

## CHATS WITH YOUNG MEN

## IT CAN BE DONE

Somebody said that it couldn't be done. But he, with a chuckle replied: "That 'maybe it couldn't,' but he would be one."

Who wouldn't say so till he tried. So he buckled right in, with the trace of a grin. On his face. If he worried, he hid it. He started to sing as he tackled the thing. That couldn't be done, and he did it. Somebody scoffed: "Oh, you'll never do that!" At least, no one ever has done it."

But he took off his coat and he took off his hat. And the first thing he knew he'd begun it. With the lift of his chin, and a bit of a grin. Without any doubting or quiddit; He started to sing as he tackled the thing. That couldn't be done and he did it. There are thousands to tell you it cannot be done. There are thousands to prophesy failure. There are thousands to point out to you, one by one. The dangers that wait to assail you; But just buckle in with a bit of a grin. Then take off your coat and go to it. Then start in to sing as you tackle the thing. That cannot be done," and you'll do it.

## LEARN TO REJOICE WITH OTHERS

Learn to rejoice in the success of others. Joy in their achievements, even to your own detriment, is better than envy, with its dark and menacing cloud, its jealousy, its hatred. Listen to our Master as He rebuked His disciples for their rebuking the workers of goodness because they were not of their persuasion: "Forbid him not: for there is no man who shall do a mighty work in My name, and be able quickly to speak evil of Me. For he that is not against us is for us." Thus spoke the truly Catholic mind. Surely, therefore, no one can do a good deed that can deserve any one's envy! Whoever does it adds to the joy of every broadminded soul and gives another proof of the dignity and worth of the nature God gave us. This applies to nations as well as to individuals. When one nation envies another nation, they are incapable of mutual understanding, and envy feeds the spirit of strife, which is slowly breaking down now before the jury of the Christian religion. Be broadminded and learn to rejoice in each other's successes. This rings true, because it rings out the spirit of sullen jealousy; true for nations as well as for each individual.

Then again learn to rejoice in your own work and in whatever success it brings, even if no one else does. Learn to find joy in it; for work done without joy is pretty sure to be poorly done; we do well, in the long run, only what exalts, what expands the mind, what lifts us out of narrowness and meanness. And whatever my job may be, I can take joy in it even if no one else does, if I have joy in my soul. You remember that great artist of the Middle Ages who went on working at his statue, though everyone was meanly criticizing it, because he found joy in his work and showed the narrow minds of his detractors. That was Cellini, who created the Perseus! So work on for God, even if man will have none of your wares; God will reward your work, if done in joy and hope, in his good time.

And lastly, do not let life embitter you, but learn to rejoice as you advance in age and wisdom. Adversity, sorrow, the loss of those we love, the dangers of life—all this, I know, make this a hard lesson to learn. This is because our souls are not pure, because we allow life to appal us, or because we look at it through smoked spectacles. As one tiny speck of dust will spoil a photographic negative, so will one unlovely gloomy thought spoil the soul's outlook. Joy is for the pure in heart. We grow old too often without joy, and too soon. Yet with such hopes as the Master brings, how ashamed we ought to be for this! With too many, alas, the lesson of these hopes was not learned soon enough, or, if we have known them, they have not sunk deep into the soil of the mind and produced their fruit. "In at one ear, out of the other" is the story of many of the fine things life has whispered to us. And thus we grow hard, narrow, jealous, envious and hateful. We miss joy; and in missing this we miss the magic word that makes life not a decline into old age but an ascent—a power of exalting and of expansion, a principle of strength, keeping the heart young and sweet and wholesome, filled with a life that is eternal.—Catholic Columbian.

## THE WINNING OF SUCCESS

Success is a magic word. We have never met the one it failed to attract. The desire to succeed is inherent. Our motive for desiring success may not be the best and highest, indeed, it may be the very basest that can find lodging in the human heart; still it is there. The desire of the thief to succeed in his

unlawful work is as strong and impelling as that of the apostle to convert the heathen. Why, then, does the universal desire fail of universal fulfillment? and oh! why does the thief so often succeed, and the apostle fail?

