

CHATS WITH YOUNG MEN

HOW HILL'S SON MADE GOOD

Mr. James J. Hill, the great railroad man of the far Northwest, has left a son, Louis W. Hill, as a successor in the management of his vast business interests.

"As long as the railroads give good service, so long will the railroads have good credit," said Mr. Hill.

"And as long as the railroads have good credit Wall street will come out here to serve that credit."

"I live in St. Paul. I do not propose to move to New York. I scarcely know my late father's friends in the East."

"Being a railroad president isn't a sinecure," said he, "but a railroad president is no phenomenon."

"You must not forget our agreement, my boy. You are to do nothing. To read is to do something. Enjoy the permission I have given you to do no tasks."

"The youth began to find the pleasure of doing nothing fast becoming monotonous. Finally he hazarded a few questions. To these the Superior made no reply until he had reached the end of the sheet upon which he was writing, then he said:

"Everyone to his taste. It is yours to do as you please, and you must not disturb me. It would not help thinking that it would be difficult to enjoy his good fortune for a very long time."

After three hours had passed the Superior went out in the park to read his breviary.

"Good," thought Francois, "now I shall not be watched and I can enjoy myself a bit."

So, as soon as they were outside, he started to join his companions in their games. The Superior detained him:

"Playing is doing something. We will promenade up and down the walk, or you may sit still, if you prefer."

By this time the boy was quite willing to break his contract. He saw his error, and in the future he was a studious pupil.

"A directorship isn't a fancy affair. It's a business of directing. I know men who sort or collect directorships like some other men collect rare trinkets, just to show them off to company and see how many and how pedigreed ones they can get into their lists in 'Who's Who.' I never subscribed to 'Who's Who,' but I would like to read an authentic book called 'What's What.'"

"So I'm afraid I shall never be a figure along Broadway or even La Salle street, but shall continue to operate railroads out of St. Paul the best I know how, and have the boys just call me Louis, and look after trifling affairs like rolling stock, roadbeds, promotion of agricultural and mining conditions along our right of way, and try not to work too hard—say not more than 12 or 14 hours a day."

"The general manager of the Great Northern Railroad works from 6 in the morning until 10 at night. We gave him an assistant the other day, and maybe he can get home by 9. And he doesn't worry about financing at all—just plain railroad."

"That sounds like the talk of a man, of a man of stability, a hard worker, a trained manager of great enterprises. It does not sound like the talk of the pampered son of a multimillionaire. It is good to hear—Catholic Columbian."

DON'T BE A HABIT MAN

The Habit Man is the man who does a thing to-day because he did the same thing yesterday. Repeating is easier than thinking—so Mr. Habit Man repeats.

Then he is now—that bookkeeper. He has been holding the same job for the last ten years. He has been putting the same figures in the same books all that time. His horizon ends at the top of the page. That is the reason the other fellow who is five years his junior, and has been with the firm only two years, is now secretary at twice the bookkeeper's pay. The younger man thought. He grew. He found better ways of doing things. He became worth more to the firm and they paid him more.

A Habit Man is a machine. A machine does not improve with age. It usually wears out. So does the Habit Man.

Think! Dig! Make every day a day of improvement. No man is doomed save the Habit Man. And no chains of habit can bind tight enough to hold the man who would break them by red blooded thinking effort.—Catholic Bulletin.

Seek to mingle gentleness in all your rebukes; bear with the infirmities of others; make allowances for constitutional frailties; never say harsh things if kind things will do as well.

OUR BOYS AND GIRLS

THE WISE TEACHER

When the great French orator, Francois Berryer, was a boy he was very lazy. In fact, he disliked work so much that he was the despair of all his instructors. Finally, one of them told the Superior of the college that no one could ever make anything out of the boy.

The Superior, who was a man of great sense, did not take such a hopeless view of the subject. He summoned young Berryer to him and said:

"My boy, I see that work is very unpleasant to you. You doubtless think happiness consists in doing nothing at all. Come into my study. You may watch me work; that will not weary you. You are to do nothing at all."

The boy was delighted. He was soon comfortably seated beside the Superior who was working at his writing. The first hour passed pleasantly enough, as the thoughts that filled the boy's mind furnished him with amusement. He looked at his teacher in the distance and congratulated himself on not having to open his dictionary or memorize his rudiments.

