

CHATS WITH YOUNG MEN

THE CATHOLIC YOUNG MAN AND HIS GOD

It may be well to observe right at the outset that the important point for every boy and young man is to get a job just as soon as his school-days are over. Don't be a drag on father or mother (or any other relative.) Young man! They have done their duty by you in raising and giving you an education. Go to work!

Be it ever so humble, any job is better for the moral and physical well-being of a young man than loafing and depending on others. To have a definite aim and intention to follow a certain trade or profession is a splendid thing, but an ambitious boy will not consider himself too good to perform the most menial service if it is to be the means of accomplishing his fixed purpose.

Driving a grocery wagon is not a romantic nor remunerative occupation, but it may be the stepping-stone to a great business career. See the roster of any chamber of commerce in our large cities for striking examples. Then again, driving a grocery wagon at \$12 or \$15 a week may prove more alluring to a boy than an apprenticeship at some good trade at \$4 a week—a thing that he may regret greatly in a few years when he will still be a driver at perhaps \$18 a week, whereas he might be earning twice that amount at a machine or bench.

A good trade is a strong safeguard against idleness and poverty. A glance at the help wanted pages of any city daily is convincing proof of that statement. Skilled laborers are always in demand. High-class, trained men are needed in every branch of industrial activity at all times, especially those having executive ability. It is the young man who has fitted from one position to another—jobs that can be filled by the first untrained man that happens along—who looks in vain through the classified ad. columns for a place that he can fill. A canvass of the tramps who mar the landscape along our railroads during the summer months would probably reveal a very small percentage of skilled mechanics.

Personally, I have heard a great deal of romantic nonsense about the skill of tramp printers as compared with that of the steady, home-loving kind, and I have also employed a great many of the "wanderers" and am prepared to say that the experience has shot the theory full of holes.

Every Catholic young man should try to fit himself for some trade or business. Our Lord Himself Who has given us in His own life a complete code for right living, though His mission on earth was to teach and preach, did not sit idly by and wait for His time to come, but busied Himself with the lowly work of carpentry.

Failures in all lines of industrial endeavor are largely due to a wrong choice; consequently the young man should earnestly try to place himself in the job for which he is best fitted, physically and mentally. We have a great many doctors and lawyers who ought to be using a saw and hammer, and a great many carpenters and drivers, who, with a strong injection of the virus of ambition, might have been most successful in the professions.

But success is, after all, only a state of mind, and a man who finds contentment in his life's work is not a failure. He may even have stuck to the delivery wagon, saved his money, paid for his home, and raised a fine family, and, though his granite shafts will be erected in his memory, he will have achieved more than thousands whose opportunities were vastly greater.

We should not, however, confuse contentment with a foolish self-satisfaction and egoism so frequently found among young men who talk blithely of the shortcomings of their foremen or employers, and are convinced that it is only accident that has kept them among the workers instead of placing them in positions of ease.

It is easy for a man in the ranks to pick flaws in the executive ability of an employer or a foreman, but if the egoist were suddenly raised to either position he would be dazed by the multitude of duties and the maze of detail that would at once assail his mind, and would quickly formulate a greater respect for the ability of his superiors. Merit rarely goes unnoticed.

The employee who will approach his superior respectfully but fearlessly with suggestions for the improvement of production or service, is the kind of man that is wanted in every business house and industrial plant, and his promotion will come. If instead he simply criticizes those over him for their failure to see the possibility of improvement, he will remain in the ranks of the workers, if, indeed, he is fortunate enough to hold his job.

The man who does his work conscientiously, gives his employer all of the time for which he is paid, and applies his powers of observation to the end that waste may be checked and time saved, will make his way perhaps slowly but with certainty, to the top. Employers will not purposely keep down a man whose ability is marked, and a foreman who does so will not long survive the test of time.

The importance of giving an employer all of his time during working-hours is a point which a careless,

indifferent man will overlook. Fifteen minutes are wasted without a thought. What does that mean to the employer?

If the 33,000 employees of the Ford Motor Co. at the main plant at Detroit, would each waste fifteen minutes some day, the loss in the aggregate would amount to all of the working-hours of three men for a year and one man for 108 days. Astonishing, isn't it?

Of course every employer hasn't 33,000 men working for him, but the principle is the same, and the man employing a dozen men would be just as hard hit proportionately under the same circumstances.

