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G AGENTS.

MARCH 6, 1909.

observed by a man who desires to be virtuous is—avoid the occasions of sin.
Think of that rule — avoid the occa-Think of that rule — avoid the occasions of sin. Keep away from the persons, the places, the practices that have already led you to do evil. Shun them

already led you to do evil. Shun them as if leprosy or smallpox were there. Avoid the occasions of sin.

A missionary gives these practical suggestions to young men who wish to "keep in" with God.

1. Be careful to say your morning and evening prayers; for prayer is the key to the treasures of Heaven. "Ask and ye shall receive," says our Lord. and ye shall receive," says our Lord,

Often call to mind that it is ap-Often call to mind that it is appointed for you once to die—you know not when, nor where, nor how; only this you know; that if you die in mortal sin, you will be lost forever; if you die in the state of grace you will be happy tower.

"In all thy works remember thy last end, and thou shall never sin. (Ecclus,

the Mass, we offer, 1st, an act of infinite adoration to God; and 2nd, we bring down upon ourselves the choicest bless-

ings of Heaven.
A dark cloud hangs over the Catholic who neglects Mass.
4. Be careful about what you read,

for bad reading is poison to the soul. Provide yourself with Catholic books. Take a Catholic newspaper.

5. Remember that a man is known

by his company. Keep away from the saleon. Beware of the familiar comsaleon. Beware of the laminar com-pany of persons of the other sex. Remember what you promised at the mission, and fly from the danger of sin: for "he that loveth the danger shall perish in it." (Ecclus, iii.)

6. When you are tempted by bad thoughts say quickly, "Jesus and Mary, help me!" Then say the "Hail Mary" till you have banished the temptation. Remember that God sees you at every

If you are so unhappy as to fall into sin, be not discouraged; quickly beg pardon of God, and seek the first

beg pardon of God, and seek and seek opportunity to go to confession, and start again in a new life.

"He that shall persevere unto the end, he shall be saved." (Matt. x.)

8. Go to Confession and Communion at least once a month. By confession at least once a month. By contession our souls are cleansed from sin, and strengthened to resist temptation. By Ommunion our souls are nourished by the Sacred Body and Blood of Jesus

"He that eateth Me, the same also shall live by Me." (John vi. 58.) Keep Your Opinions to Yourself.

The story is told of a bright young clerk, who recently was dismissed from a large retail establishment. "After this week, John, we shall no longer need your services," said the

manager.
"But—but why, sir?" said John, amazed. "You are not reducing the force, and my work has been satisfactory, hasn't it?"

tory, hasn't it?"
"I have no fault to find with your work," said the manager, seriously. "but there is a very important fault for which I am compelled to dismiss you."
"What is it, sir," said John. "You do not keep your opinions to yourself," said the manager, and then his opinions had done for him. John his opinions had done for him. John was quick in his judgment of men and was quick in his judgment of men and rather prided himself upon it.

The store a week, he had the store a week, no had in the store a week and firmness. One thing led and firmness. One thing led was Phyllis' and firmness.

before being in the store a week, he had formed an opinion about everybody in it, down to the least of the errand boys. Then he had stated these opinions to one and another, and as a result every one disliked him cordially. Some had refused to work with him on account of what he said about them, and this had brought the matter to the manager's notice. It also had heen reported to him that John had expressed opinions freely as to the management of the business. One thim pled the Holy Book: "Woe to them that ware faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that it is a faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that ware faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them that are faint-hearted. . . Woe to them that the faint-hearted. . . Woe to them him that John had expressed opinions freely as to the management of the busi-ness, the mistakes, that, in his judgment, were being made, and the im provements that ought to be carried out. John had aired these opinions outside the store, and they had been heard and repeated by some one in a

"We cannot keep you here, John, for these reasons," concluded the manager. "But you are a clever fellow, and I am sure this lesson will be enough. In your next place, have as many opinions as you choose, but don't mention them anybody, and you'll succeed all right. You're not the first one we've had to send away for the same reason Some of them never learn better, but I believe you will.

