AKES THE WHITEST LIGHT

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### CHATS WITH YOUNG MEN

KEEP YOUR WORD

Sentiment is the corner-stone of human relations. It sways public opinion, it dominates busine and trade, it places individuals in high position and pulls down those guilty of double dealing. It is the fashion with some people to consider different classes of business in blocks and the men concerned in these as automatons, but experience shows that the individuals at the head of establishments, like those who work for them, are very human, like you and me. They are moved by the same sympathies, have the same scorn for disnonesty and meanness, and prefer to associate and to do business with people of whom they need not be continually suspicious. Even rogue and the rascal honor honesty though they do not practice it and would give half their ill gotten gains if by so doing they could achieve a standing as upright business men.

Every day there is growing in the community a larger measure of respect for those who keep their word. Disclosures in the business world, in that domain of politics that adjoins business, in the large corporations and between man and man, make it plain that broken promises and a scuttling for legal quibbles spell ruin and disgrace in the end. -to speak plainly-was mere trick-But the recent years have witnessed many houses of cards topple

conjure with execrated. It is increasingly evident that in large business as in small, between companies as between individuals, between corporations and the government as between the small merchant and the authorities of his town or city, there -fulfilis but one safe line of action ment of given promises and honest obedience to the law. However you are placed, as employer or employee, as leader or follower, as office-holder or voter, there is but one safe and honorable rule, not only for success ful achievement, but also self respect and standing among your fellows, and that is: Keep your word.—Pilot. STANDING OR BEING HELD UP

To a young man looking for a "pull," Mr. Herbert Kaufman makes

these remarks: Idler prefers to believe that his associates have gained promotion because of a "drag," with the boss, rather than face the truth that he is slipshod and lazy and unambitious. You can get anywhere and any

thing if you're right and bright. You can be as much and have as

your faculties can command. There's always a chance for those who know themselves-but the idiot who considers the desire to have synonymous with the strength to

hold, is hopeless.

Intervention is unnecessary for the able and wasted upon the inept. You can lead a fool to opportunity but you can't make him think.

long as miners become cabinet officers—as long as newsboys hecome senators—so long as foundlings be-come governors—so long as train pecome Edisons-so long as farmer boys become Marshall Fields -so long as 90 per cent. of the dominating personalities in law, in med icine, in commerce, in journalism, in finance, in politics, began life with a read a chapter occasionally from capital of hope and a heritage of faith—so long as the control of the country's affairs-industrial, professional, and political—is held by poor men's sons who asked no more than an honest chance and made their way and themselves by unflagging reliance in their own futures and unwavering adherence to that confi-dence—whoever wheedles and fawns

for more than a fair show is a booby. Influence is a crutch. Sound men neither need it nor heed it. They're strong enough to stand alone and on

A rich father can only support an incapable son. He can't sustain him where his own efficiency won't retain

There are never enough first class performers for the needs of the unirerse-but there's always an over

supply of misfits and second raters. The world is on a ceaseless hunt for bigger and braver and brighter If you're endowed with compelling

attributes, you can't dodge recogni-tion—but if you're puffed and swollen with vanity, we're bound to get your real weight when you do step on the scales of comparison.

Incompetents are generally ego-

tists and likely to superestimate their attainments. They so far exaggerate the worth of their work that the unbiased valuation of the market is bound to seem unjust.

The most insufferable being under the stars is a failure with the delu-sion that society is engaged in a general conspiracy to defraud him of recognition.

Dauber whines for intercession with an art director, and thereby brands himself as an illustrator whose pictures have already been re

jected on their own merits.

Dr. Bluff complains that "all the first class practice of the town is controlled by cliques," and immediately establishes himself as a physician whose conceit blinds him to the real ization of his shortcomings .- Catho lic Columbian.

### WALKING

For the busy office man in middle life, a three mile walk in the fresh air each day is the exercise par excel-

lence, and is within the reach of all—but it costs!

The price is the systematic adjusting of business cares, deep breathing, a portion of each day's time.

