

CHATS WITH YOUNG MEN

THE MAN WHO QUILTS
The man who quits has a brain and a hand
As good as the next; but he lacks the head
That would make him stick, with a courage stout,
To whatever he tackles, and fight it out.

A young man about to take his place in the world should look forward to secure for himself a business, or an occupation, that will give him in return an adequate competence; and enable him to look forward to a home of his own in the years to come.

Progress should ever be our watchword in all things good and useful. We should never imagine that there has been a sufficient cultivation of mind, a sufficient holiness of heart, a sufficient charity towards our neighbor.

By careful attention not only to large but also to small matters, to minute details which make up a great part of life's work, by doing our duty completely at all times we need never fear that success will be wanting.

Life is often termed a continued warfare wherein we must fight bravely and incessantly to gain our ends; this is true; but by the use of judgment, patience, self control, moderation, and a wisely devised system, or rule, we can tone down and lessen considerably many of the perplexities that beset us.

However humble and obscure our lives may be, what they are to accomplish is a secret known only to our heavenly Father; they may possibly extend their influence through ages, or may leave behind only a trace seen by Him alone; but any life that is lived bravely, dutifully, nobly, is by God's laws, and man's, a thing holy, for time and eternity.—From Worldly Wisdom.

OUR BOYS AND GIRLS

Thrift, which means making the most of things as well as saving money is such a comfortable habit, that many wonder why we don't, all of us, cultivate it a little more intensely. The trouble is, probably, that most of us are so constituted that we find it easier to wait about hard conditions and our bad luck than to devote our energies to finding a way out. We are negative instead of positive. We lack the initiative on constructive habit of mind.

Or maybe we don't lack it, we simply don't use what we have. We haven't had our attention called to it. Once our attention is called to constructive plans instead of mere fault finding, we find any number of things we can do to make things better. Just now thrift seems to have gone into hiding somewhere, if one may judge by the thriftless habits one sees on every side.

People who can hardly keep their grocery bills paid up and who never have a cent laid up against a time of sickness or lack of work, give their children money for the "movies" three or four times a week. Fifty cents a week out of a twelve dollar salary is a big percentage for useless amusement. The pictures have no educational value and children are better without a lot of exciting amusement. They might be turned loose in the back yard or sent to the nearest playground.

What they need is the give and take of active games, the chance to exercise and use their lungs. Sitting indoors looking at foolish pictures in which grown up sentiments, mostly with the emphasis on sex, are shown is positively bad for children. The fifteen or twenty cents that so many children spend each week on the picture shows, if put into a savings bank, would very soon amount to something worth while. And besides having the money the children would have learned how to hang on

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to their earnings, which is a mighty necessary accomplishment. Most young people unless they have had uncommonly wise parents, act as if they were never going to be out of work and as if their earning power were never going to be less.

One of the easiest ways to acquire the savings habit is to get a little metal bank from the nearest savings bank. Into this you put all your dimes. The metal box holds a dollar. When you have it filled take it to the savings bank. The cashier will open it, take out the coins and give you a bank book with a credit of one dollar. Every time you have the box filled you take it to the bank and have the contents credited on your account.

Most children if started in this way with a bank book of their own will take an interest in seeing it grow and of their own accord will save pennies and earn money to add to it. A savings bank account may be opened for a child of any age.

Among our acquaintances a little girl whose bank account is a matter of interest to several aunts. Her grandmother opened it when the baby was one year old. Instead of giving her grandchild a lot of foolish toys, she opened an account in a savings bank with five dollars in the baby's very big and dignified name. Every birthday since at least a dollar has been deposited on the account by each one of half a dozen relations.

She has fewer toys and not so many fancy clothes, probably, but by the time she is old enough to use it she will have money to pay for special educational advantages or to start in business. In many of the schools nowadays there are branches of savings societies in which children should be encouraged to invest. Even if the amount saved seems too small to make much difference, the habit of saving will be formed and that is the important thing.

