

MARCH 29, 1918

CHATS WITH YOUNG MEN

THE SAFE ROAD TO A COMPETENCE

Every man, when he starts out in life to make his fortune, hopes that, at least, he will amass a competence to provide a support for him in his old age.

Taking as his text the remark often made by professional men that if they had followed business callings they might have achieved larger fortunes, S. W. Straus in Investments writes of the way by which the average man of average talent, and possessed of little or no capital at the start, ought to amass in the course of his life "at least a very comfortable fortune, if not a large one."

The man who would arrive at independence must first set for himself "a straight course," and must never deviate from it. He must in the first instance, "live on less than he makes," and thus constantly add to his surplus, and he should invest that surplus wisely.

Neither brilliance nor scholarship, nor great learning, is required for success. Self-control and fixity of purpose are the main factors. No man can succeed without having a surplus, any more than a bank can. A surplus is the first care of those who organize and conduct a bank. So should it be with men. With men, however, it is far too commonly the case, and especially with young men, that they glide through life without ever having any surplus at all.

Mr. Straus insists upon the necessity of learning the value of thrift and saving when young. Once the habit of saving is formed, it continues through life. It resembles other habits in being hard to break. He has found that Americans are more and more becoming a nation of investors. They are slowly approaching the people of Europe in that respect.

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Germany has forbidden the use of all alcoholic beverages by the cadets of the Imperial Naval School and on board the German war vessels. The reason for all this is given by Emperor William, who himself issued the interdiction. He says: "In the next war and naval battle victory will lie with the nation that uses the smallest amount of alcohol."

"FINDING" ONESELF A few years ago it became common to use the expression "finding himself."

This finding of oneself is a personal business, in which others can help but indirectly. And herein consists the wisdom of great teachers. They do not entirely despair of a dull student until they have placed before him what we may call many kinds of fodder. Somewhere in this may be the head of clover, the chewing of which will open his eyes almost as if by fairylike enchantment, when if he had been fed on a diet of nothing but Timothy grass he might have left school with the brand of dunce.

But even when teachers are not wise there may be something among the associations he has perhaps blindly longed for that will arouse in a student a something sleeping within him that will lead him on to great goal after goal.—Catholic Columbian.

OUR BOYS AND GIRLS

HOW ARTHUR LOST THE POSITION

"This is the number," said Arthur Northrop to himself as he stopped before a large music house on Fifth avenue, and said in a low tone a prayer that he would be accepted.

"Good morning, sir," lifting his hat respectfully to an elderly man who was arranging music in a portfolio. "I read your advertisement in this morning's paper, and wish to apply for the position."

"Do you know anything about music?"

"Yes, sir. I have studied music since I was a little boy. I play the piano, violin, and banjo."

"What do you think of this?" asked the manager, taking an instrument out of the large glass case.

"Thank you, sir," Arthur could say no more. His heart was too full of joy. He could picture the happiness of his parents when he told them of his good fortune. His father had been out of work for three months, and their little savings were daily growing less, so that \$20 a week would be most welcome.

Arthur was aroused from his happy thoughts by the voice of the manager.

"You have a great future ahead of you, young man, if you only make the proper use of your talent. I will propose your name to a society where you will meet men of means who will assist you in ascending the ladder of musical fame."

"You are surely kind," replied Arthur, "and I shall try in every way to prove myself worthy of your interest. May I ask the name of the society of which you speak?"

"The Masons," replied the manager, rubbing his hands. "It is the oldest and most powerful organization in the world."

"The Free Masons?" asked Arthur, drawing back.

"Yes and why not? Some of the greatest musicians of the world are enrolled as members. On its books you will find the names of bankers, railroad magnates, mine owners, and other great financial leaders."

BOYS OUGHT TO KNOW

That a quiet voice, courtesy and kind acts are essential to the part in the world of a gentleman or gentleman.

That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.

That muscular strength is not health. That a brain crammed only with facts is not necessarily a wise one.

That the labor impossible to the boy of fourteen will be easy to the man of twenty.

That the best capital for a boy is not money, but the love of work, simple tastes and a heart loyal to his friends and to his God.

WHAT IS A BOY?

That was a good answer which was given when a visitor asked the question: "What is a boy?"

A little fellow started from his seat and replied: "A boy, sir, is the beginning of a man."

That was a true answer, for every man was once a boy. Let us remember that what a boy is in his youth usually decides what kind of a man he will become.

That a disposition of mind which strains our forbearance to the bursting point is that of the Catholic person who has an ever-ready apology on his lips for his faith and all things Catholic, and an equally ready and cringing admiration for the views and work of outsiders.

I had two old ladies incurably sick with cancer; and I spent an hour and a half in the office of a big non-sectarian institution, gradually going down the ladder of hope till I reached the ground floor, with the sign staring me in the face: "No ticket, no washie,"—or, in other words, "Pay up, or nothing doing."

I went home doing a heap of thinking, and immediately telephoned to the House of Calvary at 5 Perry street. It was rude to telephone, but I did. I explained the case to the Sister, not mentioning anything of my morning's experience; and before I got halfway through she said: "Send both old ladies to us at once."

Moreover, she added: "Whenever you come across any such cases in the future, let us have them without delay."

The class of Catholics "who like to find fault with their own people,"—there you have them characterized, the meanest of the mean. Contrast with their attitude the disposition of outsiders, distinguished non-Catholics, I say, all the walks of life, who are trying with one another in their commendation and appreciation of Catholic genius and Catholic activity.