What an example is the life of this employer of 33,000 men for the young Catholic mechanic who may be inclined to believe that the golden days of opportunity are over. Henry Ford's career is of the present day and age. Fifteen years ago he was no better off financially and as unknown as the average Catholic young man. Today the main plant of the Ford Motor Co., of which he is the principal owner, is valued at \$200,000,000, and the personal yearly income of Henry Ford is reputed to be \$29,000,000.

A few weeks ago there died at St. Paul a man whose life-work won for him the title of Empire Builder. James J. Hill, the personal friend of Archbishop Ireland, a man whose death was mourned by the entire nation, came to America a poor emigrant boy. What an advantage over James J. Hill has the average Catholic young man in starting his life's work!

It is faith in one's self, confidence in ability, determination to do things well and overcome obstacles, and an unbounded ambition, that will make the Catholic young man stand out in his career today the gigantic figure looming over the heads of the rank and file a few years hence. The highest place within human attainment is within the reach of the most lowly. Last month we read in Extension the beautiful story of Giuseppe Sarto, the poor peasant lad, who became Pius X., ruler of the Christian world. Father Sarto did not mean to be Pope. He just fitted himself to be a worthy priest of God, all unconscious that in so doing he was making himself eligible to the Chair of Peter, and none was more astonished than he when the College of Cardinals made his choice.

It's a far cry from the Vatican to the store or workshop, and the young man for whom this article is intended probably hasn't any great ambition to be Pope, but the thought that the foregoing paragraph is intended to convey is that by fitting himself thoroughly for the position in life in which he is cast, the Catholic young man also prepares himself for the higher and highest places of his trade or profession.—John A. Homan in Extension Magazine.

OUR BOYS AND GIRLS

IS YOUR NOTE GOOD?

A Boston lawyer was called on, a short time ago, by a boy, who inquired if he had any waste paper to sell. The lawyer had a crisp, keen way of asking questions, and is, moreover, a methodical man. So, pulling out a large drawer, he exhibited his stock of waste paper.

"Will you give me 25 cents for that?"

"The boy looked at the paper doubtfully a moment, and offered 15 cents.

"Done," said the lawyer, and the paper was quickly transferred to the bag of the boy whose eyes sparkled as he lifted the weighty mass.

Not till it was safely stowed away did he announce that he had no money.

"No money?"

"Not prepared to state exactly his plan of operations, the boy made no reply.

"Do you consider your note good?" asked the lawyer.

"Yes, sir."

"Very well; if you say your note's good I'd just as soon have it as the money; but if it isn't good I won't want it."

The boy affirmed that he considered it good; whereupon the lawyer wrote a note for 15 cents, which the boy signed, and, lifting the bag of papers, trudged off.

Soon after dinner the little fellow reappeared, and, producing the money, announced, that he had come to pay his note.

"Well," said the lawyer, "this is the first time I ever knew a note to be taken up the day it was given. A boy that will do that is entitled to note and money, too," and giving him both sent him on his way with a smiling face and happy heart.

The boy's note represented his honor. A boy who can keep his honor bright, however poor he may be in worldly things, is an heir to an inheritance which no riches can buy—the choice promises of God.—Catholic Bulletin.

WHAT OUR CHILDREN SHOULD KNOW

Catholic school children will be interested to know how many familiar personages in American history professed the same faith as they do.

Christopher Columbus, a Catholic, is the marvelous link in the chain of time which connects the history of the old world with the new.

John de la Cosa, a Catholic, was a famous companion of Columbus. He acted as his pilot.

The discoverer of the Pacific Ocean was a Catholic, the renowned Vasco de Balboa.

The discoverer of Florida, John Ponce de Leon, was a member of the same Church.

The commander of the cavalry in the revolutionary war was Stephen Moylan, a Catholic.

The first newspaper in America that gave accurate reports of the legislative debates was established by Matthew Carey, a Catholic.

Thomas Fitzsimmons, Pennsylvania's signer of the Declaration of Independence, was a Catholic.

Charles Carroll of Carrollton, whose signature on the same document bespeaks sterling courage and unselfish patriotism, was a Catholic.

The discoverer of California and conqueror of Mexico was a Catholic, Fernando Cortez.

De Soto, a Catholic, conquered Florida and discovered the lower Mississippi.

The discoveries of the mainland of North America were the Catholics, John and Sebastian Cabot.

The founder of the oldest city in the United States—St. Augustine, Florida—was Peter Melendez, a Catholic.

A Catholic, Sir George Calvert (Lord Baltimore), was the founder of Maryland.

The discoverer of Lake Huron was the Catholic monk Joseph Le Caron, O. S. F.

The founder of Quebec and discoverer of Lakes Champlain and Ontario was the Catholic Samuel de Champlain.

