

CHATS WITH YOUNG MEN

THE SPIRIT OF YOUTH

Coming from Cardinal Gibbons who was so signally honored a few weeks ago in his native city of Baltimore, his advice as to steps towards preserving the spirit of youth are worthy of imitation. To-day, he is nearing seventy-seven, but he is filling his exacting duties as he did when he was a young man. Spry in step, keen in intellect, he might well be a youngster of forty, instead of almost twice that age, thanks to his rules for plain living and high thinking. His spirit is eminently that of youth. "The secret?" he said in a recent interview. "There is nothing wonderful about it. Try to preserve an equal and tranquil disposition. By so doing one is enabled to overcome these hindrances in well-doing which frequently arise from a turbulent mental condition. Avoid anger and meet the many vicissitudes of life calmly. Nothing conduces so much to wear and tear of the human body as worry. Worry is generally recognized as a deterrent in those things which lead to mental and physical progress." The truth of this is more persuasive than a benighted contentment. It is not the gray, overcast sky of November that brings the flowers and fruits to perfection, but the warm, clear sunshine of June."

- 1. Try to preserve an equal and tranquil disposition.
2. Eat and drink moderately and regularly.
3. Take a reasonable amount of outdoor exercise daily.
4. Keep occupied.
5. Take a sufficient amount of repose and sleep.
6. Be cheerful.

In concluding the interview the Cardinal said: "Be cheerful. A sunny disposition, looking always for the brighter side of things, is more persuasive than a benighted contentment. It is not the gray, overcast sky of November that brings the flowers and fruits to perfection, but the warm, clear sunshine of June."

BE OPTIMISTIC

The world loves an optimist—anything that helps one to look at the bright side of things is good to read, hence read the following from the pen of Lt. Col. J. A. Watrous, and get the habit: I touch my hat to the man who likened the United States to the great melting pot for the peoples of the rest of the world.

I pity the poor pessimist who can look at the material or merely all of it, that has had its day in its melting pot, and not experience a sudden swelling of the heart, without a feeling of genuine pride.

That recalls to mind some of the many nationalities—people who came from other lands who have helped the native born to start and build the republic.

Let us look at some of them, beginning with Christopher Columbus the Italian. No one should forget him. Someone else might have found our shores, but it was the modest Italian who found it. A good many of his countrymen are coming to us these days. Some of them—especially the blackhanders—are not wanted—but a multitude of them, by their industry and willingness to grapple with many kinds of work that others seem to have grown away from, are giving Uncle Sam and his people a generous life. Their children by tens of thousands, are in the Public Schools, and when they grow to men and women they will be well along in their Americanism.

Look at the millions of German Americans. They fought on all of our battlefields; they had added billions to the wealth of the nation; they have worked in harmony with all other classes in advancing all good interests; they have given us rare statesmen and a host of public officials; they stand with the best type of American citizens—stand there by the millions. One can not speak of them without recalling the great German Gen. Von Steuben, who rendered his services to Gen. Washington at a critical period. Gen. Steuben gave invaluable help in planting the nation that stands second to no other country in the world. By his help he won all the rights, comforts, wealth, rank and honors that our German Americans have received and they, too, have earned them, hence are doubly earned.

Mr. Nation Born, don't commit the error of claiming that this country has given the German Americans something they have not well earned, far more than earned.

Ireland has had no small part in building America. Her people began to come at an early day, and every year has witnessed their arrival to a greater or less extent. From their ranks have come orators, educators, warriors, statesmen, men for all the professions, many of them truly great men—men, in all lines of business. Pluck from the nation what the Irish nationality has done for it and there would be a great ragged spot in all of the States of the Union. It has stood in all of our lines of battle. It is the America of the Irishman, too—his country, his flag, his land of the free, and because he helped to make it. Look down the long line of those who have come to us from Poland; they, too, number among the millions. Recall them as they were when they came and compare them with those who have become good American citizens, and then think of Poland, another Washington's helpers, another foreigner who added his blows toward founding the nations of nations. Pulaski earned all of the nooks and corners the Polish play, when America favored land, and they, too, have earned them.

It may be that Washington would have succeeded without his German and Polish help, but there is reason to fear that he would have failed, but for the aid of Gen. Lafayette, extended in dollars, soldiers and sailors. If there were ten times as many Frenchmen in America they would not overdraw on the help and credit Lafayette gave.

