

CHATS WITH YOUNG MEN

KEEP AT IT

Stick to it. That is good advice if you have a task to do, a habit to acquire, an education to get, a career to make, a business to follow, an ambition to fulfill. Stick to it. Keep everlastingly after it until you have won out. Let nothing discourage you. Let nothing turn you aside. Let nothing induce you to give up. Stick to it. Have a purpose in life and determine to realize it. Keep plodding, keep advancing, keep getting nearer and nearer, and the day will surely come when you will arrive.

Former President Taft, in a recent lecture, said that one of the greatest regrets that ever comes to a human being is born of the consciousness of never having tried to make good, to do one's best, of never having tried to do one's best, of never having tried to win out, to make life a glorious victory instead of a compromise or a total defeat. If there is a sad spectacle in the world it is that of human beings approaching the end of their career with nothing worth while to show for all their years of activity. The thought that lack of persistence was the cause of their failure, the consciousness that they didn't win out in a large way because they had never half tried, had never put into their work that vim, that determination and whole-hearted enthusiasm, that persistent, gritty endeavor which characterizes all worth-while achievements, embitters life's close.

It is a terrible thing to look back upon a long life and see these horrible words mocking one: "You did not persist; you never half tried; you never did your best." No apologies, no excuses can remedy things then. It is too late to retrieve past mistakes, to make up for lost opportunities. Not long ago I asked a man if he were college bred. He said: "No, that is a very sore spot with me. I quit during the first month of my freshman year, because I did not have a very good time. I became homesick, discouraged, and went home. I have blamed myself for this ever since. If I had only kept on I should have been some success today."

There are multitudes of men in this country today who have been like this man: when youths they quit school or college under stress of discouragement or homesickness. If they had waited just a few days more, and gotten a little better acquainted, a little more interested in their studies, nothing could have induced them to quit.

How many youths have left medical and law schools, have given up learning a trade, in a moment of discouragement and homesickness, or when they seemed overpowered with the newness and strangeness of the situation, and the way seemed difficult for them. Many a boy with a genius for the thing he attempted has given it up under discouraging conditions and regretted it ever after. Keeping at it as a life rule has performed more miracles in the world's history by far than have been performed by brilliant talents or genius. Keeping at it has made multitudes of well-educated men out of ignorant ones. Keeping at it perfected inventions and made most of the great fortunes in existence.

OUR BOYS AND GIRLS

USING THE PIECES

Some years ago, a great artist in mosaics lived and worked in Italy. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of dollars.

In his workshop was a poor little boy whose business it was to clean up the floor and tidy up the room, after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?" "Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a store-room little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found it a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?" At that moment the young servant entered the door. He stopped short on seeing his master, and when he

saw the work in his hands a deep flush dyed his face. "What is this," cried the artist. "Tell me what great artist has hidden his masterpiece here." "Oh, master," faltered the astonished youth, "it is only my poor work! You know you said I might have the broken bits you throw away."

The boy with an artist-soul had gathered up the fragments, and patiently and lovingly he had wrought them into a wonderful work of art. Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece by the grace of God.—St. Paul Bulletin.

PIE FOR SIXTEEN IN LONDON

There was a pie-shop in London that Charles Dickens used to stand before when as a child he drudged in a blacking factory. Every day, on his way to and from work, he paused to devour the viands with his eyes, and sometimes, as he said, he pressed his tongue to the window panes, as if by doing that he got a little bit of a taste of the good things that lay so near, yet were so far beyond his reach.

An American railroad man who admired Dickens hunted up this pie-shop when he was in London in order to gratify sentiment and curiosity. It proved to be a mere box of a place, in a poor quarter of the city; but the original business was still conducted there. As the traveler peeped into the shadowy interior a voice piped at his elbow:

"Please, sir, will you buy me a 'veal pie'?"

"The owner of the voice was a small disheveled person, with whom a veal pie or any other kind would have agreed right well. The American replied:

"How many boys do you suppose that shop could hold?"

