

CHATS WITH YOUNG MEN

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come, But what have we done today...

We shall be so kind in the after while, But what have we been today?

We shall bring to such lonely life a smile, But what have we brought today?

We shall give to truth a grander birth, And to steadfast faith a deeper worth,

We shall feed the hungry souls of earth, But whom have we fed today?

We shall reap such joys in the by-and-by, But what have we sown today?

We shall build us mansions in the sky, But what have we built today?

'Tis sweet in ideal dreams to bask, But here and now, are we doing our task?

Yes, this is the thing our souls must ask: What Have We Done Today?

The Missionary

A WITTY REJOINER

Magr. Dupanloup, the noted Archbishop of Orleans, once had a conversation with a young man, who boastfully declared himself a free-thinker...

Archbishop—"Have you read the Bible?"

Young man—"No, I never cared for all that nonsense."

Archbishop—"Did you learn the Catechism in your young age?"

Young man—"I hadn't any chance as I was brought up in a secular college."

Archbishop—"Have you read Bossuet, or any good Catholic book on Religion?"

Young man—"No, I have no taste for these works."

"Oh, then, my dear sir," said the Archbishop, "I can assure you that you are not a free-thinker at all. You are only an ignoramus."

WHAT IS THRIFT

Before you can practice a virtue you must know what it is. When we speak of thrifty people we are apt to picture them living on cheap food, in cheap quarters, wearing shabby, worn clothes, having little or no pleasures, and saving every cent possible.

But that is not thrift—far from it. Thrift is a greater virtue than the mere saving of money. Don't forget that.

The prudent man looks ahead and gets ready. The frugal man lives carefully and saves persistently. The economical man spends judiciously, buys wisely and wastes nothing.

The industrious man works hard and saves hard; the miser hoards; but the man of thrift earns largely, spends wisely, plans carefully, manages economically and saves.

The virtue of thrift is the most important habit you can cultivate, the most profitable and the most satisfactory. You can see what it does—it works here, not hereafter.

Waste is the most costly evil you can tolerate in your material life. Thrift will get you further up life's ladder than any other quality, and waste will carry you down faster.

Thrift of time will do more to give you an education than all the colleges, and thrift of food will make you better fed than the rich man. Thrift of money will make you independent of the loan shark, the pawnbroker and the landlord.

You must realize early or late, that if you have one thing worth while you may have to do without other things; sacrifices means satisfaction. Deny yourself in little things to get the big—Catholic Bulletin.

HARD WORK

The trilogy of making good is industry, team work, success. There is no secret about making good. It simply means hard work, and the man who attains the greatest success is the man who has the sincerest love for his work.

There is no sadder sight confronting an employer of men today than to see the large number of older men filling the menial positions of life—men who are of exemplary habits, who are honest, respectable, and intelligent, and stand well in the social world, yet they live out their lives in mental routine places. Many are "jacks of all trades" but masters of none, and while stoutly insisting that they can do almost anything do not understand why they do not rise above their position.

The trouble with man like this is he has simply learned to perform his work in a mechanical sort of way to enable him to hang on to his job, and probably spend the remainder of his time comparing his unfortun-

a's fate with that of his more fortunate competitor. Success never "just happens." There is always a reason for it. It comes only after long persistent, hard work along intelligent lines.

A well balanced self-esteem is also desirable, as it lends dignity and confidence—two qualities of infinite value in any walk of life. A man whose cupidity, unchecked by self-esteem and judgment, tempts him into committing acts of meanness which alienate business friends or lose him the services of capable men in his employ, is like the man who cannot step over a row of half dollars to get at a pile of dollars.

Probably circumstances has never offered more the encouragement that is ours to-day.

Study your job. Don't let it slip into a humdrum habit. Arrange the details of it. Plan it, and plan it carefully. Do better work for the sake of the job. No matter if it is hard, it sharpens your wits. No matter if you are not appreciated at first, you will finally land in some place where your work is appreciated and you will be able to make the best of the opportunity.—Catholic Columbian.

OUR BOYS AND GIRLS

MY VIOLETS

What have I to bring Thee, Jesu, When this form lies in the dust? Yet a few small blossoms, Jesu, Yet in Thy mercy, do I trust.