By the end of an hour and a half he had sufficiently enjoyed the delights of doing nothing. He reached out to pick up a book, but the Superior stopped him.

"You must not forget our agreement, my boy. You are to do nothing. To read is to do something. Enjoy the permission I have given you to do no tasks."

The youth began to find the pleasure of doing nothing fast becoming monotonous. Finally he hazarded a few questions. To these the Superior made no reply until he had reached the end of the sheet upon which he was writing, then he said:

"Everyone to his taste. It is yours to do as you please, and you must not disturb me. It would not help thinking that it would be difficult to enjoy his good fortune for a very long time."

After three hours had passed the Superior went out in the park to read his breviary.

"Good," thought Francois, "now I shall not be watched and I can enjoy myself a bit."

So, as soon as they were outside, he started to join his companions in their games. The Superior detained him:

"Playing is doing something. We will promenade up and down the walk, or you may sit still, if you prefer."

By this time the boy was quite willing to break his contract. He saw his error, and in the future he was a studious pupil.

THE DEAD BIRD

One day, says an old, old legend, the dear Child Jesus was playing with other little boys of about His own age when some of them happened to find a poor little dead bird lying in the field. While seeking for food for its young it had been killed by a stone flung by some cruel hand and had fallen to the ground in the very midst of a joyful song, its happy life crushed out of it through the heartless cruelty of a child! In vain its little ones now awaited it, crying for food; in vain its little mate called for it to come and help her in a task too heavy for her alone. Cold and lifeless it now lay on the flowery grass, its bright eyes closed and its pretty head hanging limp and blood-stained.

But the little Jewish boys felt no pity for it. On the contrary one of them seized it by the end of its wing and tossed it up into the air, crying:

"Why don't you fly, you lazy fellow, you? Why don't you fly?" Then, as it fell back upon the hard ground, another kicked it roughly, also crying in a mocking voice: "Here! why don't you sing, you silly?"

But the Child Jesus sprang forward, and, stooping down, picked up the poor dead bird with a look of infinite pity on His sweet face and tears in His beautiful eyes. In spite of the laughter and jeers of His companions, He gently smoothed its ruffled plumage, pressed it to His breast, and held it in His two little hands as if to warm it. Then, pressing His lips upon its drooping head, He murmured: "Poor little birdie! fly to thy loved ones and be happy once more." And with a wild chirp of joy the little bird flew out of the Christ-Child's hands, and with swift, strong wings soared back to its nest in a great tree near by, where it sang an exultant song of thanksgiving.

This is but a legend, though a beautiful one. But, boys, remember that God "loves the work of His hands"; that He did not put the birds into this world as targets for your guns and slingshots, and that Our Dear Lord Himself said to us: "Are not two sparrows sold for a farthing? Yet not one of them is forgotten by your Father in heaven." Therefore if you should ever be tempted to kill or wound one of our useful friends, the birds, remember that your little victim, humble and defenceless though it may be, will not be forgotten by the great God of heaven and earth.—St. Paul Bulletin.

A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are like flowers; they remain open to the softly-falling dew, but shut up in the violent downpour of rain.

THE PROCESS OF REASONING

WHICH LED SON OF PROTESTANT ARCHBISHOP INTO CATHOLIC CHURCH

By Rev. Robert Hugh Benson

"I believe that the divine society, whatever it may be, will have certain marks by which I may identify it—marks which are to be found on other creations of the same divine Maker—and which correspond to the requirements of man's soul; and, therefore, if I find in existence only one society which is thus marked, I shall accept it as divine."

"Since the society is to save the world, it must be recognizable by, and evident to, the world."

"The Church, like her Master, and His ordinances, must have an earthly as well as a divine nature, if she is to do His work."

"Now a primary requirement of the Church, if she is to appeal to the world, is that she should have a unity that the world will recognize. There are many kinds of unity, all very real and important. The world very readily perceives the unity of the family and the country. The passion of patriotism is an evidence of it. This is a unity of allegiance to a visible head, a unity of organization, aims, customs, languages and the like. If then the world is to recognize the Church by her unity, it must be a unity of this kind—it is not enough that there should be a unity, however real, that is not visible to all who are not thinkers and spiritual persons. The Church must be one in such a sense 'that the world will believe' that God sent Jesus Christ to founder. She must be one humanly as well as divinely; externally, naturally and visibly, as well as internally, supernaturally, invisibly. (John xvii, 21.)"

