would if earnestly solicitous about the truth, become in course of time a member of the one true Church. It may be that for some time he is in perfectly good faith about the truth of his re ligion, but if he considers the matter carefully, sooner or later doubts will arise in his mind. The very fact that his religion can by no manner of ex-planation be traced back to the time of Christ, is alone reason enough to condemn it as an innovation. Then if he considers the person who started it, and reflects how little they had in common with the Apostles, Carist commissioned to preach whom the Gospel to every creature, his misgiv-ings only gather additional force. Finally when he realizes, as he cer will, that there are scarcely tainly two of his own denomination who b lieve precisely the same points of doetrine, in spite of the evident fact that truth is one and cannot be at vari ance with itself, he must, and with the grace of God will, recognize it as his solesn dtty to inquire seriously, whether his religion is the true one; whether his religion is the true one; or whether perhaps the one true re-ligion is not much more likely to be found in the Church where all are one in faith even as were the Apos-tles when the Pentecostal fires were however down upon the earth. Once showered down upon the earth. Once arrived at this state of mind, he is bound in conscience to seek further enlightenment. If he is sincerely desirous of learning the truth, as he needs must be, he will consult those

whose position enables them to point the way to the true Church; he will God rather than man. Again, as it has been demonstrated in the last lecture that the one true light, and in the end he will return to the fold from which his forefathers strayed in an evil hour. On the con-trary if he be indifferent about the matter he will endeavor to quiet his matter he will endeavor to quiet his conscience by maintaining that "one religion is about as good as another," that "it matters not what a man be lieves, provided he be a good man af-ter his own fashion"; and so he will shut out the light of truth, until on the great day of universe regulation the great day of universal revelation it will finally break in upon him in all its terrible brightness, but only to show him the magnitude of the guilt which he incurred when he hardened his heart against the voice of God. The theory, therefore, that the ob ligation of embracing the true relig ion, which is so clear in the abstract, finds but little application in the concrete, is wholly without founda-tion. It can, indeed, not be denied that many non-Catholics are in good faith about the truth of their own religion ; but neither can it be denied that there are many more with whom this good faith is impossible. There are still men and women whom deep are still men and women whom deep-rooted prejudices, resulting from nearly four centuries of the grossest calumnies against the true Church, have so effectually blinded to the light of truth, that they are not responsible before God : yet the number of such persons is daily diminishing ; prejudice is fast making room for in difference, and the indifferent "stand condemned out of their own mouth." In the obligation to embrace the true religion, there is involved a sectrue religion, there is involved a sec-ond duty, namely, to safeguard the true faith when once found. This daty is of equal importance with the first, and of its very nature extends itself also to such as have always professed the true religion. The per-son who exposes himself to the dan-ger of a losing his God given faith is guilty of a most grievous sin. Hence guilty of a most grievous sin. Hence the reading of irreligious and hereti-cal books; frequent and intimate association with persons of professedly hereterodox views, and more than all, unnecessary presence at false religious



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ou do it? Well, we are willing to start you in well, we are whing to start you in a profitable business and we don't ask you to put up any kind of a dollar. Our proposition is this: We will ship you the Chatham Incubator and Brooder freight prenaid, and rooder, freight prepaid, and

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you, and as such I admire, praise, and bless your sports. I admire, praise and bless with all my heart, all your noble sports and matches, as all bodily exercises tend to prevent anything bad exercises tend to prevent anything bad from finding a place in your hearts and to keep you from sloth, which is the father of all vice. Bs good, have faith, piety and religion, and you will be strong to overcome human preju dices, and never feel ashamed that you are Cstholic Christians. Your actions will bear fruit, and even your adver saries will be oblig d to bow before your virtues. I bleas you all here preyour virtues. I bless you all here pre-sent, also your families at home, your friends, your clubs, and your sports. I bless you all, my dear children, with a father's love. I am glad," he contained, 'to find myself among you, for I consider myself a companion and friend with you. I bless your games and your athletic exercises—while they make your bodies healthy and strong, they are certain, also, to have a power and beneficial influence on your ind and bolishold interfectives, occupying your bodies and your minds, will keep you from idleness, which is the father of all vices. I bless you with all my heart. " heart.

OUR BOYS AND GIRLS. THE GIFT OF FAITH.

'Faith is one of the greatest of God's gifts, and no sacrifice is too great to obtain it.'' Such were the words utoptain it. Such were the words ut-tered by a stately, white haired priest from the pulpit in the grand old Ca thedrai in N----, which so deeply im-pressed thenselves upon many of the congregation. It was last Mass, "the fashionable Mass," somebody had named it, due to the fact that so many of the aristocracy of the large city were represented at it, and as this well-dressed crowd passed slowly down the aisle one could easily see by the thoughtful look on many of their faces that these last words of the preacher had called forth more than a passing thought from them. Noticeable among

their sumptuously furnished libr The crisis in the disease was reached. Would Bert live or die was now the grave question, and she thought he should be notified at once.

"Annette, do you remember the words of the preacher, 'Faith is the greatest of God's gifts and no sacrifice is too great to obtain it,' and what you prom-ied on the way down the ayoung?'

reat to obtain it, and what you prom-sed on the way down the avenue?" "Yes, dear, very distinctly." "And do you still promise it?" "I most certainly do." "God has evidently been pleased

"God has evidency been plotted with your sacrifice, Annette, for I be-lieve most firmly." "Oh, my God, I thank Thee! No one will ever know how glad I am, Her-bert dast !" bert dear !'

bert dear !" "Come, then, let us pray together that since God has tried you, and you have not been found wanting, He may still see best to spare us our Bert." After six hours of weary watching and praying a change came-for the best. Their boy was saved.—L. A. D. in the Resary. in the Rosary.

An Echo of Newman.

" During his visit in Sicily," writes the Rome correspondent of the London Tablet, "the Archbishop of West-minster took part in the rejoicings at Palermo for the silver jubilee of Mgr. Palermo for the silver junice of high-Lualdi. He made a pilgrimage also to Castrogiovanni, 'umbillicus Siciliae,' which will be less interesting to Eng-lish Catholics from its antiquity (and its origin dates back to pre-historic times), than from its connection with Newman. In 1833 John Henry Newman arrived in Castrogiovanni on the back of a Sicilian mule. Almost im-mediately after he was stricken with a severe fever through which he was nursed by his faishful Neapolitan ser hursed by his faishful receptual of striking episode in his whole stay there,' says Sladen, 'was while he was recovering from the fever, when he put his head under the clothes to escape the church bells, and the people re-garded the heretic, who afterwards be-came a Cardinal of their own Church, these was a very handsome gentleman, who supported a lady on his arm, whose perfect although serious features at Christian worship."" well enough that the God of truth can be indifferent to the religious be-liefs and practices of His own creatures.

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