

CHATS WITH YOUNG MEN

WHEN YOU'RE MAKING GOOD

The sun shines when you're making good.
Your heart is light, your pathway seems
A journey through a golden wood
Where all the trees bear golden dreams.
You laugh at trouble and at care.
You lift your head and face the day;
It seems so fine that you are there,
You love and labor all the way.

The heart smiles when you're doing right.
The soul in wider measure wings;
Your feet tread upward to the light,
Your spirit whistles and it sings.
The sweet contagion of your cheer
Falls on all lives within your range;
A higher purpose blossoms near,
Your soul is in immortal change.

The birds sing when your work's done well,
The laughter of the morn is grand;
You feel again the childhood spell,
You dance like children through the land.
The perfect beauty of man's life
In golden revelations looms;
Your feet are on a stair of stars,
And all the world is filled with blooms.

—Baltimore Sun

DECISION

Decision is the outward sign of that inward strength called character. It may at times be hasty and wrong; it may become the occasion of injustice and lead to deplorable consequences, but all these evils are many more that might be enumerated are slight when compared with the confusion, destruction of morale and wholesale disaster that are the inevitable results of wobbling. Whether in the individual or any number of people organized for a definite purpose, for a boot-blackening concern to a nation, the rule works in exactly the same way.

Nothing will take the place of the faculty of decision if it is lacking. Ability, learning, magnetism are useless when bereft of the dynamic force that makes them useful. People in general are woefully astray in this matter. They will tell you in perplexity: "It is strange that Smith amounted to nothing. He had talent and an excellent education; he made friends readily and many opportunities came his way, but he never seemed able to make anything of all these advantages." In at least three cases out of five the trouble with Smith was that he was unable to make up his mind about a course of action. His abilities never got him anywhere; he spent his life wobbling.

Any keen analyst of human nature will assure you that the comparative measures of native ability and schooling in men are vastly overestimated. Those things are nothing more than raw material which is of little or no use until it is fashioned into available shape. There is not an efficient office, shop or factory in the land that is not managed by a man who is in certain mental respects inferior to several of those he commands. But such a manager, whatever his lack of special graces or intellectual cultivation, has that force of character and grasp on the realities of his office that are the secret of successful administration. It is doubtless fortunate that in almost every organization there are many individuals who "lay the flattering unction of their souls" that they are far more highly endowed than the men who are responsible; it is a comfort to them and helps to dull the sharp edge of envy. How many humble workers derive boundless and fruitful satisfaction from the fact that they can assure the wives of their bosoms and their sympathetic cronies: "I could run the place a great deal better than the boss if I only had the chance."

Masterful men make many mistakes, but they do not exaggerate these mistakes. Few of those now recognized as the leaders in the various departments of modern affairs had time and again encountered heartbreaking failures and errors of policy, but they possessed a store of unfaltering courage and confidence in themselves that enabled them to retrieve success from failure and order from chaos. The wise and strong man's mistakes clear the ground for the foundations of his solid accomplishment. The manner in which one meets the consequences of his mistakes is the process by which the wheat of mankind is sifted from the chaff.

The career of Napoleon is an excellent instance. From the day when the ambitious and moody boy left his native Ajaccio to enter the military school to the day he reached the apex of achievement his life was a series of swift and accurate decisions. He found early in the course of events that the majority of people, irrespective of position in society, are deficient in the faculty of decision, that they are waiting for someone to lead them. Napoleon capitalized this knowledge.

A story of his Egyptian campaign illustrates the matter. Late one afternoon, as he was conducting a reconnaissance surrounded by his staff and a company of soldiers, the party found themselves caught in the rising tide. In the gathering twilight it was impossible to determine which way the course to firm ground lay. Instantly the General issued the order: "Each man ride out in a different direction from me as a centre and let the first man who strikes firm ground call out." They

rode out like the spokes of a great wheel and in a few moments one announced that he had reached the shore and all followed to safety. It was touch-and-go. Napoleon's career depended on that instantaneous and correct decision.

Without reference to the moral elements of the great Corsican's policies and considering his rise and fall in the light of cold fact, the ruin that finally enveloped him was the plain result of the loss of that faculty of decision that had made him an emperor. The enervation that came from excess, the blindness of judgment that came from overindulged egotism swept him into the clutches of a merciless Nemesis. Had the Napoleon of Waterloo still possessed that faculty of decision that won him Marengo and Lodi and enabled him to outwit and crush one Austrian marshal after another with interior armories the name of Wellington today could hardly be found in the histories.