"One of the necessary elements of this kind of unity is a mutual subordination or obedience. Individuals cannot cohere closely unless they sacrifice something of their individuality; it is of the very essence of social life that the individual should be subordinated to the common good; this is recognized by the world as a law of progress. More and more we are learning that competition founded upon the conflicting interests of individuals, is in reality far less productive of wealth and enterprise than co-operation, involving though it does the constant apparent sacrifice of the individual to the common interests—that the individual, in fact, saves his life by losing it, and realizes the meaning of his own identity only by merging it in the common wealth. Hence we shall expect to find in the divine society what we find in all other effective societies—the subordination of the individual for the common, and ultimately for the individual good too. We shall find the principle of obedience as one of its most elementary and obvious marks. This was Our Lord's own system. The disciples as a whole formed the lowest layer of His Hierarchy; from them He chose seven and conferred a certain authority upon them; from them again twelve, with higher powers still; from them three, who were nearest of all, and finally He Himself was supreme King and Ruler. He promised thrones to twelve of them; gave the power of remitting sins to eleven, and bestowed 'the keys of the kingdom of heaven' on one. Hence our Lord does not repudiate the principle of the Hierarchy, what He repudiated and forbade for His followers was the bullying, tyrannical spirit—domineering, not domination."

The numerical unity, as well as the authority and judicial visible representatives on earth if the kingdom is to be effective.—Our Sunday Visitor.

A NEEDED WARNING

Recently Father Rockwell, S. J., President of Brooklyn College, delivered a sermon in St. Ignatius' Church, Brooklyn, N. Y., in the course of which he sounded a much-needed note of warning against a conspiracy that is backed up by the money of certain American multimillionaires. Millions of dollars have been set aside for the purpose of eliminating Christian teaching from seats of learning. Father Rockwell denounces this as a conspiracy against the Catholic Church. He would be justified in stating that it is directed against every form of Christianity. Three years ago Bishop Chanler of the Methodist Church South, referring to one of the educational foundations mentioned by Father Rockwell, used this emphatic language in regard to it: "I cannot doubt that this impudent proposal of the aggressive and agnostic steel-monger will provoke the indignation of the Christian people of all denominations in the country and incur the emphatic disapproval of all thinking men. This undisguised attempt to disintegrate a Christian University is in keeping with the well fixed purpose which Carnegie has pursued for a long time."

The occasion which drew forth this protest was furnished by the acceptance by the Vanderbilt University of Nashville, Tenn., of a \$1,000,000 on condition that the Methodist Church should have nothing to do with the management of the University. It was as if the Catholic University at Washington should accept a \$1,000,000 with a proviso that Catholic teachings and Catholic influence should be placed under a ban within its walls. The Vanderbilt University had been

established by Methodists and had been under Methodist auspices till it accepted the Carnegie bribe. Then, not only Methodism but every form of Christianity was placed under a ban by the educational institution that had become the beneficiary of "the aggressive and agnostic steel-monger."

Some years before the Vanderbilt University had become what may be described as Carnegieized, Dumferline, Scotland, the birthplace of the multi-millionaire ironmaster, was the recipient of his bounty. He bestowed upon Dumferline an endowment fund of \$3,000,000, which was utilized in the establishment of secularized schools, social institutions and in various other shows. This Scotch community showed, in the course of time, the effects of the money spent to innoculate it with the agnostic views of its multi-millionaire patron. They were thus described by a correspondent writing from Dumferline to a Glasgow paper:

"Carnegieism, I was informed, is having a curious effect on the religious life of the community. The grip of the Church on the people is less secure than it was in former years, and there is a growing tendency to seek a religious basis on the ethics of Christianity and a gradual slackening of interest in its spiritual significance. In short, the educational facilities provided by the Trust would seem to be fostering a humanitarian faith."