In the last year two works of apologetics for the Church have been compiled on the basis of just such evidence. Of course there are defects in men and methods and institutions. But the people who shout their criticisms from the house-tops are not the ones

to come down and take up the burden and help to make things better. Let us leave the fault-finding and detraction to the enemies of religion, who are numerous and active enough.

The class of Catholics "who like to find fault with their own people" has too, an intellectual or academic wing. They are our "advanced thinkers," a group of them fall under another designation formed by Papal judgment. But, without being Modernists, these Catholics have high regard for the "method" and "temper" of heterodox and rationalistic writers, and a corresponding scorn for the slow, if sure-footed, wisdom of Catholic scholars.

CATHOLICS SHOULD BE ASHAMED

A disposition of mind which strains our forbearance to the bursting point is that of the Catholic person who has an ever-ready apology on his lips for his faith and all things Catholic, and an equally ready and cringing admiration for the views and work of outsiders.

The disposition grows out of rank ignorance, and is fostered by a human respect as cowardly as it is insane. One such victim of this folly writes to the Catholic News of the morning of his disillusionment and enlightenment. He says:

I belong to that large class of Catholics who like to find fault with their own people, and so sometimes—alas! I should say frequently—I criticize our charitable works. But last week I had an experience which brought me up with a jolt, and got me to thinking I had a little restitution to make. I shall try in the future to make it. This is what happened.

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Whatever else may be charged against the new kind of Methodism, failure to "keep an eye to business" cannot be truly alleged. Originally organized with the design to stir up spirituality in the Church of England it has now developed into an aggressive proselytizing movement against Catholicism everywhere, the Protestant countries having entirely refused to admit its pretensions or accept its help.

A fresh proof of its Quixotic character is afforded in the launching of a new enterprise by the Rev. Joseph T. Berry, field secretary of the American Associations of Missionaries either to Japan or China, he told the ministers at their last weekly meeting in this city that they ought to send them to France, "because of the repudiation of the Roman Church by the people."

If any such act had ever taken place, the world has yet to hear of it. The endeavors of successive atheistical regimes to destroy the Catholic Church can by no honest historian be described as repudiation by "the people." On the contrary, since the violent attempts of Combes, Clemenceau and Briand to tear asunder the people and the Church, the process which these "statesmen" called a "separation of Church and State" has produced a result the very antithesis of the one they fondly hoped for. It has brought about a closing up of the ranks of the Catholics and a tightening of the hands between prelates, priests and people in many places where there has been weakness and lassitude before.

It was the famous attempt to organize the "associations catholiques," designed to cut the foundations of under religion, that was the direct means of bringing about this happy result. The Rev. Mr. Berry, having in mind the failure to graft the French tree, as proved by the complete extinction of the Huguenot movement, advises that the wisdom of the serpent be copied in the movement which he seeks to set

on foot. The new French Church, he said, will not be Methodist, not be Baptist, not be Catholic. He told what it would not call itself—but refrained from saying what it would represent itself to be to the people upon whom it was proposed to intrude itself. This is quite in accord with the wiles of the adventures in Italy, who seek to seduce children into their schools and conventicles by imitating the externals of the Catholic religion in the matter of decorations and ritual.

It is a shallow as well as a contemptible idea. The French people are the last in the world to be imposed upon by childish tricks in so grave a matter as religion. An honest Methodist or an honest Baptist, however, bigoted he be, is to be respected, but one of either sect who has no belief in his own system, but still wants to palm it off upon the guileless as a different thing, is beneath contempt.—Standard and Times.

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ROBERT EMMET

THIS COUNTRY FIRST TO OFFICIALLY RECOGNIZE HIS GREATNESS

The United States of America will be the first country officially to recognize the greatness and patriotism of Robert Emmet, the Irish patriot and martyr.

Space in the rotunda of the National Gallery of Art of the Smithsonian in Washington has been offered for a statue of Emmet, and the offer has been accepted.

Mr. Connor is a native of Ireland and at present a resident of Washington. Some of his principal works are the General James Shields monument at Carrollton, Mo., the Tom Moore bust in the Corcoran Art Gallery in Washington, and the monument of the Rev. John Carroll, founder of Georgetown University, in front of the university building at Georgetown, D. C.

Mr. Connor has been at work collecting material for several weeks and has been fortunate in having secured from members of the Emmet family in America the identical death mask of Robert Emmet taken by Petrie, a sculptor, a few hours after his execution. Up to the time of his trial no picture had ever been made of Emmet. After the trial began two sketches were made, one by

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Petrie and the other by a miniature painter. The latter afterward produced from memory and his sketch a miniature of Emmet. The death mask of Petrie was done hurriedly, by the light of lantern in a graveyard, after Emmet's head had been severed from his body.—N. Y. Freeman's Journal.

HIS BLADDER WAS TERRIBLY INFLAMED

GIN PILLS Brought Relief

Larder Lake, Ont., March 26th. "I had been suffering for some time with my kidneys and urine. I was constantly passing water, which was very scanty, sometimes as many as thirty times a day. Each time the pain was something awful, and no rest at night."

"I heard of your GIN PILLS and decided to give them a trial at once. I sent my clerk 60 miles to get them and I am pleased to inform you that in less than six hours, I felt relief. In two days the pain had left me entirely. I took about half a box and today I feel as well as ever and my kidneys are acting quite natural again."

GIN PILLS soothe the irritated bladder—head the sick, weak, painful kidneys—and strengthen the vital organs. Money back if they fail.

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THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right, but you'll have to pay for the horse. I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was "all right" and that I might have to pay for it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "100 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse and about the man who owned it.

Let me send you a "100 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

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