The moral of all this is plain and useful. Don't wobble. When a problem, great or small, confronts you, do your best to solve it, make up your mind and go ahead.—A Looker On in Boston Pilot.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

OCTOBER 8.—ST. BRIDGET OF SWEDEN

Bridget was born of the Swedish royal family, A. D. 1304. In obedience to her father, she was married to Prince Ulfho of Sweden, and became the mother of eight children, one of whom, Catherine, is honored as a Saint. After some years she and her husband separated by mutual consent. He entered the Cistercian Order, and Bridget founded the Order of St. Saviour, in the Abbey of Wastain, in Sweden. In 1344 she became a widow, and thenceforth received a series of the most sublime revelations, all of which she scrupulously submitted to the judgment of her confessor. By the command of Our Lord, Bridget went on a pilgrimage to the Holy Land, and amidst the very scenes of the Passion was further instructed in the sacred mysteries. She died A. D. 1373.

OCTOBER 10.—ST. FRANCIS BORGIA

Francis Borgia, Duke of Gandia and Captain-General of Catalonia, was one of the handsomest, richest, and most honored nobles in Spain, when, in 1515, there was laid upon him the sad duty of escorting the remains of his sovereign, Queen Isabella, to the royal burying-place at Granada. The coffin had to be opened for him that he might verify the body before it was placed in the tomb, and so foul a sight met his eyes that he vowed never again to serve a sovereign who could suffer so base a change. It was some years before he could follow the call of his Lord; at length he entered the Society of Jesus to cut himself off from any chance of dignity or preferment. But his Order chose him to be its head. The Turks were threatening Christendom, and St. Pius V. sent his nephew to gather Christian princes into a league for its defence. The holy Pope chose Francis to accompany him, and, worn out though he was, the Saint obeyed at once. The fatigues of the embassy exhausted what little life was left. St. Francis died on his return to Rome, October 10, 1572.

OCTOBER 12.—ST. WILFRID, BISHOP

A quick walker, expert at all good works, with never a sour face—such was the great St. Wilfrid, whose glory it was to secure the happy links which bound England to Rome. He was born about the year 634, and was trained by the Celtic monks at Lindisfarne in the peculiar rites and usages of the British Church. Yet even as a boy Wilfrid longed for perfect conformity in discipline, as in doctrine, with the Holy See, and at the first chance set off himself for Rome. On his return he founded at Ripon a strictly Roman monastery, under the rule of St. Benedict. In the year 664 he was elected Bishop of Lindisfarne, and five years later was transferred to the See of York. He had to combat the passions of wicked kings, the cowardice of worldly prelates, the errors of holy men. He was twice exiled and once imprisoned; yet the battle which he fought was won. He swept away the abuses of many years and a new national system, and substituted instead a vigorous Catholic discipline, modelled and dependent on Rome. He died October 12, 709, and at his death was heard the sweet melody of the angels conducting his soul to Christ.

OCTOBER 13.—ST. EDWARD THE CONFESSOR

Edward was unexpectedly raised to the throne of England at the age of forty years, twenty-seven of which he had passed in exile. On the throne, the virtues of his earlier years, simplicity, gentleness, lowliness, but above all his angelic purity, shone with new brightness. By a rare inspiration of God, though he married to content his nobles and people, he preserved perfect chastity in the wedded state. So little did he set his heart on riches, that thrice when he saw a servant robbing his treasury he let him escape, saying the poor fellow needed the gold more than he. He loved to stand at the palace gate, speaking kindly to the poor beggars and lepers who crowded about him, and many of whom he healed of their diseases. The long wars had brought the kingdom to a sad state, but Edward's zeal and

sanctity soon wrought a great change. His reign of twenty-four years was one of almost unbroken peace, the country grew prosperous, and ruined churches rose under his hand, the weak lived secure, and for ages afterwards men spoke with affection of the "laws of good St. Edward." The holy king had a great devotion to building and enriching churches. Westminster Abbey was his latest and noblest work. He died January 5, 1066.