The goods received are, better sleep, increased circulation and a Try it.

sleep, increased circulation and a new supply of nerve force. Try it for six months, take a dose every day, pay for it on the installment plan, follow the winding and see where it

All of the inventions of our modern industrial life seem to have a tendency to reduce physical exertion, from the sulky rake in the farmer's field, the machine for washing dishes or churning butter, to the automobile that carries the business man to his office. Efficiency indeed, but effi-ciency at the cost of man's muscular Time savers—health losers

If you want an all round good ex ercise, walk, walk at a pretty brisk gait, walk a good distance, walk regularly. Keep your head up. Breathe through your nose. Take deep long breaths. Keep a-going. Walk!

THE FOOD OF THE MIND

The mind feeds upon what it thinks about just as our bodies feed upon whatever is taken into them. Impure food will poison the body, so will impure thoughts poison the mind.—Catholic Columbian.

ONLY A SMILE

How many of us, I wonder, realize the true worth of a smile? Do we ever stop to consider the beautiful few decades ago success was a magic word. If achieved, methods seemed to make little difference. There was indeed a certain admiration for what and appreciated the value of one smile of love, of hope, of sympathy or encouragement, we would frown and grumble less, and try to make to ruin, and names once used to our little world brighter and happier. Our intentions are good, but we fail to understand the importance of a little affection in the life of a fellow creature.

We give alms, perhaps, according to our means, but as for smiles and pleasant words, well, the poor need food and clothing, and do not appre ciate sentiment, we think. What an erroneous impression! To feed the body and starve the soul hungering for the light and warmth a genial smile could give!"-Denver Register.

### OUR BOYS AND GIRLS

THE HOLY HOUR

"I sing at the Holy Hour," said Mary Bradley, in excuse for leaving a little Protestent neighbor.
"The Holy Hours!" repeated Jessie

" What is that ?" Why, it's just the Holy Hour," Mary answered, a trifle confused. We sing and say prayers, and med-

itate, and have benediction."

The answer did not satisfy Jessie. She liked to get at the root of things, much as your ideas can demand and so she asked another question: "Did your priest start it?"

No indeed, it began ever so long ago. It—it—" she stammered, and then spoke up bravely, "I'm ashamed, Jessie, but I really don't know how it began. I must find out, and then I will tell you.

Now, young people, Uncle Jack fears that some of you are not any better instructed than Mary on the devotion of the Holy Hour, even though, like her, you may sing at the

exercises. Father McDonnell, S. J., who has written so much about the Sacred Heart, tells the story of the Holy Hour in his latest book, giving the points briefly. If Mary and her friends formed a little reading circle and

a question put by a Protestant.

The Holy Hour was instituted by
Our Lord Himself. He revealed to Blessed Margaret Mary Alacoque His wish that she should rise every Thursday night, and recite prayers and acts of adoration "in homage to Him in the extreme agony He suffered

on the night of His Passion." This revelation took place in 1673, and a year later her Divine Master appeared again to the holy woman, and telling her of the indifference of men to His love, asked her to make onement for their ingratitude, and to pray one hour with Him. The eligious sought her Superior, who doubted her story and refused her permission to do what had been asked of her. Margaret Mary became very ill, and doctors failing to cure her, the Superior bade her ask God to make her well, and told her that if her health was restored she would be allowed to practice her desires regarding First Friday Communion and the Holy Hour. "I was immediately restored to health," says Margaret Mary, but the practice of her special devotion was not allowed to continue uninterrupted until her Superior

KITCHEN



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learned from experience that it was not well to inferfere with the per-formance of the exercises. From that time forward she was left quite free to practice the devotion, and it is said that her great zeal caused her to promote the practice in her own com munity and among all others whom

she could influence.

After the death of this holy religious the devotion lay dormant, or hid den in the hearts of a few. "Yet," says Father McDonnell, "it was but gathering strength to come forth vested in a splendor and attractiveness that at once secured for it a foremost place among the practices of devotion to the Sacred Heart!

