

## The Catholic Record

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### THE NEED OF PARENTS TO FOSTER VOCATIONS

What are you going to do for your livelihood? is a question that every child must be asked by his parents sooner or later. In the holidays particularly this question can be put with advantage. The children are at home and have plenty of time to chat with their parents. Practical parents will seize this opportunity which the holidays present of studying their children's vocation. There is a vocation of some sort for everyone in this world.

"What are my children's capacities? the wise parent will ask. The holidays are the time to discuss this question. Christian mothers especially can in this respect do a great work for God. Upon a mother's influence great issues depend. Without the prayers of his mother, Monica, the conversion of St. Augustine might never have taken place. To a mother's prayers and pious example many saints have owed their debt. For the Christian mother's heart is always full of this question regarding her children. How can I best help them to eternal life?

Now is the time, Christian parents, to study the capacities of your children and the relation of these capacities to their eternal life. This is the only wise viewpoint from which to regard the matter. This life only lasts a few short years at longest, and when it is over the only really important question for each of us will be: How have I used my talents to do the will of God?

The attainment of eternal life depends largely upon the choice of the right vocation. Parents may greatly help their children by the discernment and encouragement of the proper vocation. The boy adapted for a lawyer must not be made a doctor. Misfits mean inevitable failure. Of course by the grace of God things may be achieved which would be otherwise impossible. Thus remarkable business capacity, if subjected to the grace of God, may enable a man to be a useful worker for the kingdom of God.

What are your children's vocations? It is true that of recent years the attractions of commerce have been greater than ever before. But the question must be decided in relation to eternity. For a boy who declares that business is the only thing for him there can be no doubt as to his place in life. The tragedy is when a parent insists upon putting into business a boy who might have made an excellent priest. We all know such boys. They have, like David of old, a love for the house of God. They like to serve Mass and receive Communion and show other signs of piety, such as visiting the Blessed Sacrament or a desire to gain indulgences, and a love for prayer. God does not leave his chosen ministers without marks of their vocation. The marks are both intrinsic and extrinsic. Not merely must there be indications of personal fitness but also recognition of this fitness and admission by lawful authority. The definite call to the holy ministry finally comes from the bishop.

Have your children a divine vocation to the holy ministry or to the religious life? Years glide swiftly and priests grow old. Others must arise to take their place. Priests are not born ready-made. Their vocations have to be fostered. Their confessor, their parish priest, their parents, their professors at the seminary all strive to develop their vocation. They are "the children of many prayers." To day they are to be seen celebrating Mass or preaching, and we almost forget they are the products of a long and supernatural process. We must foster these

vocations as our duty to God and to the coming generation. Those of our readers who are Catholic parents will watch for signs of a divine vocation in their children. The first of these marks, says St. Francis de Liguori, is a good intention and the desire to serve God in the holy priesthood or in a religious order. The second mark is talent and learning, and the third mark is positive virtue.

To look for these marks of vocation is a duty which parents must owe their children but the whole Catholic Church. The boy who is adapted for the priesthood can only attain his proper development in the life of a priest. And what can a parent wish better than that his children should obtain their proper goal not merely in this life but in eternity? What higher aim could a parent cherish than that by the grace of God his son should be a priest or his daughter a holy nun?

For the work of a priest surpasses in importance all else in this world. Who else but he can give to the faithful that greatest of all gifts—the sacramental life? The fruit of his work extends beyond this world. Every Mass that is offered brings blessing not merely to the faithful on earth but to the holy souls within the veil. What earthly wealth or dignity can compare with the Catholic priesthood? And in that great day when all life and work shall be tested by the divine standard, what social status among women will compare with the reward of a holy nun? These are thoughts that may be useful to parents in discussing their children's vocation.