We have here a sample of the result of applied Carnegieism. What it has accomplished in Scotland it will repeat in America, if allowed full scope. Keeping this in mind, we can appreciate the importance of the warning embodied in these words of Father Rockwell:

"Many wealthy foundations are in a conspiracy to ruin the Church. Witness the efforts to control the education of the country by the Carnegie, Rockefeller and Sage foundations. Even the Baptists have protested against the tyrannizing attempts of the Carnegie Foundation to control education. It behooves us to stand for our rights as citizens, and not permit a half dozen scheming men and women, who want to enrich themselves and crush poor institutions, to control millions of Catholics, whose rights are founded in the eternal liberty that is Christ's and that is not bounded nor limited by the narrow horizon of bigots and politicians."

It is well that attention should be called to the insidious methods adopted to de-Christianize the country. This may seem a strong expression; but it is justified by the attempts made to eradicate from our schools, colleges and universities all Christian teaching. A few years ago a series of articles in a popular American magazine gave some startling facts, showing to what lengths the de-Christianizing process had gone in many American colleges and universities.—New York Freeman's Journal.

THE CATHOLIC VIEW OF CHURCH

PART OF PAPER READ AT THE "CONGRESS OF THE EPISCOPAL CHURCH IN THE U. S.," NORFOLK, VA., MAY 4, 1916

Rev. Francis J. Hall, D. D., of the General Theological Seminary, New York

"Assuming that the decisions of the Ecumenical Councils have some kind of binding force in the Catholic Church, does the provincial autonomy and isolation of the Anglican Communion nullify this binding force for Anglicans?"

"If we reason from the standpoint of the Catholic authority—the standpoint which gave these decisions their original force—our answer must certainly be 'no.' The Church ratified them as correctly defining the faith concerning Jesus Christ, which she had received from the beginning, and is contained in the New Testament. In doing this she professedly exercised a teaching authority over Christians received from Christ. If her standpoint is true, these definitions have an authority, which can neither be nullified by changed conditions nor be legitimately repudiated by provincial authority; and Anglican authority is provincial."

APOSTLES' AND NICENE CREDS

"The same answer to our question is necessary if we are guided by Anglican formularies. The Anglican churches impose the so-called Apostles' and Nicene Creeds, and we all recite them as acknowledgments of our faith. Their articles are indeed subject to reasonable interpretation, but obviously no interpretation is tenable which clearly violates their natural and historical meaning. In the Apostles' Creed we say that we believe 'in the Holy Catholic Church'; and in the Nicene Creed each of us says, 'I believe one Catholic and Apostolic Church.' The Church thus described has historically meant the same visible Church which gave the decisions of the Ecumenical Councils their authority, and authority notoriously designed to be permanent and Christian-wide."

"Therefore to repudiate for ourselves their binding force, whatever it is, is to act inconsistently with our faith, inconsistently with the Creeds which the Anglican church imposes."

"Accordingly, the subject before us is one in which Anglicans are vitally concerned. Just what kind of binding force, positively considered, the decisions of the Ecumenical Councils have, is a question to be discussed; but if what I have been saying is true, Anglicans can neither repudiate

them or adopt positions contrary to their teaching, rightly understood, without reversing their professed belief in the authority of the 'one Catholic and Apostolic Church.' The authority of that Church, therefore, is for us the most vital branch of the subject which we are set to discuss."

"The Catholic Church is God's appointed agency; and in no respect is this more apparent than in its superiority to the rules by which theologians attempt to relimit and define the methods of her teaching. Whether by defining or by being unable to define, whether by severity of discipline or by laxity thereof, whether according to the petty intentions of her ministers or in obedience to hidden movements of the Holy Spirit, whether by appropriating the results of scholarship or by ignoring them, whether in ways that are up to date or in belated ways, everywhere and always the Church is the Holy Spirit's chosen instrument whereby He fulfills Himself in many ways as Illuminator and Guide of the faithful."

"Positively speaking, then, the teaching authority of the Church is her God-given right and competence to make disciples of all nations, and to teach them under the divinely promised guidance of the Holy Spirit. How she shall teach, and what humanly devised machinery she shall employ, is determined by the Spirit, who 'bloweth where He listeth.' Her corporate mind is the mind which the Spirit guides. Moreover, she has never been enabled to wear her mind on her sleeve for the enlightenment of aliens and critics. She teaches her own, and they—the faithful—are in a position sufficiently to understand her."

