CHATS WITH YOUNG

DON'T WAIT When a man has done a thing

That is worthy of a cheer Do not wait till others bring The praise he longs to hear Don't lag behind Till others find Him worthy of attention; Be first to show Him that you know
His star is in ascension.

Do not fear to be the one Who starts the loud applause When a man has bravely done Well in a worthy cause :

Don't grudgingly Pretend to be Still pondering or doubting others raise A shout of praise-And then join in the shouting.

THE MAGIC VASE OF LIFE

An eastern legend tells of a wonderful magic vase—known as the vase of life—which was ever full of a mysterious liquid. No one could tell what this liquid was. No chemist could analyze it or tell what entered into its composition. The marvelous thing about it was that whatever one dropped into it would overflow and run down the sides of the vase. That is, the original would not run over, but the thing which was dropped into would overflow in kind and

Life is just such a magic vase. will run over to you only that which you drop into it—nothing more, nothing less, nothing different. It we drop in love, generosity, tolerance, magnanimity, kindness, help fulness, unselfishness—the life vase will run over to us the same things in the same amount and quality. If. on the other hand, we put in hate, jealousy, envy, cruelty, selfishness, grasping greed, malicious gossip about our neighbors—it will run over with all of these black devils to torment us and rob us of happiness and success .- New Success.

THE VALUE OF LEISURE

only in doing, and when we inquire what a man's value is we ask what is his performance. The deed is the proof of faith, the test of character, and the standard of worth.

To do nothing is to the character of the control of the con Character, and the Seandard of which is a second of Seandard of Se work fixes attention, develops ability and enriches life; it strengthens the mind, forms the will, and inures to down. I'll stay around and answer patience and endurance. It is what the door." patience and endurance. It is what we do and suffer to overcome nature's indifference and hostility to man's well-being and progress; it is the means whereby what is not ourselves is taken hold of and made to do service.

True work, then, is furtherance of life, and it cannot be rightly under-stood unless it be looked at in this light. To know the worth of work we must consider first of all what is its effect upon the worker. If it five o'clock until he heard some one warps, cripples and degrades him it is eay, "Mother's been telling me our not true work, though he should thereby amass vast wealth or gain great reputation. That work is back which helps to make men and women wise and virtuous; and that very fast, "bere's my hand to the lad which breeds vice is worst, is little than idleness, which is evil because it breeds vice.

The political and social conditions which are most favorable to work fies human life approach nearest to can listen. To be a good listener a the ideal; the political and social man must possess a certain amount conditions which involve the physiproved must lead to the ruin of the

the masters of our work; we have occasionally happens that this sort of gain entrance. an end; as the money for which we are not; as the money for which we tron, their vague answers and irrelework is a means and not an end. Bevant questions show that they have lieving that work and riches are the ends of life we work with feverish thoughts is the end of work.

that he may learn how to live, that he may acquire a taste for the best things, may acquaint himself with ing as well as of kind speaki what is truest and most beautiful in literature and art, in science and religion, may come to a knowledge of how he may find himself, not chiefly in the narrow circles of his private belongs to no class or station, but head of width be a distribute characteristic characteristic characteristics. noble thought and generous emotion.

For every man who rises above the tured in the truest sense. vulgar life is divided into two parts, the one to be devoted to means, the other to ends. On the one side he without begging leave to relate an places the things of practical concern the other things which are ends The elder was very beautiful in face in themselves—the upbuilding of his and form, a brilliant conversation -trade, business, and politics; on philosophy, science and art.

Whoever permits the occupations whereby he gains a livelihood to absorb his whole thought and energy is sorb his whole thought and energy is Her younger sister—of a shy, retiring disposition, and possessing less beauty hardle—was invariably over Whoever permits the occupations lacks openness of mind, breath of view, the sense of beauty, and the view, the sense of beauty, and the looked by many people, as she chose disinterested love of knowledge. His

worth what his leisure is worth.-John Lancaster Spalding.

OUR BOYS AND GIRLS

WHEN?

When will the morrow Bring the bright day, Chasing the sorrow Of night time away? Yearning and hoping— Counting each hour-Furtively groping For Joy's budding flow'r!