### A QUESTION ASKED BY THE MAN IN THE STREET

Why should I go to Church? is the question we all hear at times from the man in the street. This "man in the street" is of many types and his notions of religion are various. The type, however, that supplies us with the title of our theme to-day is the one that never goes to Church. He is not an atheist. By no means. He acknowledges his belief in God but declares he cannot see the use of going to Church. What can we say to this man? If he have a wish for truth and an earnest mind, we can refer him, first of all, to the universal fact in the history of all times and nations that men have worshipped God not merely interiorly but also in a public and exterior form. "If you travel the world over," says Plutarch, "you may find cities without walls, without science, without kings or riches, but no one has ever seen a city that has not its temples and its gods, and I believe that a city without a foundation can more easily be formed and exist than a community without a belief in some deity. The need of external worship is deeply rooted in man's nature."

Back to the Bible, we can next turn, and can point out to our friend, the man in the street, that in the sacred Scriptures there is mention of external worship almost on every page. Abel, Henoch, and Noe, Abraham Isaac and Jacob, erected altars to the Lord. The Israelitish nation received various directions from God Himself regarding worship. To this prescribed worship, all zealous Jews were faithful. Daniel preferred to be cast into the lion's den rather than omit his prayers and supplications to God. But perhaps our friend the man in the street may refer to the text of St. John, iv. 24: "God is a spirit, and they that adore Him must adore Him in spirit and in truth." Well, these words are by no means opposed to the custom of external worship, but merely referred to those of the Jews who had changed their religion to one of mere externalism, and whose hearts were far from God. Christ Himself certainly approved of external worship. He frequented the temple and took part in the service of the synagogue. He was baptized by John. He taught us to say "Our Father" and directed us to say it. He instituted the sacrifice of the Mass, and ordered his apostles to celebrate this sacrifice through all time.

The early Christians believed in the worship of God in common, and met in secluded places and in the catacombs during times of persecution, and sooner than abandon their worship of God in the Holy Sacrifice and in public prayer, they were ready to sacrifice their lives—so essential did they regard the custom of exterior worship.

Our friend the man in the street can next be introduced to the idea that external worship is necessitated by the fact that he possesses a body as well as a soul. With both we

must worship God. With the soul we render interior worship, with the body exterior adoration. The reasonableness of worshipping God with our body as well as our soul is clear from the fact that the body is not merely a fleeting participant of the soul's life on earth, but will be raised in the general Resurrection, to receive eternal life and glory in heaven.

The man who talks of worshipping at home and abstaining from church soon ceases to worship God at all. This is the common experience. Exterior worship is needed to assist and increase the interior. The sight of a devout congregation is full of inspiration. The words of an earnest preacher convey an impression much more striking than the same sermon would be if read in a book. The devotional ceremonies of the sanctuary, reverent singing, fitting music—each has its place in promoting the fervor of interior worship.

The man in the street probably has children, sometimes he explains that he likes the children to go to church, though for himself he cannot see the use. This is illogical. If church-going be good for a man's children, it is equally certain that it must be good for the man himself. Nor is it merely subjectively necessary, but also objectively for the sake of good example.

### RELIGION FIRST FACTOR IN SOUND EDUCATION

"I am of the opinion that you should not begin the study of mathematics till you are, my dear friend, confirmed in the principles of religion."

So wrote Pope Clement XIV., when a simple priest, to a young nobleman of his acquaintance. The letters of this Pontiff have the mark of genius and are full of sound advice. "I am afraid," he writes to this young count, "that by applying yourself to a science which will admit nothing but what is demonstrative you will fall into the common errors of those mathematicians who think of making our mysteries submit to demonstration."

The above words were written in the year 1758, but they are equally applicable to the problems of to-day. Who has not met the mathematical or biological student who seemed to believe that a limited knowledge of mathematics or biology entitled him to pronounce upon the deepest problems of theology, after the most superficial study? Who has not met the man who discredits the miraculous on the ground that "it is contrary to experience"—a fallacy older than the Roman Empire. What can be sadder than the tragedy of an education distorted and misdirected and shorn of spiritual strength by the lack of first principles?