TO DISCIPLE THE NATIONS

"The basis of the Church's authority is primarily the Commission given her to disciple the nations. The guarantee of her success is partly her organic relation to Christ as His Body, and especially the promise of the Holy Spirit's guidance. She is also a contemporary witness to the Gospel facts, which determine her teaching, and her memory is protected from failure by the enduring circumstance that her institutions and sacramental discipline objectively embody the teaching of her primitive experience."

"So she ever remains what she was in pentecostal days, a teacher of the faithful, against which the gates of hell cannot prevail. No doubt many forms of error gain currency from time to time among her members. Often her ministers seemed to unite in betraying her cause. She has been used as a stamping ground of manifold abuses and wickedness. Naturally so, for she is the drag-net in which fish of every kind are gathered. But in spite of these things, in spite of the causes for scorn which she repeatedly affords to the worldly-wise, her true and ever living voice keeps on sounding in the clear language of confession and prayer which she requires her people to use in her public services. And this voice is sufficiently intelligible to those who sincerely and dutifully listen. She is not equipped to enlighten those who will not thus listen, and her failure to measure up to their standards of efficiency is evidence of the spiritual nature of her teaching office, rather than a proof of her incapacity."

APPLIED TO DUTIFUL LIFE

"One who accepts the Catholic Creed, and abides by these definitions so far as made known to him, needs only to apply them to a dutiful life in the Church to attain sufficient knowledge of saving doctrine for his soul's health. And only the loyal and dutiful disciples of the Church are in a position to understand her manifold teaching. Alien scholarship is necessarily baffled in efforts to assimilate the secrets of the Church's spiritual mind; and no method is available for successfully teaching the unfaithful. Scholars who seek to understand the Church and her Councils from any other standpoint than her own will forever misinterpret her, in spite of scholarly industry and earnest efforts to discover her secret."

"It is fashionable in certain quarters to disparage the Ecumenical Councils as having no value except as registers of a state of mind which we have outgrown. But whatever may have been their human limitations, their decisions abide. The Church of God has not outgrown them, and never will; for they affirm truths on the knowledge of which hangs the spiritual welfare of mankind.—Our Sunday Visitor."

KILLING ALL RELIGION

"There is plenty of religion left in England," writes a correspondent of the Guardian, complaining of the lethargy of his church "but it is rapidly being killed by the clergy." That is a terrible charge to bring against ministers of the Church of England. Whatever can it be that they do or do not do? asks Liverpool Times. It is the younger clergy, it seems, who are in fault, and who fail because they are badly trained.

"Of late years the clergy have largely given up parochial visiting, and occupy their time and energies in the holding of innumerable services, generally in empty churches, and these perpetual repetitions of the prayers, etc., have naturally led to a great want of reverence, and to the turning of services into performances. Thinking people do not like this, and do not go to church; and the more heedless, seeing them stay away, do so also. The modern sermon does not, as a rule, consist of

any teaching or advice of a nature which helps ordinary people in their daily life, but is full of doctrine, a great deal of which is unscriptural."

And then there are perpetual celebrations of Communion, and imitations of the "Roman Mass." All this is due to the pernicious teachings of the Theological Colleges, which should be abolished! The young men are filled with nonsense and puffed up with the importance of the priesthood. And so on.

What a wonderful institution the Church of England is! Will anybody ever be able to reform it, or make it united, or render it useful? High and low, and broad and narrow—its ways of thought and practice are bewildering to the people. One day the State will withdraw its sustaining arm and then the Church of England will die, killed by the clergy, unregretted by the people.—Boston Pilot.

AUTOINTOXICATION OR SELF-POISONING

The Dangerous Condition Which Produces Many Well Known Diseases.

HOW TO GUARD AGAINST THIS TROUBLE

"FRUIT-A-TIVES" — The Wonderful Fruit Medicine — will Protect You

Auto-intoxication means self-poisoning, caused by continuous or partial constipation, or insufficient action of the bowels.