"I dunno. About fifteen or sixteen, I should think."

"Well, you go and get fifteen more boys and bring them back here."

The boy studied the man's face for a moment as if to make sure he was in the enjoyment of his senses, then hurried into a side street with a yell. Hardly a minute elapsed before he returned at the head of a procession of sixteen gamins, assorted as to size and clothing, unanimous in appetite and hope. This ragged battalion assembled close behind the benefactor, and followed him precipitately into the shop, when he announced that he was going to give them all the pie they wanted.

For a quarter of an hour the astonished baker served "veal and 'am" pies, hand over hand, to the sixteen astonished youths of London, while the American sat and watched the scene with hardly less astonishment. Few words were spoken, and the onslaught was as fierce and persistent while it lasted as the charge at Tel-el-Kebir. The exhaustion of supplies brought the banquet to an end, and the traveler paid the score, thinking it little to pay in view of the fun he had had, while the boys tumbled into the street, and went to spread the news of this miracle through the lanes of London.—Catholic Transcript.

GREAT MOVEMENT OF SILENT FORCES

Careful observers of what is taking place today are convinced that as remarkable changes in society are promised at the close of the present gigantic struggle in Europe as took place after the conversion of Constantine in the fourth century; and the marvellous feature of it all is, that, like the mighty avalanches that descend from the Alps, we hardly notice the tremendous movement until its disastrous or its regenerative effects are upon us. The great historians of the Roman Empire seem not to have been aware of what was taking place when the Catholic Church, after much persecution, bloodshed, martyrdom and religious controversy came to be the wielder of a tremendous religious power on the continent. This is what Lecky writes in his "History of European Morals":

"That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, who were profoundly conscious of the decomposition around them; that all of these writers should have failed utterly to predict the issue of the movement they were observing; and that during the space of three centuries they should have treated as contemptible an agency which all men must admit to have been, for good or evil, the most powerful moral lever that ever has been applied to the affairs of man, are facts well worthy of meditation in every period of religious transition."

Singularly enough, but little notice has been taken of the Christian religion, and but few references to it can be found in the profane historians of the first four centuries. Plutarch and the elder Pliny, who touched nearly everything in the life of their day, had nothing to say about the force that was slowly developing before their very eyes, and they seem to have been unconscious of its existence. Marcus Aurelius and Epictetus whose moral essays we read with so much delight, leave only a bad taste in our mouth when their references to Catholic Christianity are tinged with pagan sarcasm and contempt. To them, Heathenism was all-in-all. They looked for its development with a wild dream that it was to bring in the golden age of man's redemption

and uplifting. They would lay down a philosophical basis for its sublimer growth, and they fondly believed they were the chosen messengers of the gods to announce the dawn of the new day. Meanwhile, the revolution was upon them, and the Catholic Church stood beside them clad in its heavenly vesture, and replete with beauty and power.

If we open our eyes, we may see the fields now white unto the harvest and the time ready for the putting in of the sickle. We are living in a grand and awful time.—The Missionary.

THE ROSARY

During the month of June all lovers of the Sacred Heart gather about the feet of the Master to get His blessing and to tell Him their wants. And the Master's great, loving heart, which is ever throbbing with a divine love for us, is always open to receive us and hear our prayers. Now, if we cannot go to Jesus better or more quickly than through Mary, then surely we cannot obtain Mary's intercession in our concerns more readily than through the beads. If Mary takes us by the hand and leads us to the Sacred Heart of her Divine Son, reciting all the while with us the prayer she loves much, we can be confident that our approach to the Sacred Heart will not be in vain, but will bring us blessings untold.