The first principles of education properly defined are to be found in religion. First of all, let us declare our belief in the principle that the object of education should not be merely the earning of a living, but chiefly the development of character. In order that character may be formed on proper lines religion is essential. It is for this reason that the Catechism is taught in Catholic schools. No better book could be studied for this purpose. The Catechism is a simple compendium of dogmatic and moral theology. It is a valuable reading for people of all ages. It contains more truth in the first page than could be found in all the agnostic literature that was ever written. The very first question of the Catechism concerns a problem upon which atheistic philosophers in all ages have written reams of uncertainty and fantastic speculation. The Catechism answers the question in a simple word:

Q. Who made the world?  
 A. God.  
 What a difference God's wisdom makes in answering this question. All the pagan philosophy that was ever evolved by all the sages of Greece or Rome or of any clime or age has little to tell us in comparison with a few brief pages of Divine Revelation. The illuminative wisdom of the Catholic Catechism is simply due to the fact that it is based upon the words of God.

So the Catholic child learns from his early years that God was the creator of the world and of all creatures that are to be found in the world. He learns the central truths of the incarnation and of the sacramental life which our Lord instituted to restore poor fallen man to supernatural grace and a heavenly destiny. Not merely does the Catholic child find in his Catechism dogmatic truths but he learns from it important facts of moral theology:

Q. For what end did God make us?

A. To know and serve Him here on earth and afterwards to see and enjoy Him forever in heaven.

In the above brief sentence is summed up one of the most valuable truths that anyone can learn. When we have assimilated the truth that it is our duty to know God, the education of our intellect will proceed on proper lines. When we have grasped the fact that it is our duty to serve God we shall be ready to proceed to the best advantage with the education of our will. We shall have the advantage of living with definite principles and with a certain object to live for. In learning the duty of charity to our neighbor, we learn the most important secret of right relations with our fellow men.

The school where the Catechism is taught stands for the principle that the value of religion should be publicly recognized in all institutions that claim to train the human mind. The child who is taught Catechism in his week day school learns to regard religious truth as an essential part of education, and not as a mere Sunday trifling. And the lessons learned in childhood cling in manhood.

### THE PARENT'S PROBLEM OF THE DISOBEDIENT CHILD

"What would you advise me to do with a boy who nearly always does the opposite of what he is told?" asks a correspondent whose twelve year old son has never yet learned to obey his parents. "How can I teach him to be obedient and respectful?" asks the father. "He seems to behave at school fairly well, but at home he is becoming a nuisance. What can I do to cure him?"

The problem is an important one. Every wise and well meaning parent desires his children to be obedient and respectful. But how to make them so? That is the question which puzzles many parents. There is no need to despair.

A boy can be taught most things under the sun if the right methods are employed.

First of all, there should be daily prayer on behalf of the boy. The question is really a religious one, for it concerns the keeping of the fourth commandment: "Honor thy father and thy mother." Upon the keeping of this fourth commandment great stress is laid in Holy Scripture. Blessing shall attend all who honor their parents, say the Scriptures. The book of Proverbs is full of sound advice on the need of obedience and respect. "The wise son," we are told, "maketh a father joyful; but the foolish man despiseth his mother."

Of the beauty of obedience and respect, our Lord Himself gave an example, for though He was God, He showed pious obedience in his youth towards His mother Mary and the holy Joseph, her earthly protector. In his speech to Mary, our Lord always showed the most delicate respect, for he always addressed her as "lady," which is the real translation of the Greek *gynai* in its Scriptural context, for anyone who has read the Greek tragedies knows that the word *gynai* was a term applied to queens.

After prayer for the boy there should be further practical steps to make him obedient and respectful. It will take a little time and pains, but nothing worth having is ever achieved without them. There must be a definite plan to make a boy obedient. He should be given things to do and made to see that he must do them. If they are not done properly the first time, they must be done a second time, or a third time, and so on until they are properly done. There should be no arguments on the part of the parent, but simple directions. Every day there must be some small task to develop the boy's obedience. Too much of course must not be expected. Tasks should be chosen for the most part in which the boy can take an interest. These will give him the habit of steady attention. As he becomes accustomed to the daily tasks set by his father, he will develop the habit of obedience. He must not be overburdened by rules. Only a few rules are necessary, but these should be kept strictly. Lastly his father should make a point of never treating his son as habitually disobedient or disrespectful, but should speak of acts of disobedience as exceptions to his general good conduct. For it is a psychological law that people tend to become like that which they are habitually told they are, particularly in the case of the young whose minds are plastic and receptive of ideas.

