

CHATS WITH YOUNG MEN

TEN LITTLE DUTIES

Ten little duties! Does no good to whine; Skip about and do one, then there are nine. Nine little duties; it never pays to wait; Do one quick, and—presto!—there are only eight. Eight little duties; might have been eleven. One done in no time, now they're only seven. Seven little duties; 'tisn't such a fix; Do one more, and—bless me!—there are only six. Six little duties; sure as I'm alive! Never mind, one's over; now there are only five. Five little duties knocking at your door! Lead one off to Doneland, that leaves only four. Four little duties, plain as plain can be! Can't be shirked—one's over—leaving only three. Three little duties; like a soldier true, Meet them and vanquish one; then there'll be but two. Two little duties between you and fun; In just a minute longer there'll be only one. One little duty; now, what will you do? Do it! Why, surely, now you are through.

THE HURT OF SILENCE

The recognized ability of Mr. Schwab, to whose efforts so much of the success of our National Shipping Board is due, ought to merit for him a hearing on any subject that he may see fit to treat. He recently gave an address to the Directors of the Division of Advertising of the Committee on Public Information, and certain of his remarks are deserving of attention. "There is one thing I do want to say," he declared, "and I am glad of an opportunity to say it. It has been a life-long theory of mine, one that I have put into practice for thirty five or forty years of industrial pursuits rather successfully, and one which I think ought to be the keynote of everything we strive to do during this period when we wish everybody's greatest endeavors—I am a believer in the fact that men reach their greatest accomplishments by proper encouragement, not by criticism. I have yet to see the man, however great and exalted his situation, who is not susceptible to the approval of his fellow men. And the severest criticism that can come to any man is not to find fault with him, but not to notice him at all. When a man is not noticed he knows that he has not gained the approval of his fellows; but when he is approved he gives his best effort."—Catholic Transcript.

HIS BABY

She is my mother, said the young man, but I call her my baby. She is eighty years old. Old people are very like babies, and we ought to love them, for of such is the Kingdom of Heaven. I have an idea life even up things. When I was young and helpless she took care of me; now I take care of her. I am paying my debt.

She never left me alone when I was an infant. Now I do not leave her alone.

She was patient with me then; now I am patient with her.

She fed me; now I feed her. I clothe and keep her.

By so much as she is a tax on my time, attention and money, I love her.

PERSERVERANCE AND GRIT WON RECOGNITION

For seven years after his graduation from West Point Pershing received no promotion, says William Heylinger in Boys' Life, the Boy Scouts' Magazine, for July. Nevertheless, with customary grit he applied himself to master his profession. He became an authority on military tactics and was sent to West Point as an instructor. He was there when the Spanish American war broke out, and immediately applied for a command. The war department sent him to the Tenth Cavalry, a colored troop, as a first lieutenant, and then his rise began. His troop went to Cuba. He led it at the battle of El Caney and came out of that engagement a captain for "gallantry in action."

Next he went to the Philippines. General Chaffee sent him to the hills of Western Mindanao, where the sultan of Basilid ruled 100,000 Mohammedan Malays who thought it a virtue to kill a Christian. The sultan's stronghold had walls of earth and bamboo forty feet thick, and was surrounded by a moat 40 feet wide. To reach that stronghold it was

necessary to cut a path through dense tropical jungles.

General Pershing, with the same old grit, cut the path. He told the sultan that the killing of Christians had to stop. The sultan laughed. Soon there was another killing and 48 hours later the sultan's stronghold was destroyed. Within two years Pershing had established law and order in western Mindanao, something that Spain had failed to do in 300 years of trying.

It was an exploit of determination, of obstacles overcome, and of never giving up. They were the traits that won him high honors as a man. In 1906, in recognition of his ability, President Roosevelt made him a brigadier general and jumped him over the heads of 862 men. The boy who won his way to West Point, by one point, the young man who had been given no promotion for seven years—had at last come into his own.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

OCTOBER 2.—THE HOLY GUARDIAN ANGELS

God does not abandon to mere chance any of His handiworks; by His providence He is everywhere present; not a hair falls from the head or a sparrow to the ground without His knowledge. Not content, however, with yielding such familiar help in all things, not content with sending that existence which He communicates and perpetuates through every living being, He has charged His angels with the ministry of watching and safeguarding every one of His creatures that behold not His face. Kingdoms have their angels assigned them, and men have their angels; these latter it is whom religion designates as the Holy Guardian Angels. Our Lord says in the Gospel, "Beware lest ye scandalize any of these little ones, for their angels in heaven see the face of My Father." The existence of Guardian Angels is, hence, a dogma of the Christian faith; this being so, what ought not our respect be for that sure and holy intelligence that is ever present at our side; and how great should our solicitude be, lest, by any act of ours, we offend those eyes which are ever bent upon us in all our ways!