And there are others. We owe several other nationalities for the genius and brawn they have contributed to make our America, including the Scandinavians, Swedes, Belgians and Hollanders.

It is their country as well as the country of the native—the country of the French, German, Irish, Pole, Norwegian, Swede, Hollander and Belgian and others because he helped to make it, and some of them began at an early day, and America greatly needed them and their services.

A speaker in a recent national convention expressed the belief that there were millions who had come from foreign lands who had deeper, more abiding love for the United States and its flag than certain millions of the native born. That speaks well for those who have made their homes with us; but how did it speak for the native born? The latter, or many of them, are less forward in showing their appreciation of a few country's blessings than many who have been here only a few years.

Mr. Citizen with the blues, no matter what the cause, look on the bright side of things; take time to compare your own great country with the best of the others and realize how much better your own is and be ashamed of your pessimism. If it is indignation, get up early and take a long walk before breakfast—get some exercise, have something to do. If that does not enable you to see the bright side, consult a doctor; do anything to get rid of your indignation; for chronic pessimism is much in your way of being a desirable neighbor or friend in an up-to-date first class citizen.—Catholic Columbian.

OUR BOYS AND GIRLS

TIME IS MONEY

The following paragraphs from "How to Get on in the World" will be interesting and beneficial to our readers, especially to the boys and girl who are about to enter the ranks of the toilers:

"Time is money says the proverb. If some people we know were of the same opinion, how careful they would be of it. For, be it remembered, time is exactly what we make it; in the hands of the wise, a blessing; in the hands of the foolish a curse; in the hands of the wise, a preparation for life eternal; in the hands of the foolish, a preparation for condemnation that is everlasting. To you it is much; to your neighbor it is naught. He is as anxious to throw it away as you are anxious to cultivate it to the greatest advantage. Ah, if all of us could but know what it is, what it signifies, what it might be, how we should watch over every grain in the hour-glass! How great would be our activity, how solicitous our labor, how firm our consciousness of duty! How we should aspire to avail ourselves of each passing moment! How keen would be our regret if conscience

could speak to us of days wasted and opportunities neglected!

In commenting on the importance of thrift in regard to time, it would be easy to lay down a few practical and familiar rules for the benefit of the young adventurer in life's chequered career. As for instance:

- One thing at a time.
Do at once what ought to be done at once.
Never put off till to-morrow what ought to be done today.
Never leave to another that which you can do yourself.
More haste, more speed.
Stay a little that we may make an end the sooner.

But more is to be learned from example than precept; and the lives of great men, or of men good and great, will prove of higher and more lasting value to the student than the most precious fragments of proverbial philosophy. Show me a man who has attained to eminence or excellence, and you show me a man who has economized his time. Show me a man who has fitted the world by his wisdom, or his country by his patriotism, or his neighborhood by his philanthropy, and you show me a man who has made the best of every minute. In business, the men who have attained success are the men who have known the importance of method, the men who appreciated the potentiality of time.

Of Tours, the wealthy New Orleans shipowner, it is said that "he was as methodical and regular as a clock, and that his neighbors were in the habit of judging of the time of day by his movements." Of William Gray, the Boston merchant, who owned at one time upwards of sixty large ships, we read that for upwards of fifty years he arose at dawn, and was ready for the work of the day before others had roused from their slumbers. These are the men who make prize of the world and all it has to give. These are the men who are always doing much in order that they may be able to do a little more.—Casket.

POLITENESS

There is a good deal of discussion over the lost art of politeness in these days, and the man who understands and exercises the genuine article is far too rare a creature. However, that it can be overdone at times is evidenced by a story told by the author of "Servia and the Servians," about the Servian chodja, or nodja, Nasradin, and his pupils.

"Nasradin Hodja took some trouble to teach his pupils how to behave politely," the story goes. "Among other things he told them to clap their hands and shout, 'Hayir Allah! (May God grant that it is to your good!)' whenever they heard an older person sneeze. Once the Chodja, mending something on the pit in his garden, slipped and fell in. The dutiful school boys soon found a rope and threw it down to their master, and with united forces began to drag him out. Yet a few feet more and he would have been out of the pit, when, unfortunately, thoroughly wet as he was, he sneezed. In a moment all his pupils dropped the rope to clap their hands and to shout 'Hayir Allah, Chodja! The poor Chodja fell back down to the bottom of the pit. 'Ah,' he said to himself, 'it serves me right! I ought to have taught these boys common sense first, and then politeness!'"

