APRIL. 4 1014

CHATS WITH YOUNG MEN

THE EDUCATION OF THE MIND The mind has three faculties-understanding, will and memory.

Understanding, will and memory. Understanding is made up of per-ception, imagination and judgment. These powers can all be educated, trained, disciplined, strengthened and made more and more alert. The chief objects of mental edu-vation one to only types of discipline

cation are, to cultivate and discipline the mind, and to store it with those great facts and principles which com-pose the elements of all knowledge. The studies to be pursued the The studies to be pursued, then, are to be chosen with reference to these objects, and not merely for the pur-pose of making the mind a vast store house of knowledge. This may be done, and yet leave it a mere lumber room. For without the capacity to analyze, and turn it to account, all analyze, and turn to bo account, an the knowledge in the world is like lumber. It is of great importance that young people should understand and appreciate this principle, because it is intimately connected with their on. To this end, it is nesessary that they should co operate with their parents and teachers. This they will never be ready to do, if they suppose the only object of study is, to acquire a knowledge of the particular branches they are set to learn ; for they cannot see the use of them. But, understanding the design of education to be, to discipline the mind, and furnish it with the elements of knowl. edge, there is no science, no branch of learning, but what is useful for these objects ; and the only question, where education cannot be liberal, is, What branches will best secure these ends?

This understanding of the objects of education is also necessary, to stimulate the young to prosecute their studies in the most profitable manner. If their object were merely to acquire knowledge, the more aid they could get from their teachers the better, because they would thus obtain information the more rapidly. But the object being to discipline the mind, call forth its energies, and obtain a thorough knowledge of elementary principles, what is studied out, by the unaided efforts of the pupil, is worth a hundred times more as a training for the mind, than that which is communicated by an instructor. The very effort of the mind which is requisite to study out a sum in arithmetic, or a difficult sentence in language, is worth more than it costs, for the increased power which it imparts to the faculties so exercised. The principles involved in the case will, also by this effort, be more deeply impressed upon the mind. Such efforts are also exceed. valuable, for the confidence ingly which they inspire in one's power of accomplishment. I do not mean to commend self-

confidence in a bad sense. For any one to be so confident of his own as to think he can do things which he cannot, or to fancy himself qualified for stations which he is not able to fill, is foolish and vain. But, to know one's own ability to do, and have confidence in it, is indispensable to success in any undertaking. And this confidence is inspired by unaided efforts to overcome difficulties in the process of education.

As an instance of this, I recollect. when a boy, of encountering a very difficult sum in arithmetic. After spending a considerable time on it, without success, I sought the aid of the school teacher, who failed to render me any assistance. I then applied to several other persons, none of whom could give me the desired whom could give me the desired WAS

moments the problem was solved. I can scarcely point to any single event, which has had more influence upon the whole course of my life than this. It gave me confidence in my ability to succeed in any reasonable under taking. But for this confidence, 1 should never have thought of enter-ing upon the most useful undertak ings of my life. I mention this cir-cumstance here, for the purpose of encouraging you to independent men-tal effort.

taf effort. In prosecuting your studies, en-deavor always, if possible, to over-come every difficulty without the aid of others. This practice, besides giving you the confidence of which I have spoken, will give you a much better knowledge of the branches you are pursuing, and enable you, as you are pursuing, and enable you, as you advance, to proceed much more rapid-ly. Every difficulty you overcome, by your own unaided efforts, will make the next difficulty less. And though at first you will proceed more slowly, your habit of independent in-vestigation will soon enable you to outstrip all those who are still held in the leading-strings of their teach-ers. A child will learn to walk much sooner by being let alone, than to be provided with a go-cart. Your studies, pursued in this manner, will be much more interesting; for you are interested in any study just in proportion to the effort of mind it costs you.— Harvey Newcomb.

GOOD AND RETTER

To wish is good. To try is better. To keep on trying when things do not go smoothly and easily, that is best and bravest of all.

Ask any man, who is looked upon as an expert or an authority in his work, whether it be trade or profes-sion: "Did you ever meet any discouragements along the road to suc-cess? Were there any drawbacks to your plans, any hard places, any fail-ures? Was it all smooth sailing, clear skies and fair breezes ?"

If he has any sense of humor, he will laugh at such an absurd question. If he is a serious minded per-son, he will shake his head solemnly at your folly. No matter how he does it, he will give you the same reply. It will be a story of obstacles over-come; of hard fought battles won; of times when he set his teeth and said, "I will," when everything and everybody seemed shouting, You can't.

If he had no story such as this to tell most likely he would not be the expert or the authority he is. For if he has examined very carefully into the causes of his success, he can tell you that the obstacles were really helps on the way, hindrances though he may have thought them at the time. They keyed his courage up to a higher pitch than easy victories ever could have done. They brought out the best and strongest traits in his haracter. They drove him closer to the divine Helper, to whom every

worker needs to keep close. So boys, go ahead and wish all you please, but see that your wishing leads to something good and worthy. If you are the average bright, sensible boy, you will not waste much wish ing on foolish things, harmful things, evil things. Instead, you will wish for the best things in life, try for them with all of your might, and march gladly on to victory.