The importance of the repetition of acts in the development of virtues is known to students of moral theology. Practical experience shows it to be a natural law. Even more important in the growth of virtue is the action of supernatural grace. Our friend's disobedient boy should be brought under its influence by frequent reception of Holy Communion, which is God's means of raising us to the supernatural life.

### NOTES AND COMMENTS

IN THE course of an address in Toronto last week, on China, the Rev. Robert Jaffray, a returned Presbyterian missionary from that country, told his audience that "missionaries are not nation-builders, and are not actuated by secular aims and ambitions." Whatever of a novelty this declaration may have been to his hearers it was none the less well to have recalled to their minds a principle so fundamentally Christian. The world has heard so much of the gospel of "thrill" and "progress" within the last three hundred years as to make it desirable to remind it that such qualities, however desirable, even necessary in themselves, are not the whole sum of Christianity; that something more is necessary for the welfare of the race than progression in the arts and sciences, or pre-eminence in the art of war. These latter qualities, if we may judge from published utterances, have been held up by the leaders of Protestant thought as the be-all and end-all of the Gospel message, and, in the same ratio, the Catholic Church, because she has refused to acquiesce, has been held up to scorn and obloquy as the foe to human progress. It will be another blessing which humanity will owe to the present War if it serves to restore the Sermon on the Mount to its proper place in the economy of the nations.

THIS REACTIONARY spirit, or something like it, has recently found expression also in the Atlantic Monthly, that whilom mouthpiece of New England Transcendentalism and neopaganism. Writing on "Protestant Paradox," this writer, while clinging to that spirit of "religious independence" which, much misunderstood, has been the animating principle throughout of the great schism, seems to realize something of the irreparable rent it has made in the Seamless Garment. "We have broken away," she says, "not only from the mistakes of the past, but also from its grand, slow processes of growth; we have brought violence upon ourselves. Doubtless, we cleared the air, purged religion, but we also shattered a very precious unity; we rent the seamless robe." Or: "Have not we Protestants had our fling now? We have reformed and changed and upset until the very walls of our creeds totter around us. Are we not rather tired at last?"

TO HAVE realized the mistakes of the past is the first great step in the process of reparation. And evidence is not wanting that the spirit of yearning, so pronounced in the Atlantic article, is not confined to an individual here and there, but is working its way upward through the whole fabric of non-Catholic Christianity. The desire for union among several of the sects is but one mode of its expression. This notwithstanding that, as the Atlantic writer expresses it, Protestant methods are better adapted to disruption than to unity. They do not seem to be able to lay their old habits aside. Obedience, patience, humility—the fruits bearing the seed of true unity, having been once rejected are not easy of re-adjustment in their conception of man's duty to his Creator. But the lesson may be learned and the present great upheaval may be but one means to so desirable an end.

HOW THIS RETURN is to be brought about no man can foresee. That the heaven is working in many minds signs multiply. The wish to believe, the weariness of irresponsible enquiry, the desire for security, all find their expression in such an utterance as this: "For binding up and healing we might allow the Catholic spirit a chance. Patience, humility, love—these gentle virtues would go far towards gathering up the threads of the robe and reweaving them. We have gone our own ways and may perhaps never return to the home of our Mother. But she lingers there still, and at her knees waits a blessing for every wandering child who will stoop to receive it. There can be naught but good

for us in loving her." So sighs the writer whom we have been quoting. But, why not return to the great Mother; why not put pride and misgiving aside and stoop for her blessing?