WOMAN'S MISSION

It is the fashion today to blame the woman for everything wrong in the world. "Find the woman" is the philosophy that is supposed to settle every difficulty. The latest thing is to blame her for the War. A writer in the Transcript declares that "had the mothers of Germany of a generation ago been true to their religion and insisted upon training their children accordingly the world-wide war could hardly have happened." That is a very easy way to cut the knot. But it is an argument that gets you nowhere. You cannot indict a whole nation, and you cannot indict the motherhood of the world.

But, while we can have no sympathy with these wholesale attacks upon woman, we have to recognize the fact that there are many evils for which women have been responsible, or rather it would be a better way to put it, that many evils have come to exist which women could have prevented. Says the Transcript writer:

"The mothers of today are making about as bad a failure with the children now growing up. The lack of home education, home training, home discipline, is a notorious and crying evil of the times. Of course there are a vast number of exceptions, a saving remnant in every community, but too many boys and girls run wild, choose their own associates and amusements, and are led into all manner of evil habits, with little or no restraint on the part of their parents. . . . Women also are responsible for most of their own troubles, domestic and otherwise."

"If a woman has once won the whole-souled devotion of a decent man and subsequently loses his affection it is largely her own fault. She has simply ceased to be the woman he loved. Our divorce court grates and the multitude of separations tell the result. Likewise a mother who cannot by her motherly influence mould her child's character as she wishes is seriously lacking in her own character."

That is a serious indictment. It does not lose its seriousness because it is not applicable to the majority of women. Thank God it does not apply to most of them. But that it should apply to even a small number is serious enough. And it does so apply. The influence of motherhood is almost beyond estimation. And it is because many women have fallen from the motherhood ideal that much of the evil which could have been prevented has happened. The woman who goes to the divorce courts or is dragged into them has no conception of the duties of motherhood; the woman who is vain, a pursuer of pleasure and fashion at the cost of the happiness of her home has never learned that her greatest glory is the bringing up of children to be good men and women.

Thank God our Catholic women are not victims of the divorce evil. But some of them have followed the evil example of the world and have lost the knowledge that their greatest duty and privilege in life is to bring up children in the fear and love of God. The seriousness of the world today is turning hearts back to God. The women of this country have responded admirably to the appeals to their loyalty. They have come to see that a nation depends upon its manpower, and that manpower depends upon their steadfastness to the motherhood ideal. Woman is finding that her true mission in life is after all the good old motherhood, the making of good men.—Boston Pilot.

TWENTY-THREE ANGLICAN MINISTERS JOIN CHURCH

London, September 8.—There has been a wave of animosity against the Church coming from the sects in these islands and the trending tide has left no fewer than twenty-three Anglican clergymen in the Net of the Fisherman. Of these 11 came from one diocese—that to which Bishop Henson was recently appointed—and it can only be supposed that the appointment of a man as chief shepherd who neither believes in the Divinity of our Blessed Lord nor in other fundamental truths of Christianity settled the question for these wavering. Among the others are three London clergymen, four vicars of country parishes, a bishop's secretary, who was received in France by the Bishop of Arras, having worked there for some time with the Red Cross, and four M. A's. No wonder that men as widely apart in the Anglican heresy as Bishop Gore of Oxford, who is "High," and Bishop Weldon, who is "Low," have nothing but spiteful things to say of the Catholic Church, particularly as her converts are not confined to the clergy but include a large proportion of the laity. Addressing a gathering of Anglicans who had met in the famous Church of St. Martin in the Fields, London, the other afternoon, Bishop Gore spoke of the desire of Anglicanism

for union with the Eastern Churches and said that his church and the "Orthodox" church stood for a wider catholicism than that of the Roman communion and Roman authority—a catholicity which repudiated the despotism of the Pope. The other gentleman, Bishop Weldon, considers that the Catholic Church should have no part in the reunion of the Christian churches because she will not make overtures to Anglicans, Nonconformists or members of the Orthodox church.

MANY PROBLEMS ARE EACING CHURCH

That the Church and country are face to face with many problems; that a Catholic civic forum should be established in Brooklyn, and that Catholic literature should receive better support was the message that Rev. Richard H. Tierney, S. J., editor of *America*, delivered to the delegates of Federation at the quarterly meeting in St. Ambrose's School Hall, Brooklyn. Father Tierney, in his usual forceful manner, thrilled his entire audience. Although he claimed unpreparedness, he delivered a message that those fortunate to be present will never forget.