REVERENCE

What is reverence and how can one cultivate the habit of reverence? Reverence is a noble sentiment, in the mind, as in the heart, so is he. The attitude of mind shows itself in word or act. Reverence has been defined as "the feeling which accompanies the recognition of worth and respectability of that which may be." One of the marks of childhood and youth is irreverence. They are too often practically devoid of what we call the spirit of reverence. The babe does not hesitate to pull the beard of the regard he has no regard for royalty. The lad cries to the prophet of God whose fat, even nature obeys, "Go up, thou bald head." The ignorant youth fails to recognize the wisdom of the sage. Childhood to adore rises in the presence of the hoary head. The house of God is entered with little reverence to the presence of Him Who dwelt in the bush. "Reverence is what exalts to youth." Yet it is absolutely essential to noble character.

The age in which we live is marked by a lack of reverence. Reverence seems to be an exotic to our age. Aside from the natural irreverence of youth, the influence of the age, the example of those who are older, the predominance of material values and the democratic spirit of our American life tend to lessen reverence. These things being true it will be evident that he who would cultivate the habit of reverence has many difficulties to overcome and will need strong motives to urge him to the task. If you would cultivate the habit of reverence make a list of all that in your judgment should command your reverence and at once begin to adore toward these the reverent attitude whether you will have the feeling or not. You will think at once of parents, teachers, your elders, pastor, God, His word, His works, His day, His home, Truth, Wisdom, Humanity, yourself, etc. Begin at home. This is the cradle of the race, and if the race of the future is to be reverent it must be rocked at home. You owe your parents more than you can ever pay, but you return to them in compound interest for all their toil and tears. Reverence, the shame of American youth is the treatment of their parents. Back of your parent is God. Your life is loaned in Him. His power has created you, His goodness crowns you, His love redeems you, His grace sustains you, His word directs you, His work surrounds you. A little thought on Him each day will soon make you stand with bowed and uncovered head. His work will be recognized as the revelation of His will, His day will be prized as a time for closer fellowship, His house will be valued as the gate of heaven and His voice will be heard in a thousand ways. God, your parents, yourself, your neighbors—reverence yourself as the crown of God's creation, your body as His temple, that must be kept pure and inviolate for His home; your soul with infinite capacity for development, restless, aspiring, longing for the infinite.

GILLETT'S PERFORMED LIFE. Conforms to the high standard of Gillett's goods. Useful for five hundred purposes. Made in Canada.

Cultivate the habit of reverencing yourself and you will soon reverence humanity. No foul hand will you then ever lay upon the human form divine, but your life will be devoted to its regeneration.—True Voice.

WHO SHOULD KEEP COMPANY

Who should keep company? Those only should be ready to associate who are fairly decided in their vocation to the marriage state, and who foresee the possibility of marriage for them, says the Augustinian. It is unfair for those who are not yet married to keep company with those who are. I would exclude all little boys and girls who are or ought to be at school, all generally before seventeen years of age. All reasonable people consider it a foolish thing to keep company with girls in short dresses and boys whose clothes do not fit them keeping company. They should be kept at their lessons at school and at home when not assisting their parents. It rests with parents and teachers to put a stop to such sentimental nonsense. And parents who encourage it even by teasing are not fulfilling their parental duty. There is a time for everything, and the time for company keeping for these young things has not come yet. It would be disastrous to their work at present and injurious to them in the future. Stop it, all ye who can. Where should one look for company? Not in the streets, at the street corners, at general Sunday excursions, among transient travelers, etc. People found in such places are not of the best; many are there for the purpose, and this catch-as-catch-can company is never permanent or happy. Street flirtations are unholy, and are not carried on by decent people. You should find your company at church, in Catholic societies at sodalities and gatherings among your Catholic acquaintances, in the homes and at your permanent place of employment.