The missionary of the Iroquois was the Jesuit, Isaac Jogues, and the Jesuits are Catholics.

The first missionary of the Hurons was John de Brebeuf, Jesuit.

The first governor and chief justice of Maryland was Leonard Calvert, a Catholic.

The first missionary in Maryland was Andrew White, Jesuit.

The discoverer of the upper Mississippi and the apostle of the valley of that river was the Jesuit, James Marquette.

The Ohio River was first discovered by De La Salle, a Catholic.

The first Catholic governor of New York was Thomas Cogan, an Irishman. His commission bears date of September 30, 1682.

The founder of San Francisco was the Catholic missionary, Junipero Serra, a Franciscan.—The Monitor.

WHAT IT REQUIRES TO BECOME A NUN

Extension Magazine

A somewhat persistent legend prevails among many non-Catholics who gather their notions about nuns, convents and convent life from reading doubtful novels and silly romances, that most women who enter upon convent life do so because they have been disappointed in love. To these let me say that every well-informed Catholic knows that the convent is rather a poor shop for fixing broken hearts; and that a shattered romance is a rather poor asset for convent life. And while it may happen that occasionally a woman who has experienced untoward events in her life may finally choose "the better part," you may rest assured that she enters the convent without the taste of ashes in her mouth; and with the consciousness that she has chosen a more enduring earthly happiness. But these cases are so exceptional as to be negligible here. The average nun is simply a normal, happy, healthy woman who has heard a Voice calling her to a higher perfection, and who has found her happiness in following it.

There are certain requirements necessary for one to become a nun, the first and foremost being, of course the Vocation or the Call to the religious life. Many Catholics cling rather tenaciously to a pet idea of their own as to what manner of girl should become a nun. I do not know the source of this, but I do know it is utterly foolish. A girl who appears to us meek and demure, who goes by with downcast eyes is bound to have thrust upon herself what is mistaken for a compliment: "she ought to be a nun." Meekness, modesty and downcast eyes have their good points, but strange as it may seem they are by no means a conclusive proof of a religious vocation. Statistics, and in this case they lack their usual colorless stupidity and are amazingly interesting, go far to assure us that it is the girl who looks you straight in the face with bright eyes, full of the gaiety of life and who holds her head high, who most frequently opens her ears and heeds the call. It is rather a stupid mistake to think that the girl who wholesomely and harmlessly enjoys all the good things of this world, who is capable of great love and attachments, and who knows all the claims of her own nature, is unfitted for conventual life. Only a large heart is able to contain large things. There would be no aching void in such a heart. It would be filled by better loves and better interests. It is an exchange of man for God. Proverbially it is the girl who has seen and knows the world, who makes the better nun. She more readily adapts herself to the mold of the novitiate, to its obedience and its sacrifices. The seemingly meek and humble are too often welded to their own small schemes, and prove much more difficult to shape into the perfect nun.

A true vocation is always beset with obstacles. The surmounting of these obstacles is necessary, and

some have called it the proof of a vocation. Frequently it happens that only a daughter is the support of her parents in their old age. Common sense, not to mention spirituality, will of course decide for her that she is needed there, and that her duty is right at hand; but to those who persevere in the desire, God is generous in providing some way or means for them to enter the convent, when His time comes.

Another obstacle is parental objection. This obstacle is usually the fruit of selfishness. It does not take into account the happiness of the child but only the gratification of the parent, and should be given small consideration. Disregard for such objection can not be said to be disobedience. All theologians agree that children, when they have reached the age of discretion, are perfectly free to follow the Call and the promptings of religious vocation, irrespective of the wishes, or even of the commands, of their parents. It is rather difficult to discover the logic in the attitude some parents assume toward the daughter who desires to become a nun. They would not presume to object to the marriage of a daughter; then why should they object if the daughter chooses the higher life? Beyond a doubt, a girl who has reached the age of eighteen has the right to marry or not to marry, or to enter the convent if she chooses; and the parents have no right to say here. St. Teresa had to run away from her father's house to enter the Carmel. St. Stanislaus and St. Aloysius entered the Society of Jesus contrary to the wishes of their respective families, but they loved Christ more than father or mother or sister or brother, and hence hesitated not to follow Him.

But there is another parental interference that merits some consideration. The objection that only seeks to put off the time of entering may be both safe and sane. The Church herself safeguards this by delaying the perpetual vows of nuns to a day when there is no longer doubt as to the stability of the candidate's desire for religious life.