Father de la Columbiere was the first great apostle-after Blessed Margaret Mary—of devotion to the Sacred Heart, and it was a brotherreligious of his who was the instrument of God's Providence in making known to the world the devotion of the Holy Hour. When in 1828, the Jesuits came back to their home in Paray-le-Monial, from which the Revolution had driven them, the Super ior of the house was Father Debrosse A strong impulse urged the Father to make the Holy Honr in the very spot where Blessed Margaret Mary had made it, a century and a half before. He had been in the habit of making it once a year, on the night of Holy Thursday; he now began to make it on the eve of each First Friday. One night in May, as he knelt before the tabernacle, a voice bade him spread the devotion abroad. A confraternity of the Holy Hour was begun with the approval of Pope Pius VIII. who granted a plenary Indulgence to the members every time they made the Holy Hour. The next year the Indulgence was extended to the entire diocese of Autun; and a year later, under Pope Gregory XVI., the Confraternity and its privileges became

world wide. There is much more to learn about the Holy Hour but Uncle Jack has told you enough for this time. Perhaps you will tell him about the Holy Hour in your parish. And here are some lines that Mary and her friends in the choir may have said many times without thinking that their hymns and prayers are comforting to the dear Sacred Heart in the Holy

AN HOUR WITH THEE My heart is tired, so tired to night, How endless seems the strife Day after day the restlessness

Of all this weary life! come to lay my burden down, That so oppresseth me.
And shutting all the world without,

To spend an hour with Thee dear Lord, To spend an hour with." -Sacred Heart Review.

### AN IRISH SHRINE

ST. PATRICK'S CHURCH, STA-TIONS AND HOLY WELL, IN CLEENISH

(By Francis Joseph Bigger, M. R. l. A.) Quite recently I visited the old church at Holywell (Belcoo) in company with Mrs. Green, the eminent Irish historian. We were charmed with the place and its plainly evident associations. Clearly could we read and trace its old story and its many sacred traditions from the evidences still left. Here were the old pagan stones of pre-Christian origin; here the Holy Well, still a wonder and a sacred thing, with its great volume of water flowing free. volume of water Above all, perhaps, the little early church pleased us most, with its deeply splayed east window, many ville American. And newspaper work ambries and heavy, almost cyclopean is a poor place for a man who has masonry. Before Planter or even lost his faith in higher things. He Norman times, Irish hands had built this church in the Irish way a thousand years ago. What scenes had these old stones witnessed? What prayers and devotions had arisen from this sanctuary? One of the oldest and, to an antiquary, in many respects a deeply interesting relic of the past, apart even from its more valuable sacred associations. Here it stands, as we saw it, with the traces of pious feet on the sod still resh from the recent patron, the many little offerings waving in the breeze at the altar window, where holy candle often flickered centuries ago on either side of Holy Rood. Frees are now breaking down the masonry, ivy is splitting up the walls and cleaving out the stones; in a few years, what is now left standing will most surely be found, some morning,

a crumbling mass of masonry amongst the surrounding graves. A little care, a few pounds expended some skill at such preservative work, and a rescue can yet be effected and a calamity averted. Will those now responsible not do something, and that quickly? If such a treasure was in my parish here, I would never rest until I had this work as the coming generations, who will ever blame us if we do not preserve such a gem as this, which has come down to us as a national jewel to be

treasured and respected. Space would not permit me to tell of the many lessons we could read at Holywell—one was too evident not to be plainly seen. The old road winding down to the Holy Well and around its margin and across the stream, and then through the little meadow to the graveyard, and down to the big stone in the hollow. The stations near the church and the tale of the pillar stone carried away to be broken up. Vandal minds and destructive hands planned and laid the new roads right through the sacred spot, breaking up the old paths and dividing the stations, injuring the well, just as they wish to break the old faith and the ancient rites.

could believe. I read many books of many religions but could not find satisfaction.
"Finally one day I went out on a

mountain side and prayed aloud to God that I wanted to give myself to That I wanted to work for Him and devote my entire life to His work. And then came the answer as clear as though a voice had spoken: 'Go

and become a Catholic priest.'
"'What?" I cried, 'become a Cath-

taught to scorn?'
"But the answer came again and again, 'Go and become a Catholic

MOST PERFECT MADE THE INCREASED NUTRITI OUS VALUE OF BREAD MADE IN THE HOME WITH ROYAL YEAST CAKES SHOULD BE SUFFICIENT INCENTIVE TO THE CAREFUL HOUSEWIFE TO GIVE THIS IMPORTANT FOOD ITEM THE ATTENTION TO WHICH IT IS JUSTLY EN-

TITLED. HOME BREAD BAKING RE-DUCES THE HIGH COST OF LIVING BY LESSENING THE AMOUNT OF EXPENSIVE MEATS REQUIRED TO SUP-PLY THE NECESSARY NOUR-ISHMENT TO THE BODY.