John did. But his story is only another incident proving the old old truth that the tongue is an unruly member. The boy who hopes to succeed in life,

must learn to control his tongue. Starting Out in Married Life.

It is the happiest, most virtuous state of society in which the husband and wife set out together, and with perfect sympathy of soul, graduate all their expenses, plans, calculations, and desires with reference to their present means and to their future and common interests.

Nothing delights man more than to enter the neat little home of the young people, who, within perhaps two or three years, without any resources but their own knowledge and industry, joined heart and hand, and ergaged to share tegether the responsibilities, duties, interests, trials and pleasures of life. The industrious wife is cheerfully employing her hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner, while replace that the difference of the state of dinner, while perhaps the little darling sits prattling on the floor or lies sleep-ing in the cradle, and everything seems preparing to welcome the happiest of bushands, and the best of fathers, when

CHATS WITH YOUNG MEN.

Young men will flock to a mission,
Young he evergises regularly, resolve

but her, and love forever.—Burns.

Young men will flock to a mission, attend the exercises regularly, resolve to amend their lives, go to the Sacratos amend their lives, go to the Sacratos are turn to their ways of sin.

It takes grit as well as grace to stay It takes grit as well as grace to stay and bright prospects are all here. But it has become a prevalent sentiment that a man must acquire his fortune before he marries—that the wife must have no sympathy nor share with him have no sympathy nor share with him have no sympathy nor share with him in the pursuit of it—in which most of the pleasure truly consists-and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years. This is a lot that is very unhappy. It fills the community with bachelors, who are waiting to make their fortunes, endangering virtue, premoting vice: destroys the true economy and design of the domestic institution, and it promotes inefficiency among women who are expecting to be taken up by men who have fortunes and passively sustained without any care or oncern on their part, and thus many a wife becomes, as a gentleman once

marked, not a 'helpmeet,' but a 'help-The Fourth R.

Some one suggests that another "R' be added to the immemorial "three R's Never neglect to hear Mass on more ithan all the others put together. No young man is well educated unless that the put he is trained in righteousness and uses his knowledge daily. Education with out character means only a half-edu No young man is well educated unless he is trained in righteousness and uses

> Easy Money. "Easy money" is the kind that always comes to the other fellow.—Catholic

OUR BOYS AND GIRLS

She's so timid." "She's so time.
"I like a girl to have some spirit.
Comments came thick and fast from
the group of school-girls who stood under the elm tree on the corner watch ing the new girl pass quickly down the

"I wouldn't be surprised to learn that a good deal of spirit lies beneath Phyllis Corrigan's retiring manner," chimed in

clear, firm voice.
"You always do find something to like everyone, Katie," spoke up another

girl. "We'll all find something to like in Phyllis, when we know her better, Janet," Katie replied. "There's one thing she can do. She can sing. Miss Sarah has asked Phyllis to sing at the musical.'

musical.

'Hearing is believing; it doesn't seem possible that Miss Shyness can ever summon up enough courage to sing alone before the school," Janet declared
"Are you coming, girls?"

Meanwhile Phyllis, going on her way alone, was having a hard battle to keep back tears. "They don't like me. They don't mean to count me in. I might be a strange animal, the way they look at me and hold themselves aloof," she was

me and nou nemests along saying to herself.
"Phyllis! Wait a minute, please,"
Katie came hurrying after her, smiling and breathless. "How fast you waik! I don't wonder you always have a beautiful color in your cheeks, taking such strenuous exercise. I wanted to tell you how glad I am you are going to sing at our musical."

"You don't know how glad I am to sing.

use my voice my nervousness will in time doubtless disappear. And I feel she is right, for as soon as I have sung the first few notes I lose all distrust of

the first few notes I lose all distrust of myself and have no fear."