That the Great Pontiff who rules over the destinies of the Church, like all his predecessors, but especially Leo XIII., knows the inestimable value of Mary's beads as a remedy for all the social and individual evils of the day, was amply shown when he assigned as the monthly intention to the League of the Sacred Heart an increased appreciation of and devotion to the beads. In other days Mary's beads always saved the situation. It was the Rosary, which a renowned English writer calls "Our Lady's cannon-balls," that drove the enemies of the Faith, the Albigenses, from the position which they had taken up against the Church. When the Turk menaced Europe and threatened to let loose upon Christian civilization the horrors of Mohammedanism, it was Pope St. Pius V. who, through the power of Mary's beads, secured for the Christians at Lepanto a glorious victory over the followers of Mohammed. Leo XIII., distinguished every year of his pontifical reign by an Encyclical to the faithful of all the world on the uses, advantages and spiritual opportunities of Mary's beads. Benedict XV., because the Holy Ghost is with him, knows that the Mother of God will draw back to the feet of Christ, by the mystic chain of her chaplet, the children who have wandered away from God.

Among the precious memories which we Christians bear through life, the sweetest is that of a devoted mother who taught us to kiss Mary's beads in our infant days. It is the most Catholic picture that can be imagined. Men may bury their mothers, and forget their blessed memory for a time; men may wander away from a Christ, and have little concern about their religious obligations; but, brought face to face with death, these earliest impressions of youth received at a mother's knee will frequently revive, and again prove sources of light and inspiration. So we need not be surprised to read in the many reports from the battle front in Europe that the Rosary is fast becoming the favorite prayer of the men in the trenches. Between the hiss of shell and shrapnel, these valiant warriors find solace and hope in the silent recital of the praises of the Strong Woman of Israel. The Dominican Father who is acting as chaplain for the Irish prisoners in Lemburg, Germany, gathers his own together every night to say the beads. This, no doubt, accounts in great part for the resignation with which these fighters accept their enforced inactivity.

The Pope has given faculties to the war chaplains in Europe to bless with the usual indulgences those rude rosaries which the warriors contrive to fashion out of little pieces of wood, strung together on rough twine. This, better than anything else, shows what store even men set on our Lady's beads—men who are being called "Huns," brutes and barbarians by our press to-day. If warriors at the front show so much love for our Blessed Lady, and respect so deeply her beads, then surely we, who are not reduced to such a plight, cannot excuse ourselves for failing in devotion to the holy Rosary.

What are you doing to promote devotion to the Rosary beads? How often a week, over and above the fifteen mysteries which you are obliged to say as a Rosarian, do you say this all-powerful prayer? If you are worried about the worldly spirit which has invaded your home, do you ever stop to ponder that perhaps this is due to the fact that the good old custom of the nightly recitation of the beads has been discontinued by you? Or do you ascribe the fact that a wayward son or a worldly-minded daughter has given up the practice of the Faith to the low value you set upon Mary's beads? As a Catholic, you know that you can obtain all good things from God through Mary's intercession. From your own experience, and from the history of the Church during the last hundreds of years, you ought to know that the Rosary Queen obtains for her clients the graces they seek.

The holy Cure d'Arns once remarked that going on his sick calls he always recited the rosary, knowing full well that the soul whom he was about to reconcile with God could

not escape the sweet nets spread by Mary's beads. This servant of God late in life declared that he had never lost a soul. And the reason he assigned was that he handed over every soul to the Rosary Queen and let her work through him. If we all had his confidence in the beads, we would not have to record so many spiritual failures in our own lives, and so many unsuccessful attempts to spread God's kingdom in the hearts of others.

A great many worldly-minded Catholics are loud in condemning the practice of reciting Our Lady's beads before the Blessed Sacrament. They say that in the presence of the Eucharistic Christ we should make use of our prayer-books, which are brimful of beautiful prayers. Surely every prayer that has received the approbation of the Church is worth while and deserving of profound respect. Father Faber once remarked that he always preferred the prayers written by saints. Why, then, should we not love above all prayers those which compose the Rosary? Our Blessed Saviour Himself taught us the Our Father. Surely, if we use the Master's own words, trying all the while to imitate the Master's love of God, He will recognize our words as His own, and remembering the Blessed days He spent on earth, will be glad to pour out on us, His youngest children, the same graces that He poured out on His oldest children, the apostles and disciples who followed Him about Palestine. And the Hail Mary, brought by the great Angel Gabriel from heaven, contains the sweetest praises that were ever heaped upon a created being. It is the praise of the Almighty Himself for this choicest work of His hand. Therefore, in presence of our Eucharistic Lord we can whisper no sweeter prayers than the divinely inspired prayers of the Rosary, confidently believing that He will hear us for His own mother's sake.—Rosary Magazine.