Strong, unflinching desire is necessary for success, but it is practically worthless without an equally strong and unflinching effort to bring it about. The journalist may have a great desire to become a successful editor, but he is not helping on his ambition by doing his present work in an indifferent manner. The desire of the office boy to become a proprietor may be ardent but it will avail him naught if he shirks his duties of the day to indulge in dreams of to-morrow.

The secret of success lies in the power to hold one's desire constantly and vividly before the mental vision, doing, in the meanwhile, with all one's might the work which one's hands find to do. Examine the methods of any successful man of your acquaintance and you will invariably find that he always pursued that line of action. But while he worked, he never lost sight of the object of his desire, and ever on the outlook, he was ready to grasp opportunity by the hand, when she came along.

In life's achievement, we also need optimism. It is more the appearance of things, than the things themselves, that daunt the heart. At a distance the mountain looks inaccessible; draw near, and you find a path leading to its summit. When optimism guides a man, it gives him instant assurance of the path's existence, and he, consequently, expends none of his strength, needed for climbing, in doubt and fear.

It teaches, furthermore, that doubt and fear are his twin enemies, and as it is not wise for him to associate with what works for his undoing, optimism withdraws him from their influence, and gives him for his companions, star-eyed faith, high hearted courage, and charity, "which thinketh no evil."

Sincerity is also needed. It tells a man that truth is demanded of him by God and his brothers, and that honesty is always the best policy. If he will have lasting success he must drive off hypocrisy, falsehood and deceit. The strength of the sincere man, is as "the strength of ten," because his heart is pure.

And the well-spring of success is hope. As it is strong so is concentration, optimism, will and sincerity strong. Rightly has it been called the best friend of man. Being such, we should give it the treatment it deserves, and not so often cast it out of its place to give way to our enemy, despair.

Last of all, whosoever enters the success-way needs ever to keep patience by his side. For patience gains all things.—Catholic Telegraph.

## OUR BOYS AND GIRLS

## CHRIST'S FLOWER

A beautiful rose found in the southern parts of Europe, and known as the Rose of Noel, Christ's Bloom, and the Holy Night Rose, as well as Christ's Flower, has a legend as lovely as itself. It is told in various ways all charming, but the more familiar version is the one which the painters and poets have preferred.

A little girl named Madelon was with the shepherds who went over to Bethlehem. She was very poor, and her kind heart was so moved at the sight of the Holy Infant lying on the straw in the manger, that she burst into tears at having nothing to offer to show her sympathy and love for the little Child, and to comfort the Blessed Mother. The shepherds played a lullaby upon their rustic pipes, and brought a fleece to warm Him, but Madelon had only prayers and tears.

God seeing this, sent Gabriel to her, who said:—"Madelon, what makes you weep while you pray?" And she replied:—"Because I have nothing to offer to the Infant Jesus. If I only had some flowers to give Him, I should be happy; but it is winter, and the frost is on the ground and spring is far away." The Herald of the Annunciation took her by the hand and led her forth into the starry night. As they went, the cold seemed gone, and a golden light enveloped them, and they came to places that Madelon knew not of. Gabriel paused and touched the rigid earth with his staff, then disappeared. And lo! on every side sprang up the beautiful blossoms of the Holy Night Rose; and the little shepherd maiden filled her arms with them to deck the Midnight Cave.

Hence it is that in the old mystery plays Madelon is usually represented as wearing a garland of Noel roses, or wreathing them about the neck of a lamb.

## BE LOVING GIRLS

Girls are very apt to wish to be popular among their school friends—to be admired as the prettiest girl, the wittiest or quickest scholar. Certainly it is a good thing to be loved, but it is not a good thing to exert one's self only for the sake of being loved and admired. When we have helped a friend with a lesson because we love her; when we have kept our temper in spite of vexation because that is the only way we can be like Christ; when we run errands for mother, because it is the right thing to do, and we love to help her, even if it does interfere with our plans for our own pleasure—then any admiration that may be given us cannot hurt us to make us vain,

because we did all with a right motive. Don't think too much about being loved; it is much more important that we should be loving.—Catholic Sun.

## A BOY'S ADVICE

Sometimes it takes a boy to put things plainly and tersely. I once heard from the lips of a boy one of the most sensible pieces of advice that I ever heard from any one. I will omit the details of the situation, as it will suffice to say that a question arose one day as to which of two orders should be obeyed, a certain person having received from two in authority slightly different instructions in regard to some work to be done. The matter was of no importance, and it was merely in fun that this perplexed person hesitated between the two orders. But the boy solved the problem, and he could not have done better if it had been the most serious matter in the world.