The academy was all activity and excitement on a certain afternoon when the older pupils were to give a musical for the benefit of the fresh air fund. The assembly hall on the second floor, decorated with flowers and palms and draped with flower, was filled to its utmost the programme with a piano solo.

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After this, one performer followed another, and was applauded and encored. Finally, it came to Phyllis' turn.

Phyllis appeared on the platform, a slight, girlish figure, her eyes, dark and shining, scanning the audience half fearfully. Katie, in the fifth row, smiled up at her, and the accompanist struck the first notes of the song. At first, Phyllis' voice wavered uncertainty, then rallied, and soon filled the room with its sweetness. A burst of applause greeted the singer, and then a smell of smoke permeated the room, and many in the audience arose and looked anxiously around. The children occupying the front rows of chairs felt the uneasiness in the air, and some of them stood up. At this moment a puff of smoke came up of educatian—Right living. It would be a good climax "R," for it counts more than all the others put together. At this moment a puff of smoke came up from a register in one corner of the room, and instantly a terrified voice

"Fire! Fire!"
Simultaneously, Miss Grant appeared on the platform, and, calling for order, declared there was no fire. Another puff of smoke seemed to give the lie to her statement, and there was a mad rush for the door. A panic was imminent, when suddenly there rang out above the upwar a clear, full voice. "Fire! Fire!" above the uproar a clear, full voice

The audience turned, and seeing Phyllis standing on the platform smiling and singing as if there was nothing to be frightened about, was somewhat reasured, and the struggling at the door

ceased.

"Join the chorus," Phyllis waived an invitation.

Without a tremor the sweet, firm voice went on, and the spirit of the singer made itself so felt that many voices actually did join in the chorus. When it was over, Miss Grant explained that the janitor had been burning rubbish in the furnace, adding:

"At no time was there real danger save that of a panic on the stairway; and this Phyllis, by her prompt action, averted," and she smiled appreciatively upon Phyllis.

Then she added earnestly.

"Had you not accustomed yourself to singing in public you could hardly have done what you did. It always pays to study the art of self-control."—True

"Had you not accustomed yourself to singing in public you could hardly have done what you did. It always pays to study the art of self-control."—True Self-Consciousness and Conceit.

Speaking about self-consciousness how closely it is allied to self-conceit In many instances we meet people who are musically talented and who either deem it a great honor to exercise their gift for the pleasure of others or who want others to think that they are much more gifted than they really are and refuse the request to sing or play,

giving some insincere excuse.

The world would be much happier if The world would be much nappier in people did not overrate themselves, but, instead, were content to do their best. A girl who can sing or play well, and who does so freely and with pleasure upon being asked, may not elicit the admiration due to a Patti, but her admiration expressions manner will win I love to sing." And now all trace of generous, unconscious manner will win bitterness had left Phyllis' voice and for her the love of others and make her her eyes reflected the smile lighting Katie's face. "Could you—we are near my home—do you mind coming in Mamma my home—do you mind coming in Mamma a lack of self-conceit is greater than fine clothes or good looks, for it gives possessor an unrestrained individual-

Let every boy, let every youth lay to heart—as he remembers the life-work appointed to him—these dread words of the Holy Book: "Woe to them that are faint-hearted. . . . Woe to them that have lost patience."

stinct, which, it followed faithfully, will lead to a certain eminence; to eminence in learning, in wealth, or in statesman-ship; to eminence in art, in poetry, in eloquence, in business, according to one's

chosen sphere of labor,
Look forth upon the various walks of
life, you will find that the men most successful in every employment, are the men who have put their heart in their men who have put their heart in their work; who have begun with determina-tion to do, as did the great King of Juda, who "wrought that which was good and right, and truth before the Lord his God . . . desiring to seek his God with all his heart; and he did it and pros-

THE SCHOOL AND THE HOME.