He spoke as follows: "I did not come here this afternoon to deliver an oration, rather, to give you an informal talk on some of the problems which we are to face within the immediate future and after the War. Some of these problems are economic, some social, but Catholics in general, and Federation in particular, must play an important part in their solution."

"First let us consider what might be called the woman question. This brings into being a problem which has especially come to the fore recently. Women now have to vote. The various political leaders are giving the entry of this new element into politics considerable thought. The Democrats, the Republicans and the Socialists are saying, 'How are we going to attract these new voters to our party?' They will endeavor to place planks in their platforms that will appeal to a majority of the women. They will undoubtedly appeal to the emotions, to the heart; they will appeal to the primal instincts, the school, the home, the child. And the good morality of those planks will depend not so much upon the platform makers as the disposition of women. If the woman voter wants easy divorce laws, anti-religious schools, etc., and if she makes her views known then we can expect platform planks containing pledges to de-Christianize the Nation. What will be the attitude of women? It depends upon the question. If our women do not go to the polls, if they do not take a superior activity in deciding what platforms shall contain, if they do not make their presence and power known just as much as those of the radical type, then we can expect to find the Church and America face to face with a problem that will work tremendous harm."

ANTI-FEMININE LEADERS

"There is another side to this same question. I have lived in many parts of the world and have become familiar with the philosophy of many professional and influential women. Most of them are anti-feminine and anti-domestic. Their theories are being exploited day and night in a subtle and deadly way. They aim to spread about an anti-domestic philosophy. And conditions are aiding them. We are putting women into painful positions so fast that no one has time to inquire into the moral surroundings which in many cases are bad. What is the effect on a woman who works twelve hours a day on the trolley cars brushing shoulders with many undesirable elements? It simply brings about a deadening of her instincts and a decay of the domestic ideal. Destroy the domestic ideal and you destroy the nation. Look at Greece and Rome. They were progressive nations until increments against the home gained impetus."

"This question is crying out and it demands an instant solution. AFTER THE WAR
"The second great problem which I desire to bring to your attention this afternoon is a more or less industrial one. History shows us that democracies eventually tend to break down due to power not being centralized. At the outbreak of this War, our government took over many economic forces with their employees which was a most necessary action. But what will happen after the War? Will the government give back to their rightful owners what it has taken away from them?"
"In France some years ago the government controlled nearly every industry. The country had 1,700,000 public servants. A group of irreligious leaders got control of the country, thereby becoming the employers of these servants and drove them into an anti-religious movement, which has been especially felt by our Church. With government control in this country after the War the same thing could happen. There are pure natural leaders in this country who never heard of superstition. They have no respect for religion. They would not hesitate, if they found themselves the leaders of millions, to sanction an anti-religious movement."

"There is a deep moral side to this problem. We now have many a place that formerly was a wilderness, which has become a booming city. Thousands and thousands are employed in these mushroom

growths at war work. After the War these thousands will be thrown out of work over night. What will become of them? Years ago when the shipyards in Liverpool were changed most of the workers remained there and in that city pauperism, poverty and immorality arose of a startling nature."

DISTRIBUTION OF LABOR

"Some active body is needed to study the distribution of labor. Before the War is over we shall have about five million men in our armies. At least eighty per cent. of these will return to civil life fit for work. Where are we going to place them? If we demobilize at the rate of a million a year then we will be placing a large city on the map. It is easier to take a man from a job than to find him one. Many unemployed means a great deal of vagrancy. After the Civil War it took until 1895 to clear up the plague of vagrancy due mostly to unemployment."

"Here we have a problem which should be of deep interest to Catholics and which such a body as you men represent should be interested in helping to solve."

STATE SOCIALISM

"We now have price-fixing and many other things, controlled by the Government. The rights and privileges of our people are limited. It is a form of State Socialism, absolutely necessary for the successful prosecution of the War. After the War, if these things are not changed, then we shall find that the Socialists will be patting themselves on the back because half of their platform is accomplished, and finding the economic side being completed, they will devote their efforts to the other half—the moral side—which half, as we all know, is inimical to Americanism and antagonistic to Catholicity."

"We Catholics in America are seventeen million strong. We have obligations, not only to ourselves and our Church, but also to our country and our fellow men. Our country today is in a grave crisis. Our Church is apt to be in the same condition soon. We must go into the arena as individuals and as an organization and grapple with these problems."