WILLIE USES HIS EYES

In his daily half hour confidential talk with his boy an ambitious father tried to give some good advice. "Be observing, my son," said the father on one occasion. "Cultivate the habit of seeing, and you will be a father on one occasion. Cultivate the habit of seeing, and you will be a successful man. Study things and the world blindly. Learn to use your eyes. Boys who are observant

teeth in her dresser; ma's got some curls in her hat, and pa's got a pack of cards and box of dice behind the bookcase."—Catholic Columbian.

OUR BOYS AND GIRLS

THE YOUNG WOMAN'S TRUE ORNAMENT The Christian young woman's true ornament is not found in dress. Beautiful clothes, judged in the light

of faith, count for nothing. The Holy Spirit warns women against vanity in dress: "Women also in decent apparel: adoring themselves with modesty and sobriety not with plaited heim or could or nearly of hair or gold, or pearls, or costly at-tire" (1 Tim. ii. 2, 9). In the Old Testament, Almighly God threatens women who dress vainly : "In that day the Lord will take away the ornaments of shoes and little moons and chains and necklaces, and brace and chains and neckfices, and braces lets, and bonnets, and jewels hang-ing on the forehead " (Is. iii, 18, 24). The Fathers of the Church speak in a like manner. They tell us that ex-cessive ornamentation is indicative of frivolity or of lack in moral sense and that women who consider dres of the first importance generally con sider virtue of the least importa St. Chrysostom says: "Those who go about in silk and purple can not honestly put on Christ. Those who are decked in gold and pearls have lost the chief ornament of the soul." Splendor of dress counts for noth

ing in the eyes of sensible people No one who judges of things in the right way puts much confidence in fine clothes. Undue care of dress denotes an empty mind, which takes delight only in bright colors. Besides, it is well known that some women spend all they have on clothes and finery, and lay nothing by for the day of need. Servants especially who dress too richly are objects of ridicule or pity rather than of ad miration. Good clothes are not the

best ornament for the Christian young woman ; on the contrary, pious tirls consider it a disgrace to be dressed above their station in life. I abominate the sign of my pride and glory " (Esth. xvi, 16). "Your adorning let it be the hid. den man of the heart." Such is the Apostle's counsel ; and indeed in the

Apostle's counsel; and indeed in the heart all true ornament is to be sought. "All the glory of the king's daughter is within " (Ps. xliv, 14.) This inward beauty consists in three things, the first of which is a peaceful St. Peter speaks of the incor spirit. ruptibility of a quiet and meek spirit. What does this consist in ? It consists in a spirit that does no pour itself out upon external frivoli-ties, but always observes the rules of propriety and decorum. It is a spirit that does not delight in gossip and that does not delight in gossip and foolish conversation, and is willing to keep silent when it is proper to be so. It is a spirit that holds aloof from dubious friendships, from dangerous companions and amuse-ments. It is a spirit that loves the solitude of one's own room. How beautiful in the sight of heaven is a young woman that has this spirit of calm and quiet! Ask yourselves whether you have this ornament. Go out from among them, and b Go out from among them, and be ye separate, saith the Lord. And I will receive you, and I will be a Father to you, and you shall be My daughters " (2 Cor. vi, 17, 18). Seek solitude ; do your work in such man-

ner that you may have a time of quiet for yourselves. Set apart some place where you can find shelter from the storms of the world, and

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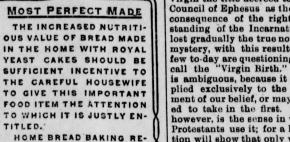
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Having denied the origin of the

human race in Adam and its fall in



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Then I said, "Surely there used to be a little chapel, down below the pulpit?'

"Yes," he answered laconically, "it's closed." "But isn't it still there," I persisted, "isn't it used now? Perhaps it's not safe?"

'Oh yes, he said, it is used. Mass is said there twice a week." "Then can't you show it to us?" I

asked, wondering. "No," he answered, "only a few ladies who have keys can go there." Then, suddenly, light dawned on me. "Oh, I suppose,"—and I hesi-tated a moment— "have you Reser-

vation there?" him, one cannot but lose the true "Yes," he said, looking as if he doctrine of Redemption. Our Lord felt relieved that the truth was out Jesus Christ becomes a great moral reformer only, a mere man, at best no more than the adopted Son of at last.

I came away speechless, unable to think of any comment on the admis-sion that I had innocently dragged from him, but filled with an over-God. The sect that tolerates the first error must tolerate the graver blasphemy; and so we see in the Church of England such men as Dr.