MODERNISTIC THEORIES REVIEWED

Religious Questions of the Day, or Some Modernistic Theories and Tendencies Exposed. By the Right Reverend Alexander Macdonald, D. D., Bishop of Victoria, B. C., Volume III. The Christian Press Publishing Company, New York. On sale at Hibben's. This volume has met with a cordial reception from all classes interested in Biblical questions. It could not be otherwise. There is an entire absence of personal preconception in favor of cherished opinion, and a manifest display of that calm critical and searching spirit which goes a long way to commend religious discussion. By reason of the cogency of the fact, the attraction of diction and the predominantly evident single purpose of safeguarding the truth that stand forth so conspicuously throughout its pages, it could not fail to win admiration. It is convincing. The reader does not lay aside this volume, after perusing one of the poignantly interesting subjects treated with mist in his mind for any unconcern in his sympathies. Each question is stated, developed and demonstrated with the precision and accuracy of a theorem of Euclid. Bishop Macdonald has rendered a service to Biblical literature and to Christian tradition by the publication of this volume which cannot at the present time be adequately estimated. There are many eminent men in the Church, whose names are known wherever ecclesiastical literature reaches and who whose vigilant effort it is due that the essentials of Christian teaching are guarded as an inestimable treasure. There are also many men, professing the Christian faith, who would seem to contemplate the Deposit of Faith through the goggles of German Rationalism. It is regrettable to the limit that this latter class should have acquired, by reason entirely of their Church profession, an influence which is destructive of the faith they profess. When these men write for encyclopedias and magazines of reputable standing, their output is regarded as an emanation from the most orthodox sources. They work sad havoc because the subtlety of their unsound opinion is covered with the fair form of approved words. To combat the lucubrations of men of that type, Bishop Macdonald would seem to have been especially equipped. The present volume embraces a goodly portion of the contentious area of sacred Scripture, theology and tradition. The errors confuted by the learned Bishop are not the fictions of Rationalists, nor the partial views of men professedly hostile to the full body of Christian teaching. Prominent members of his own communion, led away by the transcendental haze of the Higher Criticism, in treating of questions of venerable antiquity and fixed orthodoxy, have fallen into the grossest error. They are pursuing the impossible task of reconciling heterodoxy with orthodoxy, darkness with light, error with truth. And just here is where Bishop Macdonald seems to be at his best. His solution of a difficultly leaves the impression that the hidden truth is quite obvious after a trilling clearance has been made with most dogmatical persistency the particular line of investigation the didactic habit stands to the fore. Goldsmith's schoolmaster yields his rod. Those who delve into the profundities wield their pick vigorously.

A "CATHOLIC CEREMONY"

The Church Times (English Protestant paper) claims that the ceremonial at the forthcoming coronation of King George V. was "Catholic," and that the King was "consecrated as a Catholic Prince." This untenable and absurd claim is commented on by a staff writer in the Catholic Herald (England) who presents the matter in its true situation and its true light. The Church Times, says the Herald writer, makes amusing reading on the subject of George the Fifth's Coronation ceremony. Desperately anxious on all occasions to represent the Church of England as the historic Catholic Church, it pretends, in an article, "The Coming Rite," to find an argument in favour of this position in the Catholic. Now that there is much Catholic ceremonial throughout the function of the Mass—indeed, it is full of it; but it is utterly anomalous, and out of place in an Anglican service. It is like a fish out of water. Suppose we got a choir of Catholics to occupy the gallery and sing the Mass at general service, it would be hardly more ridiculous. "The Coronation is purely a Church service," says our Ritualistic contemporary, "by which the Sovereign is to be consecrated as a Catholic Prince." The "Catholic" prayers says, for defence of the Catholic Faith. "On this we have only two very obvious remarks to make. The Sovereign thus supposed to be transformed into "a Catholic Prince" would be the habit of his accession to the throne sworn "I am a faithful Protestant," according to the recently amended Oath. The prayer referred to belongs, of course, to the time when the Catholic Sovereigns of Britain were crowned by the Mass and the defence of the Catholic Faith. Witness, for example, Henry VIII. before his lapse, who received the title, "Defender of the Faith," from Pope Leo X. Everybody then swore exactly what the "Catholic" oath now, outside the Roman Church, nobody knows what it means.