### ON THE BATTLE LINE

Frederick Rennet's despatch from Petrograd gives the view of the Russian General Staff as to the progress of the campaign in Poland. The emphasis is laid upon the undoubted fact that the Germanic armies are suffering heavy losses on all three lines of their drive against Warsaw. In the South, so tenacious has been the resistance encountered by Von Mackensen that he has again been compelled to change his front. His main advance is now being directed against a position near Trevalka, twenty miles west of Cholm. He has ceased to rush the trenches of the Grand Duke's army, and is now feeling his way in the hope of finding a weak spot in the Russian lines. The Germans claim that at several points they have broken through the lines and forced the Russians to retreat, but the fact that they captured Krasnostaw, only ten miles south of the Lublin-Cholm railway, last Sunday, and during the week have not been able to force their way to the railway, is a better measure of their progress than the flamboyant reports from Berlin. Less than ten miles in a week is mighty slow going for an army battling in Russia's vast spaces. It is not at all certain that Mackensen will be able to make any further advance without calling up heavy artillery, and the transportation of big guns over the Polish mud and sand roads for fifty miles will be a big job.

### FOE FACES TRENCH WARFARE

In the north Von Hindenburg has had no better luck than his colleague in South Poland. He made a rapid advance from Pzarnysz to the Naraw River ten days ago, but he has found his way south barred at the river, and has been unable to cross, despite repeated attacks all along the Naraw lines. The Russians here have presented an unwavering front, and have launched effective counter-attacks from various bridge-heads and from the fortress of Novo Georgievsk. Between Ivanograd and Warsaw the Russians still hold a narrow strip on the west bank of the Vistula, which is very well entrenched and capable of protracted defence. The drive on Warsaw becomes trench warfare, and the Germans already know what the Russians can do in trenches. Warsaw is in peril, but the peril is not imminent.

### OBSTACLES BEFORE THE HUNS

While it would be absurd to say that a Russian withdrawal from the line of the Vistula to that of the Bug would not be a serious reverse, it must not be forgotten that the Bug River has long been regarded as Russia's second line of defence from invasion through Poland, and that at Brest-Litovsk, in the very centre of the position, is located one of the strongest fortresses in eastern Europe. The Bug is the dividing line between Poland and Russia. Of the region traversed by it the American Geographic Society's journal says: "It offers many advantages for obstinate defence. Along much of its course the river's banks are very difficult, and the country beside for long stretches is heavily wooded. Extremely bad roads, and lake, pond and marsh by the way add to labors of military advances here. The river forms one of the strongest lines of defence in the west of the Russian Empire. A network of feeding railways are laid to pour men and munitions into any sector of this line from interior points. From Petrograd to Odessa railways converge upon the River Bug. Furthermore, the river line is paralleled along the entire Russian Poland course—just as Germany's eastern frontier is paralleled—by a railroad passing from the fortress in the north, Ossowiec, through Bielestok, Bialsk, the fortress of Brest-Litovsk, Kovel, Vladimir Volynsk, in the south, just beyond the Galician frontier. Another branch of this railway runs from Brest-Litovsk, close beside the river, finally crossing the Bug and terminating at Kholm. Rising in Galicia, about 50 miles east of Lemberg, the River Bug flows west to Kamionka Busk, about 28 miles north-east of Lemberg, and then turns north-northwest to the Russian border. In Russia, for a large part of its course, it flows north along the eastern borders of Poland. Northwest of Warsaw it leaves the Polish border, turns west and joins the Vistula River, 25 miles northwest of Warsaw, at the powerful fortress of Novo Georgievsk. To its junction with the Vistula the Bug traverses 450 miles, more than 300 miles being navigable. From Brest-Litovsk it is passable for larger river boats, while above the fortress is navigated by barges and rafts.

### RUSSIANS SHOW FINE PLUCK

German press correspondents in touch with the operations of Von Mackensen's army pay a high tribute to the Russian troops, who, crippled though they are by lack of ammunition, are showing splendid fighting qualities. In a recent engagement the Russian infantry, who had evidently exhausted their cartridges, availed the oncoming Germans in their trenches, and resisted with the bayonet. So steadily did they fight

that it was only by the greatest efforts that the German troops were able to turn them out. The statement that the Russians on the southern front, between the Vistula and the Bug, are digging themselves in may be true, but the entrenching is going on not with the intention of making a determined stand, but rather to enable the Russian rear-guard to economize in ammunition.