"Mind the highest boss!" he called out, hearty of voice and lusty of lung. "Mind the highest boss, and you'll always keep out of trouble."

Many a time these words have come into my mind. Are they not worth remembering? They will fit many occasions and help us in many decisions in life. Above all, they should admonish us to "mind" God in preference to all others.—True Voice.

## THE BOY WE ALL LIKE

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hands rest lovingly on the aged head. The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never cheats or calls bad names, no matter what anybody calls him. He cannot throw mud and keep his own hands clean.

The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say no when asked to do a wrong thing.—Sunday Companion.

## NO CIGARETTE BOY

The principal of a large high school in one of our cities, after a lifetime spent in teaching, testified the other day that "no boy who was in the habit of using cigarettes had ever yet finished the high school course or received a diploma" in all his experience. He said he had become interested in the subject, and observed closely the boys under his care, and that this was the inevitable result of cigarette using. It was a rule to which so far, he had found not a single exception. Those boys who wish to succeed at school will do well to note the rule, and not forget it.

## TEMPERANCE

## THE CANTEN AND THE LOW SALOON

One of the arguments advanced by those who wish to see the canteen re-established in the United States Army is that if the soldiers can get beer under decent conditions within the Government reservation, they will not seek the dens and dives that have sprung up around every army post, just outside the Federal grounds, since the abolition of the canteen.

The Catholic Temperance Advocate does not admit the force of the argument. It makes reply as follows: "It is said that low saloons and filthy dives multiply in the neighborhoods of army posts when the canteen is abolished. The assertion that there must be a choice between the canteen or the low saloon would be ludicrous if it did not come from those whose position would seem to demand attention to their assertions. It is utterly astonishing for us to learn that low saloons and dives have begun to be established in the neighborhood of army posts only since the abolition of the canteen. We were under the impression that such pitfalls for our soldiers were in existence a great many years before

the abolition of the canteen and we have been informed on the very highest authority that they were very much more numerous in "the good old days." We have known a great many soldiers and have listened to their philosophy of life and their tales of army posts. We have thought for over a quarter of a century that these resorts were of such ancient origin that their beginnings were hard to find. This assertion that the establishment of the low saloon is a recent evil in the neighborhood of army posts is an absolute revelation to us. In fact, we are utterly confused by conflicting testimony. We shrink from calling any one's word in question, but we do believe that "It is better not to know so much than to know so much, that ain't so."

"It does seem to us that much could be done towards ridding the neighborhoods of our army posts of evil resorts if our army officers would encourage local fights which decent citizens of the neighborhood are always ready to make against such resorts. It does seem to us that army officers might do more towards rescuing the soldiers from danger, by encouraging anti-saloon legislation, rather than by defending what no intelligent defender of the canteen can call anything better than an unfortunate, if necessary, substitute for the saloon. It may be expedient to throw some food to the wolves or to sacrifice some lives, rather than risk many more. However, the present does not look to us like such an emergency as to make us utterly afraid of dive-keepers. When brave men reach a place for a stand, they are ready to face the whole pack of wolves and shoot them down. We ought not to be panic-stricken because the keepers of low saloons and dives despise the law. It need not be so."

## ARCHBISHOP GLENNON ON TOTAL ABSTINENCE

The expediency, nay, for many the necessity of total abstinence, and the evil of the liquor traffic, were touched upon in one of the noon day discourses, delivered during the Lent just past, by Archbishop Glennon in the St. Louis Cathedral. The Archbishop, as reported in the Catholic Temperance Advocate, said:

"We measure the prosperity of a community, by the comparison between its import and export trade. St. Louis has some 2,000 saloons. What are they contributing to the prosperity of the city? Are they sending out anything that brings returns or are they building up men's bodies, minds or characters in a way that makes them a factor in our prosperity? No—from an economic standpoint, the saloon is nil. Rather, it is like the cancer on the body, eating into the tissue and destroying it."

A community which manufactures liquor may, it is true, profit by selling it to outside communities. But it gains its profit by debauching those communities.