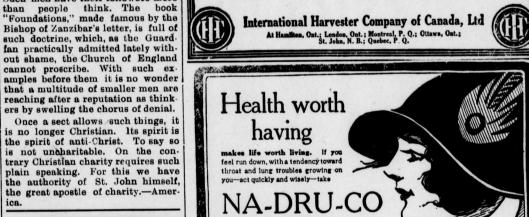
whelming pity. It is indeed a tragic state of things. Sanday, Professor of Theology at Ox-ford, teaching it, and the Master of Here are these people, believing just as we do, that Our Lord is really present the Temple making, on Christmas Day of all days in the year, the as we do, that our Locals really present in the Blessed Sacrament. Yet the door of the chapel must be kept locked, and the very fact of its existence concealed, and that, pre-"Virgin Birth" in an open question. Such men have their followers more sumably as a result of the attitude of their own Bishop and in deference to the opinions of members of their own communion. Only "a few ladies who have keys" can be permitted to pray in what they believe to be that Mystic Presence; there is no refuge pefore that tabernacle for the sad, the weary, and the harrassed, irrespective of class, or age, or sex. All around are churches where the

lamp, ever burning before the Most Holy Sacrament of the Altar, calls to them to come and adore. The doors stand open; and he who will may enter and leave his burden of sin and sorrow at the foot of the cross, jet they remain outside. It is as if the early Christians, when the age of persecution was passed, should have willfully forsak-



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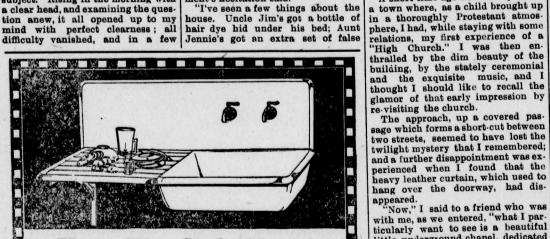
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information. Thus I was thrown back upon my own resources. I studied upon it several days without success. After worrying my head with it one evening, I retired to rest, and dreamed out the whole process. I do not suppose there was any thing supernatural in my dream; but the who are not." Several days later, when the entire family, consisting of his mother, aunt and uncle, were present, his father said:

"Well, Willie, have you kept using sum was the absorbing subject of my your eyes as I advised you to do?" Willie nodded, and after a mothoughts, and when sleep had closed the senses, they still ran on the same subject. Rising in the morning with ment's hesitation said:

"I've seen a few things about the a clear head, and examining the question anew, it all opened up to my mind with perfect clearness; all difficulty vanished, and in a few



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may damage the reputation of others know a great deal more than those -Rev. Joseph Schuen. Willie listened in silence

ENGLAND'S "ALMOST" CATHOLICS

A correspondent of the Tablet (London) tells a little story that can not fail to touch the reader's heart: A short time ago I found myself in town where, as a child brought up

e-visiting the church.

The approach, up a covered pas-sage which forms a short-cut between two streets, seemed to have lost the twilight mystery that I remembered; and a further disappointment was ex-perienced when I found that the heavy leather curtain, which used to hang over the doorway, had dis-

appeared. "Now," I said to a friend who was "Now," I said to a friend who was with me, as we entered, "what I par-ticularly want to see is a beautiful little underground-chapel, dedicated to the Holy Spirit. It is down by the pulpit somewhere." We walked up the south aisle, but found at the end, where I expected to see steps descending, an altar of Our Lady, with an impassable rail in

Our Lady, with an impassable rail in front of it. "How strange," I said, I thought I remembered it so distinctly. I'll ask the verger.'

On the far side of the church a man busy dusting the pews. I ed over and began to explain to Vas crossed over and began to explain to him that I had known the church many years ago, when I was a child, and was interested in seeing it again. He told me that the side altars had been erected during the last few years, and that the leather curtain ad only recently been removed when the entrance was altered.

en the splendid churches that they had been enabled to build in the glad light of the accepted gospel, in order to return voluntarily to the

dim terrors of the catacombs. These people are almost Catholics —"but the little less, and what miles away." They long for the right to practise every Catholic devotion, to give open utterance to the faith that is in them, but they can not see that there is only one way by which their aspiratious can be fulfilled.

They are continually misunderstood, ridiculed and even persecuted there most sacred beliefs are denied there most sacred beliefs are denied and scorned, by members of their own body. Often it is only a mis-guided feeling of loyalty which makes them cling to the Church in which they have been brought up. What heart-burnings must they not ex-perience when secessions do take place when their own friends and

place, when their own friends and guides give up the struggle which they feel themselves pledged to continue.

When we think of all this, it should help us to cast out of our hearts all feelings towards these would be Catholics but those of pity, of sympathy, with fellow Christians who are vainly longing for the privileges which we so freely enjoy.

which we so freely enjoy. Controversy too often breeds only bitterness, and souls are not saved by sarcasm. In any case we shall not change a man's convictions by jeer-ing at them. We should remember too, that often those who seem our too, that often those who seem our most bigoted opponents are in reality nearest to the light, they are but making a last desperate struggle against dawning conviction.

Let us then argue less, and pray more, redoubling our supplications as we kneel before the Blessed Sac rament, that all who believe with us that the Tabernacle of God is still with men may soon be united with us in that glorious liberty which is only to be found in the true Church of Jesus Christ. Yours etc. A. F. W.



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