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A few yards of diversion would have made an even better road and, at the same time, saved the site as a whole, but those in authority in years gone by were as void of reverence as of respect for the feelings and beliefs of others. Surely, now, however, a better era is dawning, and the church of the Holy Well, the church of St. Patrick, will yet be saved as the most sacred and lovely thing in all the parish of Cleenish.

### WHAT THE CHURCH DID FOR ONE CONVERT

Many of our readers either know or have read of Rev. John Handly, C. S. P., one of the most forceful mission-ary preachers in the great Paulist Order, and will be interested in his own personal account of his conversion, recently published in the San Francisco Monitor. What God did for Father Handly, He will do for others who as earnestly seek Divine guidance. Here is Father Handly's

I was reared in the Presbyterian faith and was taught that the Cathoic faith was the worst of beliefs. As I grew older I believed that it was my mission to convert every one that I could. So I became active in Church work, was a Sunday school teacher and did all that I could for the Church.

Then one day I read a book which seemed to prove that the divinity of Christ was a myth. I sought my University professor and talked with him, only to find that he was convinced that the story I told him was true. When I left him I no longer believed in my Saviour. Shortly after this, I left the university and engaged in newspaper work.

"I became a reporter on the Nashis expected, and what is more, he is privileged, to go into all kinds of places and see all kinds of sights, he is behind the scenes of everything, he is the maker of public opinion. It is he who stands back of the curtain and sees the manikins of humanity dance to his whim as he pulls the strings of report and sways them as he will. He sees the sordid side of everything. He soon loses respect for every high office and officer, because he becomes familar with them. Into such an environment I, who had lost my faith was thrown. When I began work on the American, I was very young and I suppose that I was what cherubic looking. They somewhat cherubic looking. They said, 'Handly, you aren't tough enough for us.' Three years later they said to me, 'Handly, go down stairs and get your pay. You're too tough for

"And from there I went to other places. An argument with a scien tist convinced me that there was not only no divinity in Christ, but that there was no God. For a few days I walked on air, for I believed that man was the highest development that could be obtained and that his will was the height of everything. And done. Surely we should think of those who built this Church, as well no God, if there was no after life, no God, if there was no after life, what was the use of struggling through our existence on earth? I became uncomfortable. I decided that I must believe in something at d that I must find a religion that I

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children because they are pleasant to take, gentle in action, do not irritate the bowels nor develop a need for continual or increased doses. 25c. a box, at your Druggist's.

olic priest? I affiliate myself with the faith that I have always been

I went to a little priest that I knew and asked that he instruct me in the faith. I told him that I wanted to become a Catholic and go into the priesthood. But for four months he kept me clamoring to enter the Church. Finally a Paulist missionary came to the city and I was sent to him. The missionary finally told me that because I closely resembled a boyethat he once loved, but who had died in his arms, he would send me to the Superior of the Paulists at

Washington.
"So to Washington, I went. There, after a great deal of pleading, I was placed in a college where everything was bare and cold, and study and work was hard. But I did not mind at last I had found peace. I studied long and hard and finally was admitted into the Order and have conducted missions in all parts of the I found the greatest peace in the Church. I found I was near God, so much nearer than I had ever found myself in any other faith. That was what the Catholic Church did

Father Handly is now the assistant at St. Austin's Church, Austin, Texas, where he is in charge of the Newman Club at the State University.