"See the poor woman moving about with a tattered shawl over her head, the thinly clad, shivering child, and you have not far to look for the saloon, that is absorbing what should go for the support of wives and children."

"Visit some part of the town where there seems to be much misery; you meet children with dirty faces and red eyes, and women with shawls on their heads, three or four men, shattered and broken, standing on the street corners. Back of it all are the corner saloons and then another saloon. These saloons have to live off the people of the neighborhood, and if these people are poor and weak and worn and ragged, at least one contributing cause to their misery is the saloon."

Business conditions to-day are eliminating the drinking man. Here and there may be a man who got his start in a day of other conditions, and who can still drink and be successful. But the time has passed when the drinking man can succeed as employer or as employee.

"You say you believe in temperance, but that you think it better to drink a little, just to show that you can be temperate. I tell you that total abstinence is the highest form of temperance. You are not surrendering your liberty when, of your own will, you promise yourself for the sake of yourself, your family and your God, to let alcohol wholly alone."

## A PUZZLE

The general manager of one of the big American railroads tells this story. He was at a small station on his road one night, waiting for a train. A through express came thundering past the little station; and as the last car flashed by, the station agent's little dog set out after it, down the track, his little feet flying, his little tongue as noisy as he could make it.

"Does that all the time," said the station agent. "Do you think," asked the general manager, "that he has any hope of catching it?" "Don't know about that," answered the agent. "But what I'd like to know is—what he thinks he's going to do with it if he ever does catch it?"

If certain parson-editors are in earnest in their persistence in chasing the Catholic Church; if they hope that some day they may overtake it with their small, pattering little steps and shrill little cries, let us pass on to the final question, "What do they think they are going to do with the victim after the overtaking and the capture?"

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Protestantism has more adherents now than it can look after. We do not address this remark to a temporary fit of irreligion in one place or another; on the part of one people or another. In 1907 there were 465 separate and distinct religious sects of Protestants registered in England. Under these circumstances, suppose the little twinkling four feet overtook the train, what would be done with it?

Is Protestantism prepared to take over the care of the vast body of people who are at present Catholics? But go back a moment to the other question. How are their means of effective locomotion proportioned to the task of overtaking us.

If their 465 sects, or any one or more of them, were of divine institution, would not some one or more

of them been able to convince the world of it in four hundred years, and to have made some considerable impression on the Catholic Church? Would the Church not have been overtaken ere this, at some turn of the road?

What is being done? Look at the average sermon and editorial of the persons of 1813; look at those of 1913: You find the substance of them to be "Rome," "Popery," etc., etc., etc.

In three centuries they have not originated a new argument against the Church. Indeed, we may go further than that. The first Protestants drew extensively on the dead and gone heretical movements before their time, for arguments and objections; and many of these are in circulation to-day.

The other day a parson-editor brought forward once more the ob-

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jection concerning the form of the Commandment against strange gods, in a Catholic catechism. We could show him a volume of controversial debates, printed seventy-five years ago, the leaves beginning to turn yellow, in which he would find the objection stated by a clergyman of his own denomination who possessed fifty times his ability; and at least a hundred times his knowledge of controversial literature. Side by side with it, we could show him in the same book, the Catholics answer stated by a man who excelled the other in such ability and knowledge. But what is the use of our doing so. The average parson-editor sees no need of study, or of looking up first one tide and then the other, before venturing to inform his readers. Prejudice takes the place of all other things; and supplies all defects. But we frequently wonder: What do they think they are going to do with the Church when they catch it?—Antigonish Casket.

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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 pay me first, and 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 waste my money if I once parted with 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 "1000 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. But I'd never know, because they wouldn't write and tell me.

So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse. You see I sell my Washing Machines by mail. I have sold over half a million of them.

Now, I know what our "1000 Gravity" Washer will do. I know it will wash the clothes without wearing or tearing them. It less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, without wearing out the clothes. Our "1000 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges nor break buttons the way all other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1000 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the rest of the time. Let me send you a "1000 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?

Doesn't it prove that the "1000 Gravity" Washer must be all that I say it is? And you can put me out of what it saves for you. It will save you whole cost in a few months, in wear and tear on the clothes alone. And then it will save you 50 cents to 75 cents a week over the way you wash your clothes. I'll let you pay for it out of what it saves you. If it saves you 50 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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