OCTOBER 3.—ST. GERARD, ABBOT

St. Gerard was of a noble family of the country of Namur, France. An engaging sweetness of temper, and a strong inclination to piety and devotion, gained him from the cradle esteem and affection of every one. Having been sent on an important mission to the Court of France, he was greatly edified at the fervor of the monks of St. Denis, at Paris, and earnestly desired to consecrate himself to God with them. Returning home he settled his temporal affairs and went back with great joy to St. Denis. He had lived ten years with great fervor in this monastery, when in 931 he was sent by his abbot to found an abbey upon his estate of Aragne, three leagues from Namur. He settled this new abbey, and then built himself a little cell near the church, and lived in it a recluse until God called him to undertake the reformation of many monasteries, which he did successfully. When he had spent almost twenty years in these zealous labors, he shut himself up in his cell, to prepare his soul to receive the recompense of his labors, to which he was called on the 3d of October 959.

OCTOBER 4.—ST. FRANCIS OF ASSISI

St. Francis, the son of a merchant of Assisi, was born in that city A. D. 1182. Chosen by God to be a living manifestation to the world of Christ's poor and suffering life on earth, he was early inspired with a high esteem and burning love of poverty and humiliation. The thought of the Man of Sorrows, Who had not where to lay His head, filled him with holy envy of the poor, and constrained him to renounce the wealth and worldly station which he had inherited. The scorn and hard usage which he met with from his father and townsmen when he appeared among them in the garb of poverty were delightful to him. "Now," he exclaimed, "I can say truly, 'Our Father Who art in heaven.' But divine love burned in him too mightily not to kindle like desires in other hearts. Many joined themselves to him, and were constituted by Pope Innocent III. into a religious Order, which spread rapidly throughout Christendom. St. Francis, after visiting the East in the vain quest of martyrdom, spent his life like his Divine Master—now in preaching to the multitudes, now amid desert solitudes in fasting and contemplation. During one of these retreats he received on his hands, feet, and side the print of the five bleeding wounds of Jesus. With the cry, "Welcome sister Death," he passed to the glory of his God October 4, 1226.

OCTOBER 5.—ST. PLAGIAC, MARTYR

St. Placid was born in Rome, in the year 515, of a patrician family, and at seven years of age was taken by his father to the monastery of Subiaco. At thirteen years of age he followed St. Benedict to the new foundation at Monte Casino, where he grew up in the presence of a wonderful austerity and holiness of life. He had scarcely completed his twenty first year when he was selected to establish a monastery in Sicily upon some estates which had been given by his father to St. Benedict. He spent

four years in building his monastery, and the fifth had not elapsed before an inroad of barbarians burned everything to the ground, and put to a lingering death not only St. Placid and thirty monks who had joined him, but also his two brothers, Euty-chius and Victorinus, and his holy sister Placidia, who had come to visit him. The monastery was razed to the ground, and still stands under his invocation.

OCTOBER 6.—ST. BRUNO

Bruno was born at Cologne, about A. D. 1080, of an illustrious family. He was endowed with rare natural gifts, which he cultivated with care at Paris. He became canon of Cologne, and then of Rheims, where he had the direction of theological studies. On the death of the bishop the see fell for a time into evil hands, but Bruno retired with a few friends into the country. There he resolved to forsake the world, and live a life of retirement and penance. With six companions he applied to Hugh, Bishop of Grenoble, who led them into a wild solitude called the Chartreuse. There they lived in poverty, self-denial, and silence, each apart in his own cell, meeting only for the worship of God, and employing themselves in copying books. From the name of the spot the Order of St. Bruno was called the Carthusian. Six years later, Urban II. called Bruno to Rome, that he might avail himself of his guidance. Bruno tried to live there as he had lived in the desert; but the echoes of the great city disturbed his solitude, and, after refusing high dignities, and after receiving the Pope's permission to resume his monastic life in Calabria. There he lived, in humility and mortification and great peace, till his blessed death in 1101.

DARKEST DAYS OVER

VICTORY IS PREDICTED BY CARDINAL BOURNE

London, England.—The celebration of Remembrance day, the fourth anniversary of the day on which Britain took up arms against Germany and her Allies, was observed with religious ceremonies in all parts of the country. The king and queen, with the lords and commons, attended the worship of the Protestant church at St. Margaret's, Westminster. In connection with this event the last time an English sovereign attended worship in this church under like conditions was some 800 years ago, when Queen Elizabeth attended in state the celebration of a solemn Mass of the Holy Ghost in the very church where the liturgy of the Protestant church is now celebrated.

The day was observed as a solemn day of devotion and intercession by the Catholics throughout the United Kingdom. At Westminster Cathedral the Blessed Sacrament was exposed all day after the midday Mass, and the vast building was thronged with the faithful offering their intercessions for victory and peace. In his message, addressed to the whole British empire, Cardinal Bourne, Archbishop of Westminster, says:

"There were few indeed who, on August 4, 1914, foresaw that on the same day in 1918 the issue of the War would still remain undecided. Hope, may confidence, has never flagged, but in the last twelve months there have been moments as dark as any even in the dark days of the first weeks of the conflict. None are likely to forget the shadows that hung so heavily on the Holy Week and Easter-tide of the present year, shadows gradually but surely being scattered by the unexpectedly rapid coming of the mighty host of our kinsfolk whose home is across the Atlantic seas.