Just a few sad blossoms, Jesu, Just a few poor violets torn As my heart has been, Oh Jesu, Seeking love and meeting scorn.

Would that I had lovely blossoms, Oh my Jesu, to bring Thee. Yet accept my violets, Jesu, Tear wet flowers of humility.

Keep me from life's dangers, Jesu, Less my wilful soul would stray. For many are the snares that gather 'Round this fragile form of clay.

When the bars of life are broken— And this trembling soul is free, May I rest in Thy arms, my Jesu, Safe forever more with Thee.

NINA in Catholic Bulletin

TEN COMMANDMENTS FOR THE BUSINESS GIRL

Hear are ten commandments for the business girl:

1. Work hard. Perseverance is a great conqueror of difficulties. Let your work be your hobby; you will then take a pleasure in it.

2. Pay attention to your health, to cleanliness, and personal appearance.

3. Work systematically, and for everything have a well-considered plan.

4. Improve your education. Get knowledge.

5. Do your best at all times in the position you may be placed in.

6. Be courageous and fear nothing; do not fear failure, but always work for complete success.

7. Cultivate thought and memory.

8. Remember the value of time, and never waste it.

9. By your behavior and your work deserve the confidence of those with whom you come in contact.

10. Endeavor to deserve, as well as attain success.—St. Paul Bulletin.

MANNERS

The soul which animates Nature is not less significantly published in the figure, movement and gesture of animated bodies than in its last vehicle of articulate speech. This silent and subtle language is Manners; not what, but how. Life expresses. A statue has no tongue and needs none. Good tableaux do not need declamation. Nature tells every secret once. Yes, but in man she tells it all the time, by form, attitude, gesture, mien, face and parts of the face and by the whole machine. The visible carriage or action of the individual as resulting from his organization and his will combined we call manners. What are they but thought entering the hands and feet, controlling the movements of the body, the speech and behavior?

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things; each one a stroke of genius or of love—now repeated and hardened into usage. They form at last a rich varnish with which the routine of life is washed and its details adorned. If they are superficial, so are the dewdrops which give a depth to the morning meadows. Manners are very communicable; men catch them from each other.

The power of manners is incessant—an element as unchangeable as fire. The nobility in any country cannot be disguised, and no more in a republic or democracy than a kingdom. No man can resist their influence. There are certain manners which are learned in good society, of that sort, that if a person have them, he or she must be considered, and is everywhere welcome, though without beauty, and wealth or genius.

The basis of good manners is self-reliance. Necessity is the law of all who are not self-possessed. Those who are not self-possessed intrude and pain us. Some men appear to feel that they belong to a parish caste. They fear to offend, they bend and apologize and walk through life with a timid step. As we sometimes dream that we are in a well-dressed company without any coat, so God-frey acts ever as if he suffered from some mortifying circumstances. The hero should find himself at home, wherever he is; should impart com-

fort by his own security and good nature to all beholders. The hero is suffered to be himself. A person of strong mind comes to perceive that for him, an immunity secured so long as he renders to society that service which is native and proper to him—an immunity from all the observances, yea, and duties, which society so tyrannically imposes on the rank and file of its members. "Euripides," says Aspasia, "has not the fine manners of Sophocles," but she adds good-humoredly, "the movers and masters of our souls have surely a right to throw out their lambas as carelessly as they please on the world that belongs to them, and before the creatures they have animated."

Manners impress as they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads. And you cannot rightly train one to an air and manner except by making him the kind of man of whom that manner is the natural expression. Nature puts a premium on reality. What is done for effect is seen to be done for effect; what is done for love, is felt to be done for love. A man inspires affection and honor because he was not lying in wait for these. The things of a man for which we visit him were done in the dark and the cold. A little integrity is better than any career. So deep are the sources of this surface-action that even the size of your companion seems to vary with his freedom of thought. Not only is he larger, when at ease, and his thoughts generous, but everything around him becomes variable with expression. No carpenter's rule, no rod and chain will measure the dimensions of any house or house lot. Go into the house! if the proprietor of the house is constrained and deferring 'tis of no importance how large his house, how beautiful his grounds—you quickly come to the end of all; but if the man is self-possessed, happy and at home, his house is deep-founded, indefinitely large and interesting, the roof and home buoyant as the sky. Under the humblest roof, the commonest person in plain clothes sits there, passive, cheerful, yet formidable like the Egyptian colossi.—Emerson's Conduct of Life.