Somewhere 'tis growing Not beyond reach God, the All-Knowing, Heart-patience must teach ! Time is fast-flying, But, unto me, For much denying,

Joy given shall be!

WHAT MAKES A MAN? Denny curled one of his little legs underneath his small body and dropped his rosy cheek into his hand. "Course," he said, "there's the old box to fill. Always is an old woodbox to fill. Always is an old whole box to fill when Saturday comes. If ma only thought so, she could fill it herself and let me do something that'll make a man! Ben Lee says it's doing stunts and going fishin', and like that, makes you a man."

amount. The depositor would always get out of this magic vase exactly what he put into it said. 'I'd like to ask pa the best thing to do, 'cause he'd know. I s'pose I might's well go fill that old

> When he reached the kitchen, he found his mother and Aunt Sue there. The very first words that his mother said were: "Benny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. You'll have to

get them for her, dear."

So, when the wood box was full,
Denny gathered the pass and started
back to the house. Aunt Sue started
to meet him and smiled, as she said: Mother's half sick, Denny, boy. Try to help her as much as you can today

Denoy looked this way and that. Across the fields the boys were doing stunts. Beyond the hill Ben and the

wash those dishes as well as wipe 'em, if I am a boy. You go and lie

When he caught sight of the look that came into her eyes, it seemed at once as if he was at least two inches taller. The dishes done, he wandered into the garden and weeded awhile.
"Might as well," he said, "as long as I've got to stay around; then he won't have to do it tonight." Before he knew it he was whis-

tling. It seemed to him that he never felt so good. He had no idea it was boy is the best thing ever." Looking who's on the straight, sure road to becoming a man."—Child's Gem.

ON BEING A GOOD LISTENER

Any one can talk, at least after a that elevates and enriches and puri- fashion,—but it is not every one who man must possess a certain amount of humility, gentleness, and patience. cal deterioration and the mental and some listen with an abstracted air, moral degradation of multitudes are which shows their thoughts to be elsebarbarous and unless they are im- where. These forced listeners genforgotten that work is a means not people make a feint of paying atten-

Some listen with a kind of imporhurry and our greed grows as our possessions increase. "God," says tunate ferocity, as if they expected one to tell a lie or to be inaccurate. those who do too much." We are too busy, we do too much. And the temper our restless activity creates the subject, which shows a rude temper our restless activity creates the subject, which shows a rude the subject, which shows a rude the subject, which shows a rude the subject baries have all matter part per the sless of the Son of Man and drink and she related marvellous. makes us incapable of leisure, which anxiety to banish all matter not pertaining to things in which they are The man is worth, not what his interested. Some, with a brusque putwork is worth, what his leisure is ting aside of every unfavorable argu worth. By his work he gains a live-lihood, but his leisure is given him views in the face of a mild advance-

But there is a grace of kind listen things, may acquaint himself with what is truest and most beautiful in everything else, these things should belongs to no class or station, but interests, but in the wide world of should of right be a distinctive characteristic of all those who are culknown American writer could never experience of his earlier life, saying:

I once knew two women in themselves—the upbuilding of his and form, a brilliant conversation own being with the help of religion, aliet; in short, a woman of more than average talant and attainments. On first acquaintance she was eagerly sought after, being admired by all. perception of spiritual truth is although finding much enjoyment as dimmed, and he is made incapable of an onlooker, and possessing the rare dimmed, and he is made incapable of the purest and most generous emo- and invaluable quality of a good lis-

tions. To give him something of this, leisure, if rightly used, may serve; and hence I say the man is worth what his leisure is worth.—

tener. But while the charming wit has gripped humanity and gives the and sprightly bon-mots of the elder multitudes no rest by day or night.

America has gone mad over money.