WHAT WE CAN DO

"It is not my purpose to scatter a lot of dust and then leave it settle. I will give you something concrete to work on. First we must spread Catholic literature, not only among our own people, but among non-Catholics. Many of our people do not read a Catholic paper. Editors of these papers not only arm you with Catholic truth but they are on the watch-tower, ever ready to give the warning of approaching danger, and they are ever ready to answer calumnies and give the Catholic teaching on disputed points. We must put Catholic facts before Catholics and non-Catholics."

"Secondly, this organization supported by Catholic Brooklyn should start at least one public forum, where Catholic men and women could be instructed. And thereby you would build up a strong Catholic opinion which would see to it not only that after war problems were solved from the Christian point of view, but would see to it that the Church got a fair deal. Our Church is the mother of democracy. She has always been on the side of the weak and the oppressed; it depends on us to represent her."

"And, last, Catholic Federation should be a great civic influence in Brooklyn against divorce, etc., and in favor of sound social legislation, such as the minimum wage. At your executive meetings just go over the different problems that affect Brooklyn and strive to solve them."

"Knowing these problems let us labor to give a reason for our existence, and seek to serve our Church and Country's interests best.—Brooklyn Tablet."

BISHOP FENTON OF ENGLAND DEAD

NOTED WESTMINSTER PRELATE PASSED AWAY

London, Sept. 2.—The Westminster archdiocese has sustained a great loss in the death of Bishop Fenton, for so many years its Vicar-General and well known to priests and people throughout London. The late Bishop, who had been in poor health for some time and was of an advanced age, came of a good Irish family and before his elevation to the episcopate had seen many years' work on the mission in London and the suburbs. He was a great favorite with priests and people and took an active interest in the Secular Clergy Common Fund, which he had helped to establish. He was one of those quiet heroes of the priesthood who go their blessed way far from the limelight. When as a young priest he went to the mission of Ogle street, cholera was raging in London and the black flag floated from many street corners to warn the passersby of the infection. Father Fenton worked wholeheartedly amongst the sick and dying without thought for himself. He was one of the last priests with us who received the tonsure from Cardinal Wiseman and was ordained by Cardinal Manning in 1866. Westminster Cathedral is greatly indebted to his efforts, for he worked energetically in the collection of funds under Cardinal Vaughan and to him was confided the duty of laying the plans of the Cathedral before Pope Leo XIII., who became one of the

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founders, subscribing \$50,000. It was during his sojourn in Rome that the great Foschiff said to him: "A Cathedral, such as this, when raised on high, not only increases the faith of those within it, but will also draw those outside of it to the unity of Christ's Divine Truth." Right Rev. Dr. Fenton, who was titular Bishop of Amycia, was in his eighty-first year when he breathed his last.

HIS ATTITUDE TO THE IRISH

Someone among Robert Hugh Benson's many biographers has given the impression that the late Monsignor was anti-Irish; that his attitude towards Ireland was hostile. Mr. Reginald J. J. Watt, of Liverpool, writing to the Ecclesiastical Review, resents the charge. "Undoubtedly at one time Benson was an anti-Rome ruler, and that is not necessarily the same thing as being anti-Irish," says his political opinions changed," says his apologist. If the distinguished prelate sensed rightly the fundamental reason for the antipathy of most Britons for their neighbors across the channel, he himself apparently shared none of it. He wrote in 1913: "Don't mind what they say, go to Ireland and see for yourself. It does me more good than any country in the world. The air throbs with grace and faith. That's why the Briton doesn't like it." Apropos of that "faith" he had some years before said of the Irish people: "... their supernatural friends' portraits on the shelf—Crucifix, Our Lady, St. Patrick, and so on. One woman was dying of cancer, heaving. Another dying of some other awful thing—calling everyone 'darling,' myself included, and absolutely serene with happiness. They don't mind death or pain at all. It is as natural to suffer and die, as to live, has the advantage of being supernatural too. . . . I wish I had the thousandth part of their chance of Heaven. They seem like the Royal Family of heaven." One who could write thus appreciatively of the Irish must have been their friend. The occasional collection which cropped up in his novels hardly bears the assertion that Father Benson's attitude to Ireland was anything but an attitude of admiration. —Catholic Transcript.

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