"We enter on the fifth year of battle more confident than ever in final victory of the sacred cause which has already entailed so many sacrifices; not more certain— for there has been no place for greater certainty—of the righteousness and justice and compelling necessity of the war of defence for which our enemies have obliged the peace-loving nations of the Empire to take up arms.

"The Catholics of the Empire have from the beginning daily prayed for God's blessing upon the defenders of the rights which have been assailed and for the speedy coming of a just and lasting peace. May the fifth year of this gigantic struggle bring with it complete and decisive answer to our long repeated supplications."

ENGLAND AND THE MASS

"Not a great many years have passed since profound and bitter hostility to the Mass was to be found everywhere in the Church of England," says the London Catholic Times and Catholic Opinion. "It was the outcome of the old anti-Catholic movement which led to the destruction of the altars in the churches of this country. But a remarkable change has taken place. Now, whilst the Mass is denounced by some Anglicans, as it was formerly, other members of that denomination are strongly in favor of it and call themselves Catholics. In a sermon re-

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ported by The Church Times, the Rev. J. J. G. Stockley, M. A., Vicar of St. Paul's, Burton-on-Trent, says that never since the Oxford movement began has there been such an extraordinary chance as at present of bringing back to England that which England was robbed of in the sixteenth century—the Holy Eucharist as the principal service and worship of the Church. Anglicans must, he said, take stock of their position. The advice could not be better. It indicates a desire to undo the evil wrought in England by the so-called Reformation. But the rev. gentleman and all Anglicans who think as he does, should not forget that when clergymen renounced the doctrine of the Mass and cut themselves off from the Catholic Church, and their Orders became invalid, only by joining the Church which they abandoned can their successors become genuine Catholics and secure valid Orders. This is a simple truth which Anglicans who are anxious to be real Catholics should take to heart.—St. Paul Bulletin.

To seek the origin of this devotion, one must look back through the vista of nineteen centuries and picture four men climbing the heights of Olivet which lay over against the city of Jerusalem. Christ has just consummated the first Mass. He, the first priest of the New Law, has just distributed to the faithful eleven and alas, to that faithless one, the Holy Communion. Arriving at Gethsemani's olive garden, Christ opens the first Holy Hour with prayer and asks Peter, James and John to join with Him: "Watch and pray with Me." Surely they will watch with Christ for He seems to have chosen them advisedly to comfort Him in His hour of anguish. They had been with Him at the Transfiguration; are they unmindful of the generous outburst of enthusiasm? "Lord, it is good for us to be here." Have they broken their promise? "Habboni, let us make a tabernacle for Thee?" On Thabor Peter, James and John beheld Christ in His glory (Luke 9, 29); but on Mt. Olivet they beheld Christ in His agony. Alas! too soon the three disciples forgot the scene of Mt. Thabor in Galilee, for when the Master returned, after the hour's vigil He found His disciple-priests asleep. "What! could you not watch one hour with Me?" (Matt. 26, 40.)

BENEFITS OF THE HOLY HOUR

By Rev. Ferrer Kleinberger, O. P.

The spiritual values of the Holy Hour are countless. Living in an age of indifference and materialism, the Holy Hour will serve to draw our thoughts from worldly cares and anxieties and set them on that more lasting city where we shall dwell in endless adoration of the Most High. In becoming an adorer of Jesus Christ the faithful Catholic is permitted to be enrolled among Jesus' friends. What greater gift than a friend? But to have God for our friend! Who can fathom this immeasurable prodigality! "You are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God." (Eph. 2, 19.)

The fruits derived from an hour's communion with Jesus in the Blessed Sacrament are numerous. Just as we cannot be near a fire without feeling its warmth, so when near the altar we receive an increase in faith, hope, charity and all the graces and gifts which are necessary for our spiritual life. A few considerations on that period of adoration, more familiarly known as the Holy Hour, will form the burden of this article.

The purpose of the Holy Hour is to render to Our Eucharistic King fitting homage. "Jesus in the Blessed Sacrament is King. He is there a living King. Give Him then a royal worship." Though Christ is King, nevertheless He is a Prisoner. For nineteen hundred years He has resided in His Tabernacle prison patiently awaiting to "draw all things" unto Himself. Naturally we loathe a prison; to sustain a conversation with a prisoner even for an hour is repellant to our feelings. But surely an hour's colloquy with our Prisoner-King ought not to prove tiresome. "Thy conversation hath no bitterness, nor Thy company any tediousness, but joy and gladness." (Wisd. 8, 16.) For this tiny act of homage God will bless us. Having established the Eucharistic Kingdom in our own hearts we turn to our neighbor, interesting him by word and example unto justice. Christ cannot leave His Tabernacle Prison to awaken His disciples as He did during the Holy Hour in Gethsemani—this mission He confides to His guard of honor.—Sentinel of the Blessed Sacrament.

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