"In spite of much impairment and de-theocratizing," proceeds The Church Times, "the Coronation Order is still the Mass and the substitution of the Lord's Supper: does that make any difference? The Princes anointed for twelve centuries in England were Roman Catholic Princes, anointed by the Mass and the substitution of the Lord's Supper: does that make any difference in the Rite? Points like these only show to what illusions schismatic Christians like the Anglicans may, though in perfectly good faith, be the victims. Thus the Herald writer well disposes of the English Protestant claim. But why should such a claim be made at all? Why should Protestants claim to be Catholics? Why should the Coronation services be "historic Catholic" in the face of the fact that King George at his

When you read one of Bishop Macdonald's masterful confutations, you stand amazed at the force of the simple language employed, there not being a redundant word, at the apparent obviousness of the truth when separated from the error, and, most impressive of all, at the keen mentality that is able, so effectively, to detect and reject what is seemingly and plausibly true from what is really so. Literary disputants, particularly in the theological arena, have since time immemorial, been accredited with a vim, a dexterity and an enthusiasm in advocating their opinions that has gained for them an unenviable reputation. Bishop Macdonald pursues an entirely different method. He realizes fully the dictum of St. Augustine with reference to the wide distinction to be made between the offence and the offender. His method is not assimilated to surgery, but rather to his sister art of medicine. "The Gospel Narratives—Are They Really Discredited?" will interest every Biblical reader. "The Bible and Modern Difficulties," as well as "The Bible and Higher Criticism," are calculated to entertain and instruct the same class of readers. "Biblical Difficulties" will supply an armory of argument to those who love the venerable book.

Not the least interesting subject treated is the tradition in regard to the Holy House of Loreto. The Bishop supplies an argument that is entirely original with reference to establishing the identity of the House at Loreto with the primitive domicile of the Mother of Christ. This argument is derived from the material used in the construction.

First of all things in this world a man must be a man—with all the grace and vigor and, if possible, all the beauty of the body. Then he must be a gentleman—with all the grace, and vigor, and the good taste of the mind. And then with both of these he must try to live a beautiful life of the spirit.—James Lane Allen.

When you read one of Bishop Macdonald's masterful confutations, you stand amazed at the force of the simple language employed, there not being a redundant word, at the apparent obviousness of the truth when separated from the error, and, most impressive of all, at the keen mentality that is able, so effectively, to detect and reject what is seemingly and plausibly true from what is really so. Literary disputants, particularly in the theological arena, have since time immemorial, been accredited with a vim, a dexterity and an enthusiasm in advocating their opinions that has gained for them an unenviable reputation. Bishop Macdonald pursues an entirely different method. He realizes fully the dictum of St. Augustine with reference to the wide distinction to be made between the offence and the offender. His method is not assimilated to surgery, but rather to his sister art of medicine. "The Gospel Narratives—Are They Really Discredited?" will interest every Biblical reader. "The Bible and Modern Difficulties," as well as "The Bible and Higher Criticism," are calculated to entertain and instruct the same class of readers. "Biblical Difficulties" will supply an armory of argument to those who love the venerable book.

Not the least interesting subject treated is the tradition in regard to the Holy House of Loreto. The Bishop supplies an argument that is entirely original with reference to establishing the identity of the House at Loreto with the primitive domicile of the Mother of Christ. This argument is derived from the material used in the construction.

First of all things in this world a man must be a man—with all the grace and vigor and, if possible, all the beauty of the body. Then he must be a gentleman—with all the grace, and vigor, and the good taste of the mind. And then with both of these he must try to live a beautiful life of the spirit.—James Lane Allen.

When you read one of Bishop Macdonald's masterful confutations, you stand amazed at the force of the simple language employed, there not being a redundant word, at the apparent obviousness of the truth when separated from the error, and, most impressive of all, at the keen mentality that is able, so effectively, to detect and reject what is seemingly and plausibly true from what is really so. Literary disputants, particularly in the theological arena, have since time immemorial, been accredited with a vim, a dexterity and an enthusiasm in advocating their opinions that has gained for them an unenviable reputation. Bishop Macdonald pursues an entirely different method. He realizes fully the dictum of St. Augustine with reference to the wide distinction to be made between the offence and the offender. His method is not assimilated to surgery, but rather to his sister art of medicine. "The Gospel Narratives—Are They Really Discredited?" will interest every Biblical reader. "The Bible and Modern Difficulties," as well as "The Bible and Higher Criticism," are calculated to entertain and instruct the same class of readers. "Biblical Difficulties" will supply an armory of argument to those who love the venerable book.

Not the least interesting subject treated is the tradition in regard to the Holy House of Loreto. The Bishop supplies an argument that is entirely original with reference to establishing the identity of the House at Loreto with the primitive domicile of the Mother of Christ. This argument is derived from the material used in the construction.