of his office in the episcopal city of his diocese without being molested. Taking advantage of this peaceful condition Bishop Valdespino has called the first diocesan synod, which will be held in Aguas Calientes, in the State of Jalisco the persecution of the Church seems to have come to an end. Governor Diez has returned after a year's absence, and one of his first official acts was to revoke iniquitous decrees against the Catholic Church issued by the State Legislature and Provisional and Governor Bouquet. The promulgation of these decrees aroused the indignation of the Catholics of Jalisco. The decrees prescribed the number of priests for every village and city, and required their registration at the government bureau before they were permitted to exercise their sacred ministry. The news of the final settlement of the religious conflict was received with great joy by the people of the State.

The city of Guadalajara has re-gained its former religious, social and commercial activities; the churches are open to the faithful, and the services are being conducted without disturbances as in the days before the revolution.

Nothing now seems to interfere with the expected return of the exiled Metropolitan of Jalisco, the Most Rev. Francisco Orozco y Jimenez, Archbishop of Guadalajara, who has suffered so much for the cause of truth and justice.—Buffalo Echo.

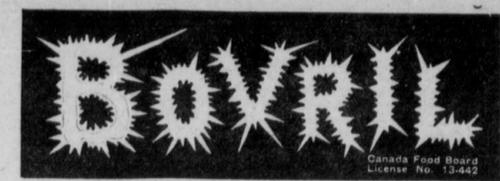
SOME REFLECTIONS ON PROHIBITION

Prohibition might be all right, if it said, if it did prohibit the abuses against which it has been invoked. But those who want a drink will get it anyhow. The only difference will be that indulgence will be accompanied by law breaking, and that the government will not get its wanted revenue from the traffic. Now what can be said about this phase of our subject?

No doubt the prohibition statute will not at once produce a condition of complete acidity in America. Where is the law, divine or human, that has not known infraction? But if we are allowed to judge from experience we are ready for the statement that, for instance, in Arkansas prohibition has prohibited to a large extent. It is an exceedingly rare thing to find evidence of drunkenness anywhere. On the other hand there is plenty of evidence that the families of working men are better off, that dry good stores, grocery stores, meat markets, stamps and bonds are getting the money that used to be invested in wet goods. For while the desperado crows with bootleggers and moonshiners for the gratification of his appetite, the average man who used to like his dram is waned from liquor by the very absence of temptation. Remove liquor and you remove drunkenness or extravagant expenditures for intoxicants from the great bulk of the people. This is what prohibition has effected under our eyes, and why should it not accomplish the same elsewhere? We do not wish to believe that America can do better than Arkansas.

But even if we had to despair of good effects from prohibition for the present generation—which we do not grant—the main benefit of that reformatory measure is not lost, viz. the salvation of youth. Missionaries in heathen countries know well enough that they cannot achieve very much with adults whose character has been formed in opposite directions to Christian teaching. Yet for that reason they do not give up their missionary efforts. It is enough for them if they can secure the blessings of Christianity to the growing generation and entertain the hope of thus establishing them for the future. In like manner prohibition is especially worth while for the growing generation. Temptation being absent boys and young men will not acquire the taste for liquor. And to them prohibition will not mean a sacrifice nor a privation for they have no craving for alcohol which is the penalty of past indulgence. Thus if prohibition is allowed to stand it will be no problem any more for the next generation, and all the ills incidental to the abuse of alcohol will have vanished from the face of our own country.

It may, indeed, be optimistic to take such a view of the situation. The realization of this beautiful dream largely depends on the readiness and generosity of the present generation to the humanity of tomorrow. Are we heroic enough to forego a wanted indulgence in order to make this a better world for our descendants to live in? If all men had the father and mother spirit our hopes would be great. For what sacrifices are father and mother not willing to make for the benefit of their offspring? And the elimination of the liquor peril from the environment of youth is certainly worth a great sacrifice. How many fond mothers tremble for their



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promising sons because of the seductive presence of liquor and are heart-broken when they notice in them the first traces of indulgence.