The voluminous reports of the Protestant Panama Conference have been made public. They consist of the findings of eight special commissions whose "expert testimony" deals with every phase of Latin American conditions, social, educational, moral and religious. Their attitude toward the Catholic Church is in general one of unfairness and bitterness. A more kindly tone is assumed, however, by the Commission on "Cooperation and the Promotion of Unity," which at least credits the Church with having been "instrumental in lifting whole communities of barbarians to a higher level of life." How far the repeated attacks upon "the Roman Church" are based upon mere prejudice and incapacity to comprehend her true spirit, it is difficult to say. Even her earliest preaching of the Gospel is described as "a lamentable misrepresentation of true Christianity." We are told that "with notable exceptions its priesthood is discredited by the thinking classes. Its moral life is weak, its spiritual witness faint. At the present time it is giving people neither the Bible, nor the Gospel, nor the intellectual guidance, nor the moral dynamic, nor the social uplift which they need." Its spirit and influence is, in short, found to be "unscriptural and unhealthy." Such "expert" findings are somewhat modified by the eighth Commission, when it recognizes, according to the Churchman, that Catholic teaching "has had large and spiritual value of large benefit," although "the purest streams of thought and life flowed along the northern parallels."

To discuss in detail the accusations brought against the Church in these extensive reports would call for a library of controversy. Abuses doubtless exist. They have existed in the Church from the days of the Apostles. The actual success of the work accomplished varies greatly with the zeal of respective pastors and the response given by the people. But one thing is certain, and that is the inherent sanctity of the Church and the power of her Divinely instituted sacraments to make the world better. They have not lost their efficacy in Latin America. It is a perversion of the truth to accuse the Church of not bearing witness to the Gospel, when every letter of the Sacred Book is defended by her against the world and against Protestants themselves who today are denying the fundamental teachings of the Bible and its Divine inspiration.

The old accusations, too, are resuscitated that the Church is a political body and as such is opposed to democratic institutions. These statements have been answered by Pope Leo XIII. in his Encyclicals. A government's form, provided it is not opposed to the law of God, is all a matter of indifference to the Church. The adhesion of individual Catholics, in their capacity as citizens, to one kind of government or another, must not be confused with the attitude of the Church. It neither favors monarchial institutions as such nor opposes democratic governments, but seeks to infuse into both the spirit of Christianity.

The work of the Protestant commissioners will not be without fruit if it arouses the Catholic clergy and people of Latin America to conceive a more intense loyalty to their Divine Faith and to the Sacred Scriptures as handed down to them unchanged from the days of the Apostles. For American Catholics the efforts of the

Protestant denominations should be an example, a reminder of the grave duty to enter more actively and zealously into the missionary field and to contribute generously toward the support of our mission workers. Apart from other considerations the example of Protestant generosity should not be lost on us and our own resources should be given more freely to promote the spread of God's Kingdom over all the earth.—American.

THE INFLUENCE OF CATHOLIC CHURCH

ON POLITICAL LIBERTY

Orestes A. Brownson, formerly a Protestant Minister in Our Sunday Visitor

It is not the province of religion to exert any immediate influence on political institutions. Its object is not to prepare man for this world, but for the world to come; to free him, not from temporal bondage, but from the servitude of sin. It addresses itself immediately to the mind and heart of men, striving to enlighten and to purify them, and by making the individual himself good, to make him, at the same time, a good son, a good father, a good citizen, or a good king. Without therefore, acting directly on any institution, civil or social, or any state of life, it is evident that religion must act indirectly on them all; for the stamp which it impresses on a man will accompany him everywhere, and will be seen more or less in everything he undertakes. Now it is said, that this general influence of Catholicity has been to favor despotism; nay, more, that the Catholic Church has directly, both by its principles and its institutions, exerted a disastrous influence on civil liberty.