First of all things in this world a man must be a man—with all the grace and vigor and, if possible, all the beauty of the body. Then he must be a gentleman—with all the grace, and vigor, and the good taste of the mind. And then with both of these he must try to live a beautiful life of the spirit.—James Lane Allen.

When you read one of Bishop Macdonald's masterful confutations, you stand amazed at the force of the simple language employed, there not being a redundant word, at the apparent obviousness of the truth when separated from the error, and, most impressive of all, at the keen mentality that is able, so effectively, to detect and reject what is seemingly and plausibly true from what is really so. Literary disputants, particularly in the theological arena, have since time immemorial, been accredited with a vim, a dexterity and an enthusiasm in advocating their opinions that has gained for them an unenviable reputation. Bishop Macdonald pursues an entirely different method. He realizes fully the dictum of St. Augustine with reference to the wide distinction to be made between the offence and the offender. His method is not assimilated to surgery, but rather to his sister art of medicine. "The Gospel Narratives—Are They Really Discredited?" will interest every Biblical reader. "The Bible and Modern Difficulties," as well as "The Bible and Higher Criticism," are calculated to entertain and instruct the same class of readers. "Biblical Difficulties" will supply an armory of argument to those who love the venerable book.

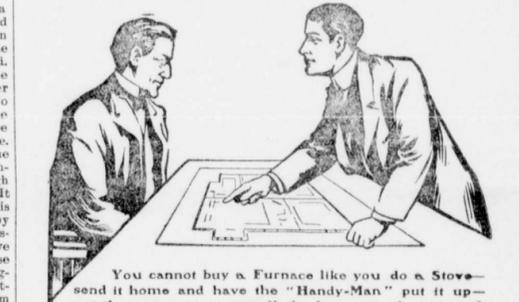
Professional JOHN FERGUSON & SONS 180 KING STREET The Leading Undertakers and Embalmers Open Night and Day. Telephone—House 373. Factory 545. W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 112 DUNDAS STREET OPEN DAY AND NIGHT Phone 186.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved by many friends.—Euripides.

USE ABSORBINE JR. FOR IT Painful, Knotted, Swollen Veins, MR. LEGG, Montreal, Old Sores, Itches, Itching, Swelling, Strengthening and Relief. Absorbine Jr. is a powerful, safe, and effective remedy for all these ailments. It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved by many friends.—Euripides.

PEASE COMBUSTION CHAMBER. PEASE FURNACE. PEASE FOUNDRY COMPANY TORONTO WINNIPEG.

You cannot expect good work from a furnace unless it is properly installed.



You cannot buy a Furnace like you do a Stove—send it home and have the "Handy-Man" put it up—not if you expect to get all the heat out of your coal. Your heating system must be planned. The registers must be properly placed. The warm and cold air ducts must be a certain diameter. The furnace must be located in just the right spot—and it must be just the right size. We supply plans to you absolutely free and you do not need to buy a furnace to get them either.

"Hecla" Furnace. GET THIS BOOKLET. "Comfort & Health" tells how you can get heat without gas. It tells how to get the same heat from six tons of coal as you ever got from seven. Write for it today. And at the same time ask for any information you may require regarding the heating of your home. 147

CLARE BROS. & CO., LIMITED, - PRESTON, Ont. PLANS FREE. Send a rough diagram of your house and we will send complete plans and estimates for heating it.

A New Head In 30 Minutes. Exchange that aching, throbbing, muffling headache for a clear, cool, comfortable one by taking a NA-DRU-CO Headache Wafer.

Put a little "Sunshine" in your home. An old-fashioned, ill-working furnace is a non-producer. It consumes the coal, but through leaks and cracks wastes the heat. It is not economy to have such a furnace in your own home, or in your tenant's home. If you are thinking of building you should be interested in Sunshine Furnace. It adds 100 per cent. to home comforts. As soon as you let the contract for your house decide on your furnace. The "Sunshine" man will be pleased to tell you just how the rooms ought to be laid out with an eye to securing greatest heat from the smallest consumption of coal. If you want to experiment with the question don't specify "Sunshine." If you want to settle the question specify "Sunshine." McClary's

Try Peaches and Cream with Kellogg's TOASTED CORN FLAKES. 10c per pkg. A dainty dish fit for a Queen.