In addition to the call and the overcoming of obstacles, there is another matter to be considered, and this is the question of health. The health of the body should be maintained in order that God may be more perfectly served. Moreover, the life of the modern nun is made up of a vast amount of work—hard and trying work. It is no wonder, therefore, that a certificate of health is demanded of her. At any rate, she must have health with which to start out on her religious life; and it is a pleasure to be able to record here that the conservation of the health of the nuns is among the big modern endeavors of the various Orders.

Another necessary requisite for the successful nun is common sense—the rarest of qualities. If a girl has this "gift" she has many and favorable chances of passing through the trying training of the novitiate. It will insure her real value to her community, and it will save much worry and trouble for herself.

A temper is not a serious objection; in fact it is not an objection, but with a temper should go the ability to control it. People of strong characters are generally possessed of strong tempers, and above all people, a nun should be possessed of a strong character. It is most desirable, and the training of the novitiate aims at forming strong character, which it is evident should be the natural fruit of a strict rule and self-denial.

Sometimes a girl who is no longer young, wishes to devote her life to God. St. Francis de Sales, the founder of the Institute of the Visitation of Holy Mary, declared that no life was too old to be consecrated to God, and following out the sentiments of the holy founder, the Order of the Visitation makes no age limit. In common with all other religious congregations, however, it prefers young subjects. The reason for this predilection is apparent. The younger a girl is, the more easily she can be molded to any particular system of thinking and accomplishing things. The, too, it is the work of the teaching sisters, who are to teach, and the ministering sisterhoods to minister, and when a woman is advanced in years it is not difficult to understand that her usefulness is not as great as if she were young. There is already no dearth of middle-aged and old nuns who entered a community when they were young.

The Daughters of Charity of St. Vincent de Paul want postulants younger than twenty-eight years of age. Twenty-eight years is the age limit of the community, but that does not mean that a woman past twenty-eight years will not be admitted. The thing for a girl past the age limit to do is to lay the facts before the Superior and abide by the decision. A woman still in her prime, whether or not she has passed the age limit of any community, has a good chance of being admitted if she possesses the other necessary requirements. While many of the religious orders have limits these restrictions may be, and are, set aside in individual cases.

It is sometimes asked, "May a widow become a nun?" Many communities will accept widows. The Sisters of the Visitation were founded by a widow, St. Jane Frances de Chantal, and widows are received among them. The Daughters of St. Vincent de Paul were also founded by a widow, venerable Louise La Gras, and widows are also welcome into that community. One of the cele-



Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER

Clean to handle. Sold by all Drug-gists, Grocers and General Stores.

brated French Sisters of Charity, Sister Blanche, was a convert and also a widow. Widows are received among the Carmelites, and the Poor Clares. The Sisters of Charity of the Blessed Virgin Mary also receive them, as do some of the other communities.

The girl who is contemplating entering religious life should consider not only the question of whether or no she likes it, but whether or no she is fitted for it. In general, the requirements set forth here apply to most candidates for the religious life. She who has them need not doubt that she has truly been called to the better part, and the presence of the various qualities herein enumerated but help to verify the call.—Rev. T. V. Shannon, in Extension Magazine.

A USELESS SIN

A notorious criminal who shocked the nation by his admission of murder on the wholesale and who is soon to pay the penalty for his crimes assures us that now he has taken to religion and the reading of the Bible. He has been reading the Ten Commandments, he says, and finds that he has broken all of them save one; he has never used profanity.

The first thought is to sneer at the pronouncement. A man has lied, and robbed and murdered. In the face of all these crimes it sounds like sarcasm for him to take any pride in the fact that he has not blasphemed the name of God. It recalls the proud mother who gloried in the fact that her son did not smoke, though his life was an epitome of vices. But in the murderer's admission there is more than appears at first sight. He went about as low as man can go; but—he never blasphemed.

Now we are not condoning this man's crimes just because there was one other crime that he did not commit. Doubtless he would have committed that crime, too, had it served his purpose. But this is just the point. It did not serve his purpose; therefore he did not indulge in it. There was some reason for robbing other people of their property; there was some reason for committing murder; there was none for the sin of profanity. It was a useless sin, so useless that this criminal ignored it.

It is a useless sin to everybody. In sins of passion there is present a human element, the alluring temptation. In the sin of blasphemy there is no temptation like to these. So certain spiritual writers have called it a sin wholly inspired from Hell. It is the choice sin of the devil who fell, through his crime of blasphemy against the very throne of God.