#### PROTESTANTIZING CATHOLIC BOOKS

Making over Catholic books to suit Protestant readers is a bit of disingenuousness (to put it mildly) of which not a few of our separated brethren are guilty. A correspon-dent of the Living Church ( Protestant Episcopalian ) manfully protests against a suggestion made book reviewer of that publication concerning the translation of Pere Huguet's "Guide to Holiness." reviewer in his notice of the book had asked: "Why could not the translator have given us what we need and left out distinctly Roman thought?' Whereupon the protesting correspondent (himself a Protestant) writes have always felt that kind of a translation (if translation it would be called) to be particularly objection-

And, going on, he refers to a case of nistranslation, particularly glaring, which the Review has mentioned be fore. He says :

Unfortunately, owing to the zealous expurgatorial efforts of transla-tors, it is difficult to obtain a proper ranslation of Thomas a Kempis Imitation of Christ." One may ick up in almost any bookstore Protestantized" edition of this work, carefully purged of an objectionable phrases. One "translator" has even gone so far as to omit altogether Book IV. on the Holy Communion, on the ground, as he states, that it does not agree with the theological teaching of the other books, and therefore must be the work of some other hand."

This is another sort of "poisoning the wells" that is extremely un-fair and pernicious. But to the "higher critical" faculty of our non-Catholic friends nothing seems sacred Long ago they began editing Catholic teaching out of the Bible. After that, changing St. Thomas a Kempis must seem a small matter enough. We may add that it is not so difficult, after all, to find correct translations of the "Imitation." The Living Church's correspondent might easily of the obtain one at a Catholic bookstore. Sacred Heart Review.

ARCHBISHGP GLENNON AND SEX HYGIENE TEACHING

Archbishop Glennon of St. Louis, while in Milwaukee for the conven-tion of the American Federation of Catholic Societies, expressed himself as strongly opposed to the introduction in school curriculums of sex hygiene. He also commended the stand of Archbishop Messmer of Milwauke against the passage of the bill authorizing the sterilization of

criminals and insafe persons. "Morbidity, crudity and animality are the results of education of young people in sex hygiene, and the aim of the advocates of teaching this subject is not reached.

"You cannot cure a mental disease by physical methods. Impurity of the mind is not skin deep and cannot be remedied by the surgeon's lancet nor can impurity be grafted onto a child. The Catholic Church tries to accomplish this through its appeal to the soul, and for this reason I do not believe in teaching sex hygiene.

"Following the same idea the Catholic Church tries to lead its people away from temptations of the scarlet district by reaching the individual, instead of trying to legislate the immoral class of people out of existence. However, we are not against a moderate amount of legislation and the enforcement of laws now on the statute books."

Narrow spirits admire basely and worship meanly.

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out wearing or tearing them, in less than ball the time they can be washed by hand or by any other machine.

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So, said I to myself, I will do with my "1900 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 offer every time.

Let me send you a "1900 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 if?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wean and tear on the clothes alone. And then it will save you can pay me out of what it saves you say cents a week over that in washwoman's wages. If you keep the machine after the mouth's trial, I'll let you pay for it out of what it saves you were the machine itself earns week till paid for. I'll take that cheefully, and I'll wast for my money until the machine itself earns the balance.

Drop me a line to day, and let me end you a book.

week this part was the machine itself earns the balance.

Drop me a line to day, and let me send you a book about the "1900 Gravity" Washer that washes clother

Address me personally—A. H. Morris, Manager 1900" Washer Co., 857 Yonge St., Ioronto

When we sing our own praise we must supply the encore.

Don't worry about growing old. Keep up with the age and look ahead, even if old Father Time is staring you in the face. Be young in your feelings, and the rest will take care of itself. Don't complain of your ills. Nobody wishes to hear of them, they have enough of their

### JUST PUBLISHED

Handy Manual of Baptismal Rites

## De Sacramento Baptismi RITE ADMINISTRANDI

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when needed.

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guages practically arranged so as not to be confusing.

In the ceremonies of Baptism for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience by the busy priest.

The gender endings are also clearly indicated.

For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular," certain of the prayers in the Verhacular, an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc." The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form, when baptizing adults, is not per-

It contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical Review and Professor at St. Charles' Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English.

A list of Baptismal Names, for boys and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found

or Baptismai Names, complied from very handy.

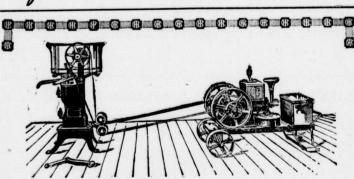
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