As a prophylactic measure, then, prohibition ought to commend itself especially to our judgment as removing a fearful temptation from the path of the young. Of course, we are not under the illusion that the removal of this one temptation will make of this country a Paradise Regained and of all the next generation saints ready to be canonized. But it will mean a decisive gain in one direction. A medicine need not be a panacea to be worth while taking.—S. in the Guardian.

UNTHINKING CATHOLICS

In a reprint of an article appearing originally in the "Occult Review" of June, 1918, there is a paragraph that practically stigmatizes Catholics as mental sluggards and ascribes conversions to the Catholic faith to the desire of those converted of being relieved of the trouble of thinking for themselves. It is an old familiar fallacy that needs to be hit on the head at recurring intervals. Here is the paragraph to which we are referring:

"The fact is, the Roman Catholic Church of today is an anachronism. It represents stagnation in a world of progress, and tradition and legend in a world of critical historical investigation. It sets itself in open opposition to the search for truth on the ground that truth has already been found once and for all. If a truth-seeker from time to time takes refuge within its fold, it is an admission on his part that he has abandoned this search for truth in despair. A spiritual weariness has set in, and he joins the Church which will relieve him of the trouble of thinking for himself."

It all depends upon the kind of truth that is being sought. He who is seeking a certain kind of spurious religious truth which does not enjoin moral conduct and self-restraint but caters to his vanity and love of ease, will indeed find the Catholic faith irksome. It is very convenient to contemplate spiritual truths in a detached manner, but when it comes to conforming personal conduct to those truths, the will comes into play; and it is this corresponding exercise of the will that presents the greatest difficulty. It is a very bitter criticism of the Church were honest with themselves they would confess that they reject the Catholic religion, not because it does not stimulate the mind, but because they themselves lack the disposition to exercise the will in the measure which acceptance of the Catholic faith would demand. The seat of the trouble lies in the will, not in the intellect—in the heart, not in the head.

Besides, fair and inquiring non-Catholic minds find an investigation of the Catholic doctrines a far from stultifying task. There are those whose search for truth has actually led them to the very threshold of the Catholic Church, but who retraced their steps, not because they feared mental stagnation, but because they deliberately arrested their own intellectual progress.

The late James R. Randall, the Catholic Columbian recalled some time ago, "used to tell of a Protestant acquaintance of his to whom he lent a copy of Father Smarini's book called 'Points of Controversy,' that the man brought it back to him and said:

"I read about half of it. I'm afraid to read any more. If I did, and the second part is as convincing as the first part, I'd have to become a Catholic. I don't want to be a Catholic. I don't want to be convinced that the Catholic Church is right. So I won't read any more of that book."

"That is the attitude of a good many non-Catholics," our contemporary commented. "Having been brought up from childhood to hate the Catholic Church and to believe that it is a vile, low down, ignorant, superstitious, evil organization, hostile to liberty, to progress, to enlightenment, to popular education, to human rights to the Bible, to pure religion, and to the Gospel of Christ, they don't want to hear about it."

—Buffalo Echo.

"THE LIE IN ENGLISH HISTORY"

In an excellent paper in the January Month on "The Lie in English History," Father Keating expresses the opinion that "what chiefly prevents English non-Catholics from returning to the faith of their ancestors... is their false historical view of the action of the Church in England," for "To be deep in history is to cease to be a Protestant." He goes on:

"As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it. But the text books and the encyclopedias

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remain unchanged, and the rebutting evidence remains hidden away in monographs and particular studies. And the partisan is ever at work. Ingrained prejudice backed by self-interest inspires a constant series of books written in defense of Rationalism or Protestantism against the historical position of the Church."

But Father Keating finds comfort in the hope that owing to the work of honest men like Dr. James Gairdner, Dr. Jessop, William Cobbett, Mr. G. K. Chesterton, Mr. Hilaire Belloc, Cardinal Gasquet and Father Hull, "it is gradually becoming possible to substitute for the travesty of the Catholic Church contained in English historical text-books a series of testimonies to her essentially beneficial character and influence in England."—America.

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