We were very much surprised the other day to learn that only about 10 per cent of the population have savings bank accounts. That seems a very great pity because with few exceptions any wage-earner can manage to put aside something. Fifty cents or a dollar saved regularly every week, will in the course of years become a very respectable sum. It isn't always those who earn the biggest wages who have the most money when they are fifty and their earning power begins to decrease.—Aunt Bride in Sacred Heart Review.

The times are, as Hamlet would say, "out of joint," and these little suggestions of good philosophy and true theology will set right the thoughtless who are always asking what is the matter with religion, when the fact is there is much wrong with themselves and their somersaulting logic, and religion is the only power that can rectify the one and redeem the other.

Persecution here does the work of purgatory hereafter. It purifies; it

So Christ is mocked now (as in the olden time) in the person of the priest with words worse than those of the murderers of Calvary. He saved others; Himself he cannot save.

So perjured witnesses repeat calumny that has been rebuked and punished a thousand times over. In a word, to mass particulars, the world, since it has not Christ to lay godless hands upon, dares to crucify His proxy, the priest, and the priest in the same degree in which he fights the devil will get it back from the world, his apt scholar, friend and devotee. The devil, in his scorn for God, will use every infamous art to render Christ's redemption useless, and so, unseen by men, he aims at the priest, who is ever in the open, on the firing line for his Great Captain's projects.

All this should be no puzzle to thoughtful Christians, for the antagonism of falsehood, infamy, and Satan only pronounces the beauty and power of truth, virtue and the Christ. The world had no use for our Lord, and so nailed Him to an ignoble death; the world has no love for the priest and so hounds him with calumny; the world has no room for Catholicism, as it is a contradiction to the generation, and so interferes with its comfort.

Our dear Lord promised His brave disciples, who were true to Him to death, nothing here. He declared that in killing these holy heroes men would believe they were doing a service to God. Our greatest saints courted sacrifice, and why should not the priest, whose office supposes sacrifice, include the loss of the world's esteem, since its esteem is always a "compliment that damns." St. Ignatius prayed that the Society of Jesus would always be persecuted, and behold the magnificent men who, in their merciless onslaught on heresy and humbug, have merited and received the calumny of the infamous. The Jesuits can thank God for the enemies they have made, and are types of what heaven's love and earth's hate conjointly can manufacture.

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strengthens; it ennobles. Just as war showed the weaklings who in selfishness and cowardice shot off their thumbs to escape the battle, so the present ridiculous onslaught of bigotry, Quixotian in nature, will show the good sense and the heroism of Christ's followers that will make men to day on earth all the better, as it will make heaven in the coming morrow all the more populous in blessed and triumphant souls, who fearing not man but God, were led to heights sublime by principle, and not by accommodating and cowardly expediency.—Union and Times.

THE SADNESS OF CARDINAL NEWMAN

Writing in 1865, two decades after his conversion, to a great friend of his among the Jesuits, Cardinal Newman said: "It is a constant source of sadness to me that I have done so little for God during a long twenty years; but then I think and wish some comfort, that I have ever tried to act as my superiors told me, and if I have not done more, it has been because I have not been put to do more or have been stopped when I attempted more."

The Cardinal (Wiseman) brought me from Littlemore to Oscott, he sent me to Rome, he stationed and left me in Birmingham. When the Holy Father wished me to begin the Dublin Catholic University, I did so at once. When the Synod of Oscott gave me to do the new translation of Scripture, I began without a word. When the Cardinal asked me to interfere in the matter of the Rambler, I took on myself, to my sore disgust, a great trouble and trial. Lastly, when my bishop, pro tempore, asked me to undertake the mission to Oxford, I at once began, as he wished me.

"In all these matters I think, in spite of incidental mistakes, I should on the whole have done a work; had I been allowed or aided to go on with them, but it has been our God's blessed will that I should have been stopped. If I could get out of my mind the notion that I could do something and am not doing it, nothing could be happier, more peaceful or more to my taste than the life I lead."