Never was the inflation of material acted like an inspiring draught on her admirers, the froth of this mental champagne soon evaporated; espe cially when it was seen that the beauty had no ears for anything save her own chatter. It was then that the contrast between the sisters asserted itself. People began by admiring the one; and eventually turning, weary of her egotism and its platitudes, to the reposeful manner and quiet, ap-preciative tact of the other. They found her 'delightful,' they all declared. And why? Simply because she had the grace of a good listener, combined with the humility and patience which are its essential quali-

There are other desirable attributes connected with kind listening which recommend it to every thoughtful mind. In the first place, the good listener must be slow of speech, not too impulsive; and slowness of speech implies seriousness of thought. He or she can weigh, compare, and digest with a patience and thoroughness unknown to those who break down under the trial of listening to other voices than their own. The good listener is one who naturally possesses the virtue of discretion; otherwise the tongue would run ahead the run and trusts, compelled to pay such unheard of tribute to the government, seek to swell their fabulous incompany at more hy extraryly grown. of the judgment. And, if one must mingle with one's fellows, the kind listener runs much less risk of offendoff lite vastly beyond their intriused. ing in word, as the Apostle expresses it, and of returning "less a man" as a Kempis warns, than the incessant talker, whose vanity and vulgarity are so apparent to everyone but himsel". "Since the worst way of speaking is to speak too much," says St. Frances de Sales, "let us learn to speak little and well, little and gently, little and simply, little and amiably, little and charitably."-Ave Maria.

TWO WORLDS AND THEIR DANGERS

A year ago when the influenza was raging, health authorities took pains to warn the people against microbes. There are ethical plagues more deadly than the most virulent plague that has swept over the world. Plagues like influenza kill only the body. Moral plagues kill the soul. It becomes the duty then of the spiritual authorities to warn against these moral germs that threaten the

It is not always necessary to know all about these microbes in order to avoid them: Unhappily scientists failed to isolate the bacillus which caused influenza. Nevertheless, that did not deter them from giving us some very helpful and effective advice about how to protect ourselves against the disease. Their chief insistence was on taking preventive measures against the approach of the disease. We were told to close up all the avenues by which the dread visitor might and entrance into our system, and at the same time build up our forces of resistance against the disease. No one will ever be able to tell how many lives were saved by the use of these simple precautionary measures.

Today plagues afflict the world.
Perversive theories regarding the sanctity of matrimony are spread through the current literature of the day. False principles of life and conduct which a generation ago were restrained are now allowed to poison the atmosphere. Dangerous microbes against which none of us can claim immunity are thus propagated and

disseminated broadcast.

All this shows the need of taking preventive measures against these

When we have carefully guarded ourselves from contamination from without, we can build up our powers "That lady led me one day into His blood you shall not have life in had witnessed at St. Anne's.

WORLD"

is vividly true of the madding crowd, who have cut loose from all religious belief and practice, whether Catholic, Protestant or Jawish, and know no more lest I profane the subject. no other worship than that of mainor thousands upon thousands of the men and woman of the present hour, perhaps of the majority of this generation, are these scathing words of the great Apostle of the Gentiles:

"Whose God is their belly, who mind Whose God is their belly, who mind | could remain : he was cured.

earthly things."
The industrial world is at this moment in a maelstrom of seething had faith in any religion, and never The motor cars and trucks rushing hither and thither, crowding the city's throughfares, nurrying at break-neck speed along the state said is the sober truth. But so it is at break-neck speed along the state and national high-ways, climbing the the truth, and I know that the miramountains, rushing pell mell through the valleys, skirting rivers and lakes, St. Anne de Beaupre, as they call her

values so great in any nation or at they see. Americans are so fond of any time in the history of the world.

Laboring men are receiving wages today that would have provoked the which makes us smile at what we don't mideratand and treat with conenvy of dukes and princelings in the don't understand, and treat with commiddle ages. Automobiles once the luxurious privilege of the rich are times goes a great deal too far." now so common that as many as thirty three thousand passed north-ward through a Hudson river village

by actual count on Labor day.

The delirium of money getting since the close of the great European War has so far possessed all classes of the people that it bids fair, if not checked and restrained, to swell into a frenzy of greed and lust, that will plunge us into a hell of lawlessness

and injustice that will shake to its very foundations the fabric of society. Nobody is contented, no one is happy, no one is satisfied. The politicians have learned to levy billions in taxes during the War and revel in their clinch upon the money bags of the millionaires and their grip upon the@pocket books even of the moderment, seek to swell their fabulous incomes yet more by extorting from of life vastly beyond their intriusic worth and the labor unions, maddened and chagrined by the soaring prices and ever higher costs of living, grip hard upon the throat of capital and demand less hours and

Strike follows strike and as the fury of the industrial war now on grows with the bitterness and desperation of the struggle a general paral ysis of bitterness is threatened.