### ITALY TIRED OF TURKEY

Italy has decided that Turkey has oppressed Italians quite enough. She has formulated a series of demands regarded as of sufficient importance to warrant coercive measures if Turkey refuses. Italy is now at war with Austria alone, but it is evident that hostilities against Austria's allies cannot be evaded.

### GERMANS WERE REPULSED

In Lorraine, to the east of Pioncourt, the French repulsed a strong German reconnaissance. In the Voeges, north of Muenster, they occupied the summit of the Linge after a stubborn engagement and gained a foothold to the south of the summit in the quarries of Schatzmannelle and in Barrenkopf wood.

### AUSTRIANS LOSE 12,000

Andre Beaumont, in a despatch from Milan, states that the Italians have captured 500 more Austrians near Goritz, making the total number of prisoners almost 4,000 during the past five days. The Austrian losses in killed and wounded have been very heavy on the Carso plateau, a Berne despatch putting them at 12,000 during Wednesday and Thursday. Despite this slaughter they are reported to be defending the ground inch by inch. New wire entanglements are constructed every night, which the Italians have to take in their advance next day. The splendid shooting of the Italian artillery makes an advance possible without prohibitive losses. Goritz is now reported to be under artillery fire, and it is the end will come quickly. In the Trentino progress along the Sugano Valley has been so marked that King Victor Emmanuel was recently able to visit quietly the towns and villages captured. He was received by the mountaineers with banners and cheering. Other points in the conquered territory were also visited by the King.

### KILLED OLD MAN AND CHILD

The Austrian fleet in the Adriatic is not entirely bottled up. Yesterday a scout cruiser and four torpedo destroyers bombarded the Italian coast town of Ortona, and killed an old man and a child. They also shelled some parts of the railway which runs along the coast. The Italians are using dirigibles for similar operations. On Wednesday and Thursday night bombs were dropped on the railway which runs through Nabresino to Trieste, and has been used largely for the provisioning of the Austrian army on the Isonzo. On both occasions the Italian aviators, who are among the most daring in Europe, got "good results," and the dirigibles returned undamaged despite a violent cannonade.

### GERMAN SUBS. DRAW BLANK

So far as British vessels are concerned the German submarines drew a blank during the week ending yesterday. Not a single British merchant ship or fishing craft was sunk.

During the week under review, one thousand three hundred and twenty six vessels of more than three hundred tons each arrived at or departed from ports of the United Kingdom.—Toronto Globe, July 24.

### AMUSING IDEA

The idea that they were Protestants who got or forced Magna Charta from King John seven hundred years ago is almost as amusing as the claim that St. Patrick who converted the Irish fourteen hundred years ago was a Protestant. Speaking the other day at a Protestant meeting in England, and in connection with the seven hundredth anniversary of the great Charter, the Protestant Bishop of Lichfield said:

"He supposed they all knew that the Church played a great and noble part in the drawing up of Magna Charta and in the inducement of the king to seal it. The undoubted leader of the nation at that time was Stephen Langton, Archbishop of Canterbury."

But, needless to say, the Church that "played the great and noble part" was not the same as that of which the Bishop of Lichfield belongs. Stephen Langton wasn't a Protestant. There were no Protestants known or heard of in the world for three hundred years after his time. Langton was appointed by a Pope and consecrated by a Pope, as was St. Patrick seven hundred years before.—N. Y. Freeman's Journal.

It is good to prostrate ourselves in the dust when we have committed a fault, but it is not good to lie there.

In the loving economy of God's providence, every day we take to assist the Holy Souls is a step farther on our own way to Heaven.—Rev. Joseph Farrell.

The hardest thing in the world is self-control, and the saving of money means the exercising of self-control in all directions at once. That is what makes saving so hard for most of us.—Platt.