Instead of the refuse matter passing daily from the body, it is absorbed by the blood. As a result, the Kidneys and Skin are overworked, in their efforts to rid the blood of this poisoning.

Poisoning of the blood in this way often causes Indigestion, Loss of Appetite and Disturbed Stomach. It may produce Headaches and Sleeplessness. It may irritate the Kidneys and bring on Pain in the Back, Rheumatism, Gout, and Rheumatic Pains. It is the chief cause of Eczema—and keeps the whole system unhealthy by the constant absorption into the blood of this refuse matter.

"Fruit-a-tives" will always cure Auto-intoxication or self-poisoning — as "Fruit-a-tives" acts gently on bowels, kidneys and skin, strengthens the bowels and tones up the nervous system.

50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

APPLIED TO DUTIFUL LIFE

"One who accepts the Catholic Creed, and abides by these definitions so far as made known to him, needs only to apply them to a dutiful life in the Church to attain sufficient knowledge of saving doctrine for his soul's health. And only the loyal and dutiful disciples of the Church are in a position to understand her manifold teaching. Alien scholarship is necessarily baffled in efforts to assimilate the secrets of the Church's spiritual mind; and no method is available for successfully teaching the unfaithful. Scholars who seek to understand the Church and her Councils from any other standpoint than her own will forever misinterpret her, in spite of scholarly industry and earnest efforts to discover her secret."

"It is fashionable in certain quarters to disparage the Ecumenical Councils as having no value except as registers of a state of mind which we have outgrown. But whatever may have been their human limitations, their decisions abide. The Church of God has not outgrown them, and never will; for they affirm truths on the knowledge of which hangs the spiritual welfare of mankind.—Our Sunday Visitor."

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD QUEBEC: P. Q.

We Make a Specialty of Catholic Church Windows

New Issue of the Telephone Book.

Copy for the next Telephone Directory closes on the above date!

Order your telephone now, so that your name will be in the new issue!

Report changes required to our Local Manager to-day.

The Bell Telephone Co. of Canada.

CHERRY HILL Vacation Camp and Tutoring School

JUNE 15th — SEPTEMBER 20th

For Catholic Boys 12-20 years of age. Competent tutoring in all branches if desired. Healthful location near shore of Lake Ontario. Facilities for out door sports; good food. Ideal spot for vacation or study. All charges moderate. References given and required.

For information and terms, address: The Secretary, "Cherry Hill," Cooksville, Ont., Canada

Our self-respect even is largely due to the love we receive in childhood and youth.—Spalding.

BELLS, PEALS, CHIMES

Permanent Beauty for Large Interiors

THE larger the interior, the greater need of walls and ceilings that will not crack or crumble; that will retain their first fresh beauty as long as the structure stands.

PEDLAR'S PERFECT METAL CEILING AND WALLS

bring to the interior of churches, halls, schools, gymnasiums or any large interior the beauty of costly plaster effects without the nuisance and waste of continual repairs. Safer than plaster or stucco. More beautiful than brick or stone. Pedlar Ceilings and Walls offer a selection of over 2,000 designs and Period styles from which any decorative effect may be secured. Easily put on over plaster or wood on straight or concave surfaces. Each joint fits in snug so it cannot show or come away. You will be delighted with the selection of correct and beautiful designs illustrated in our Complete Ceiling Catalogue. It is free. Write for it today!

THE PEDLAR PEOPLE Limited (Established 1861) Executive Offices and Factories OSHAWA, ONT. Montreal, Ottawa, Toronto, London, Winnipeg.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD QUEBEC: P. Q.

We Make a Specialty of Catholic Church Windows

New Issue of the Telephone Book.

Copy for the next Telephone Directory closes on the above date!

Order your telephone now, so that your name will be in the new issue!

Report changes required to our Local Manager to-day.

The Bell Telephone Co. of Canada.

CHERRY HILL Vacation Camp and Tutoring School

JUNE 15th — SEPTEMBER 20th

For Catholic Boys 12-20 years of age. Competent tutoring in all branches if desired. Healthful location near shore of Lake Ontario. Facilities for out door sports; good food. Ideal spot for vacation or study. All charges moderate. References given and required.

For information and terms, address: The Secretary, "Cherry Hill," Cooksville, Ont., Canada