We shall, with the help of God, undertake to refute this charge, and to show that the Catholic Church, in addition to her regular and direct object of inculcating and promoting religion, has constantly, by the principles she has taught, and by her own institutions, exerted a most powerful influence in favor of civil liberty.

1. We begin by examining the Catholic principles with regard to Civil Governments. The first charge made against the Church is, that she teaches the divine right of government. This charge is most true; and the doctrine of divine right is founded immediately on the Holy Scripture. For St. Paul writes: "Let every soul be subject to the higher powers; for there is no power except from God, and those which are are ordained of God. Therefore he that resisteth power resisteth the ordination of God, and they that resist acquire for themselves damnation. Therefore of necessity he who is subject, not only on account of wrath, but also for conscience sake." (Rom. xiii., 1-5). And similar passages occur frequently in Scripture. It is evident, therefore, that governments are, in some sense or other, of divine right, and that we are by the same right bound to obey them. The powers which are ordained of God, and he that resisteth them resisteth the ordination of God.

But how do Catholic theologians understand this doctrine of divine right? Does it mean that God has established any particular form of government,—monarchy, for example,—and has made that authoritative on all men? or that he has established a particular family on the throne, and given it a special and inalienable right to rule mankind? God forbid! for this would indeed favor tyranny. Catholic theologians understand no such thing, but merely that government in general, some government or other, is necessary by the ordination of God for the preservation and well-being of society, and therefore that we are by the same authority bound to obey it. But in order that our readers may understand clearly what we mean, we will give them a condensed view of the doctrine, as St. Thomas of Aquin and Cardinal Bellarmine explain it.

The very nature of man, says St. Thomas, evidently requires that he should live in the society of others, because neither his physical wants can be supplied, nor his moral and intellectual faculties developed, except in society. But it is evident that if every one in society were to act solely for his own interests, without regard to the rights and interests of his neighbor, the continual conflicts and shocks of individual interests would soon dissolve society altogether. The social body, therefore, requires organization as much as the physical body; as well might you expect to keep up a healthy circulation in the veins of the human body, if the central impulse of the heart were wanting, as to expect health and unity in the social body in all its complicated civil and political relations, without a strong central head to direct it, and a strong arm to uphold it. In other words, society cannot exist without order, order without justice—justice without law,—nor law without some one to make, expound and enforce it; that is without government. The very nature of man, therefore, which makes society necessary for him, makes government necessary for society; and as it is God who created this necessity, it is evident that to Him government must be referred, and that its rights and the obligations of society toward it are according to the ordination of God.

Such is the Catholic doctrine as to the origin of civil government, so simple, so clear, that to state it is to prove it. Our limits will not allow us to enlarge upon it, and to show

how it alone of all the theories proposed can satisfactorily account, not only for the origin of government, but for some of the rights which government is universally acknowledged to possess, and which could not have been transmitted by individuals, because individuals never possessed them. But we will simply remark that it can never be distorted to favor tyranny:

1. Because it does not make the rights of government an especial and extraordinary grant, distinct from creation, but merely something immediately resulting from the nature of man. 2. Because it establishes no particular form of government, but relates only to a governing power

in general. And lastly, because while it makes it obligatory on the conscience of the people to obey all just commands, it makes it equally obligatory on the conscience of the rulers to command justly. It does not favor any particular form of government, nor the government itself more than the people, but it settles the rights both of the government and of the people on a solid basis. The government is amenable to God for its enactments; and the people are amenable to God for their obedience.

The smallest act of charity will stand us in great stead.—Atterbury.

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