Many can take a lesson from the above confession. They may flatter themselves that their hands have not been stained with blood; that they are not like the rest of men, unjust, adulterers and this, that and the other, but they will indulge in a sin that has no rhyme or reason for existence—they will blaspheme the name of God.

Thank God, the vice of profanity is becoming less popular. It is no longer considered the smart thing to be able to blaspheme. And when all is said, when a man comes to face eternity and calls for mercy to His God, it is consoling to him even while his many sins are before him to be able to say that he has never reviled the name of the Boston Pilot.

CONVERT NAVAL OFFICERS

The long list of officers on the Union and on the Confederate sides who were converts to the Church makes interesting reading for the Catholic patriot. Here is a list of naval officers, compiled by Scannell O'Neill, which will show what our American navy thought of the Church:

Rear Admiral William Shepherd Benson, U. S. N., chief of the bureau of naval operations; Rear Admiral William H. Emory, U. S. N., (retired); Rear Admiral Franklin J. Drake, U. S. N., (retired), graduate of Annapolis, 1868, became a Catholic in 1912; Rear Admiral Benjamin Franklin Sands, U. S. N., (1811-1885), father of Rear Admiral James Hoban Sands, U. S. N.; the late Rear Admiral William Judah Thompson, U. S. N.; Rear Admiral Stephen Rand (1844-1915), pay director, U. S. N.; Rear Admiral Francis Munroe Ramsay (1835-1914), superintendent United States Naval Academy, Annapolis, (1881-86); chief of the bureau of navigation, (1887-97) etc.; Rear Admiral Andrew Allen Harwood, U. S. N. (1802-1884), great grandson of Benjamin Franklin; Rear Admiral Augustus Henry Kilty, U. S. N., (1807-1879); the late Rear Admiral William R. Kirkland, U. S. N.; the

CAPITAL TRUST CORPORATION
Authorized Capital, \$2,000,000 LIMITED
BOARD OF DIRECTORS:
President: M. J. O'Brien, Denison, Ottawa;
Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa;
R. P. Gough, Toronto; A. E. Corrigan, Ottawa;
Edward Cass, Winnipeg;
T. P. Phelan, Toronto;
J. J. Lyons, Ottawa;
Gordon Grant, C.E., Ottawa;
Hon. C. P. Beaulieu, K.C., Montreal;
Michael Connolly, Montreal;
W. J. Poirer, ex-M.P., Montreal;
Lieut.-Col. D. R. Street, Ottawa.
Managing Director: B. G. Connolly.
Assistant Manager: E. T. B. Pennefather.
OFFICES: 10 METCALFE ST., OTTAWA, ONT.
NO MAN CAN FORSEE ACCIDENTS, which may occur to any one of us, if you appoint the Capital Trust Corporation the executor of your will, you provide for the efficient administration of your estate and guard against a change of executor through death, accident or sickness. Our Booklet entitled "The Will That Really Provides," is instructive. Write for a copy.

Catholic in 1886; Captain Joseph Tarbell, U. S. N. (1773-1815); Commander James Harmon Ward, U.S.N. (1806-1861), instructor at Annapolis, first officer killed in the Civil War; Lieutenant Commander Henry Dinger, U. S. N.; Lieutenant Commander Francis H. Sheppard, U. S. N., graduate of Annapolis, 1863.
The beginning of pride was in heaven; the continuance of pride, is on earth; the end of pride is in hell.—Newton.
Other Officers—Captain William W. Low, U. S. N., who became a

In cleaning earthenware crocks and bowls
Old Dutch
saves a lot of work
Illustration of a woman cleaning a crock with Old Dutch Cleanser.

SAVE YOUR MONEY
FOR THE DOMINION WAR LOAN
TO BE ISSUED IN SEPTEMBER.
By purchasing a bond you will help to WIN THE WAR and obtain for yourself an investment of the highest class yielding a most attractive rate of interest.
DEPARTMENT OF FINANCE OTTAWA.

Western Fair
LONDON, ONTARIO
September 8th to 16th, 1916
WESTERN ONTARIO'S POPULAR EXHIBITION
ART, MUSIC, AGRICULTURE & AMUSEMENTS
A FINE COMBINATION AT LONDON'S EXHIBITION
A Real Live Program of Attractions Twice Daily
Two Speed Events Daily
FIREWORKS EVERY NIGHT
New Process Building Every Building Full of Exhibits
SINGLE FARE over all Railways West of Toronto SPECIAL EXCURSION DAYS
Prize Lists, Entry Forms and all information from the Secretary
W. J. REID, President A. M. HUNT, Secretary