This strangely impassive recital of a great soul's disappointments and temptations, says "The Examiner," must be a source of never-failing consolation for all those priests and religious who are at times tempted to sadness by the thought of some good which they feel able to accomplish, if they were not debarred from it by the obedience which they have promised to their superiors. The great Cardinal looked upon his life as a series of failures: the light of Oxford seemed to be definitely put under the bushel in Birmingham; and how sad did he return from Dublin; nothing came of the new translation of Scripture (yet what might not the master of English prose and the Doctor of the Church of the nineteenth century have given us instead of the Douay Version?); then burst the widest storms round the "Rambler"; and the mission to Oxford was recalled at the moment when success seemed assured. "I might have done a work in all this," he thinks in a sad state of perturbation, "and if I could forget that I am not doing, my life would be peaceful." In the peace of eternal life he knows now that his life was not a failure; but that he was chosen by God to be for ever through his example and doctrine the sun of warmth and light, which makes blossom the "Second Spring of England's Faith." We, however, must thank the Cardinal for the candor of his confession. What was a constant source of sorrow to him, has thus become a source of comfort to us. For we know now better that no failure can ever ruin the ultimate success of our life work, as long as we recognize "our God's blessed will" in the command of a superior.

There is another confession for which we are grateful to Newman, though we sympathize with the pain which the necessity of such a declaration must have given him. The mischievous story had been circulated that Newman was unhappy in his new surroundings and rumor had it that he was likely to return; that he had not found the peace and rest he expected. This malicious whisper brought from Newman, in a letter to the Press, the following magnificent declaration and profession of Faith.

"I have had not one moment wavering of trust in the Catholic Church ever since I was received into her fold. I hold and ever have held that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and I ever have had and have still an unclouded faith in the creed in all its articles, a supreme satisfaction in her worship, discipline and teaching; and an eager longing, and a hope against hope that her many dear friends whom I have left in Protestantism may be partakers of my happiness. I do hereby profess as animo wit an absolute internal assent and consent that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-Nine Articles makes me shudder. Return to the Church of England! No! 'The net is broken and we are delivered.' I should be a consummate fool to use a mild term—if, in my old age, I left the land flowing with milk and honey, for the city of confusion and the house of bondage."

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FELL FROM A HAY LOFT

Suffered Tortures With His Kidneys Until He Tried Gin Pills

You might think that Mr. Baker needed a surgeon more than GIN PILLS. But there were no bones broken. His back was strained, which was good to cure because nothing seemed to do any good. It is the same with a sprained ankle and broken leg. You can set the fracture and it will be well in six weeks—but the sprain may take months to get well.

However, Mr. Baker found the quick way to get relief from the pain—here are his own words.
AULDSVILLE, ONT.
"I have been a great sufferer from Kidney Trouble from an injury to my back caused by falling from a hay loft about six years ago. This left my kidneys weak, so that every cold I got would settle in my kidneys and cause intense suffering. I was advised to try GIN PILLS. I found, to my surprise, after taking two boxes, that the pains were relieved and I began to feel better. I am still taking GIN PILLS and feel sure I will be completely cured. I recommend GIN PILLS to all who suffer from any Kidney Trouble." C. BAKER.

You see, the fall had strained the kidneys and they were affected by the slightest chill. GIN PILLS immediately strengthened the kidneys—soothed any irritation and thus enabled the kidneys to overcome the effects of the fall.
If you are having pain in the back—or trouble with kidneys or bladder through accident or overwork—do just as Mr. Baker did—take GIN PILLS. They will help you—cure you—or we will promptly refund your money. Buy six boxes at your dealer's. If, after taking them, you feel that Gin Pills have not helped you, return the empty boxes and get your money. We will take your word for it. 50c. a box, 6 for \$2.50. Sample box sent free if you write National Drug and Chemical Co. of Canada, Limited, Toronto.
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