How many people, we wonder, realize that from every class of educators, east and west, teachers in universities and in and west, teachers in universities and in schools, teachers in high schools and in low schools, administrators in education as well as instructors, that everyone who has written about education in the last year or two has written in very critical spirit, has condemned many of the present-day educational methods and has pointed out, above all, our failure to secure results. The last of the and has pointed out, above all, our failure to secure results. The last of the critics is almost more striking than most of the others because of the position he occupies. In The Popular Science Monthly for January there is an article on "The School and the Family," written by Prof. Cattell, who is editor of the magazine. Prof. Cattell

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is also editor of Science, the official organ of The American Association for the Advancement of Science. Because of this position he is probably better known by scientists in this country and in Europe than any other American scientist. He is professor of Psychology at Columbia University, and has been for nearly a score of years one of our most prominent educators. His ideas with regard to our preser't school system certainly deserve the weightiest attention. What he has to say is utterly condemnatory of our present school is also editor of Science, the official or Roman Catholic Church is peculiarly

ly condemnatory of our present school system and, above all, strange to say of a modern psychologist, utterly con-demnatory of its failure to teach religious principles and to train people rather than merely give them education. Prof. Cattell says that "people are much more what they feel and do than what they know," yet all our attention is concentrated on the purpose of making them known. He considers that what people believe and there conduct in life

ance of right actions in after life. "The school supercedes the Church as a socializing factor to the injury of the

All this is refreshing, because it is a reaction against the evil tendencies of school life, which constitute the rea-

of school life, which constitute the residence sons for our parochial schools.

It has long been recognized that our Public school system, instead of encouraring respect for elders and for parents and for those in authority, rather fosters a pernicious spirit of independence. The family life is the foster-mother of reverence and respect. Just as much as we replace the home by the school, meaning by that the place. by the school, meaning by that the place where information is given, and lessen the influence of family life, just by that much do we injure feeling and conduct and the product of these two, which is character. A school that teaches reverence and respect for parents, for elders and for authority, is an addition elders and for authority, is an addition to the family life and not a substitute for it. This is the difference between

he parochial and the ordinary schools. At last all the world is waking up to the necessity for the introduction of those principles into education for which we have struggled for so long and at such an expense to ourselves. In the past we have met with derision and opposition for our good work in the matter but now there is coming a definite re-cognition of the fact that the great American ecclesiastics of the Catholic Church knew much better what they were about than the educators who were supposed to know an about education, and so we have schools that do not pervert and destroy home influence. How much there is to think of and be thankful for in all this.—Buffalo Union and osed to know all about

The Indispensable Church.

In a recent number of the Outlook appears the following admission of Amer-ica's need of the Catholic Church. The Ave Maria, quoting it, says that when Mr. Roosevelt comes back from Africa and settles down to editorial work on the Outleak was accounted to the Outleak was acc

and settles down to editorial work on the Outlook, we may expect to find many such statements in its pages: "But America to-day stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. For the chief peril to America is from discrepaiging forces America is from disorganizing forces and a lawless spirit—not from excessive and a lawless spirit—not from excessive organization, but from disorder and disorganization. One of the chief lessons Americans need to learn is reverence for constituted authority and willing obedience to law. This lesson the

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Purgatory Upon Earth.

The Cross, says Fenelon, is like a precious relic which we must treasure; but love without the cross is like a mere charm, and will prove deceptive. The Cross humbles our fine sentiments, our consoling fervor. How small we feel when we have suffered for a long time and have me, with many difficulties and

Suffering is a purgatory mercifully given to us in this life. But how few suffer it in the manuer of the holy souls whom God purifies in the other world. How few suffer as they do, without seektheir long time of waiting, without an effort to shorten their probation, with a enort to shorten their probation, with a peaceful and ever increasing peaceful love, with a pure joy in the midst of their agony; and finally, with a humility which forbids the very thought that they are suffering great things for God.

Let us try to lay the foundations of such a purgatory while we are in this

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