What the world needs today more than anything else is God. The Catholic Religion is the antidote which Jesus Christ has provided for the souls of men, poisoned by idolatry and false philosophy. What that religion was to St. Francis of Assisi it is, thanks be to the mercy of the Most High, to vast numbers of pious Catholics in America today, but oh, for the millions of our fellow-citizens, who to all intents and purposes are "living without God" and find no real joy, or peace or divine content amid the material things which glut their senses but are as the husks of swine to the soul and the heart which only God can satisfy.

Brethren, one and all, "God is not ocked. . . What a man soweth mocked. . . What a man sowe that also he shall reap. . . He the soweth to the flash shall the flash reap corruption. He that be carnally mined in death, but to be spiritually mined is life and peace in Christ Jesus."

If Protestantism or Judaism has failed to teach you all this, then learn to possess it as a priceless treasure in the Communion of the Catholic Church.—The Antidote.

JOAQUIN MILLER'S EVIDENCE

That there are truly miraculcus cures performed at the Shrine of Beaupre by the "Good Saint Anne" is a fact as evident to non-Catholics as to those of the faith. After a visit to the shrine, Joaquin Miller, the poet, wrote to a friend:

"During the month I spent in Que-bec, I often conversed with men of quality, lawyers, writers, etc., and I did not meet with any who doubted the efficacy of prayer addressed to St.

For my part I have not seen the preventive measures against these ror my part I are the ethical microbes. It is essential that blind recover their sight, but an Engweskeep away from infested areas and lish lady of great distinction, Mrs. G. infected people, in other words, avoid the dangerous occasions of sin, prac-cure of a little girl ten years old who the dangerous occasions of sin, practure of a little girl ten years old who tice spiritual cleanliness by keeping had been blind from her birth. I which shows their thoughts to be elsewhere. These forced listeners generally prove to be among the number of those to whom only their own State.

We are the slaves instead of being

of those to whom only their own the avenues of approach, tost to the great the slaves instead of being affairs are of interest. Though it five senses by which the germs of sin of one of the greatest of living poets, of gain entrance.

occupied with their own of spiritual resistance within by the humble chapel of the Convent of prayer and the frequentation of the St. Anne. In a corner, a nun, dressed Sacraments. Our Lord knew the in black, was kneeling. She was world and its dangers, and He gave blind. She had come from a distance; world and its dangers, and He gave blind. She had come from a distance; us the remedy. It is His own Body she spent her whole days in prayer, and Blood. For a remedy against waiting to be cured. 'Will she re Blessed Sacrament. "Except you eat the fiesh of the Son of Man and drink and she related marvellous things she

"That same day, I remarked in the Church, a poor old man all crippled and so weak that he could not even WITHOUT GOD IN THE use crutches. They helped him to drag himself as far as the statue. He sank down at its feet. As I had St. Paul's graphic description of certain men of his day, who were living "without God in the world" those features in which feeling and no more lest I profane the subject. Let me merely add that I saw the old mon and the golden calf. How true man restored to health, if not to

"You may think it absurd that an old dreamer and rhymer, who never had time to pray, should be caught relating such facts, giving his word

are wrought now a days.
"There may and, doubtless, there will come hither many American travelers, disposed to laugh at all times goes a great deal too far." Catholic Bulletin.

LATE JOHN MITCHELL'S STORY OF HIS CONVERSION

Of the wonderful ways of Providence in vouchsafing the grace of conversion to the One True Church, circumstances connected with the entrance of the late John Mitchell, the renowned labor leader, into the household of the Faith is another interesting illustration. He himself described his change of creed in these words: "When I had to deal seriously with the problems of life as president of the United Mine Workers, I soon found that there were two sets of problems. To one set I could, by, application, find a more or less satisfactory solution; there was another set, however, for which I could disset, however, for which I could dis-tover no key; these were the problems of the soul. And, as I despaired of find-ing my way by my own efforts, I looked to others for a definite and final answer, but no man and no organization apart from the Catbolic Church answered my questions with the surety that I needed and, therefore, I concluded that in the matter of certainty the Catholic Church had no competitor and no rival, and there was nothing else for me to do than accept the only sure answer to ques tions which otherwise could not have been answered at all."-Catholic

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