

CHATS WITH YOUNG MEN

A PEACEABLE MAN

1 Keep thyself first in peace and then thou wilt be able to bring others to peace. A peaceable man does more good than one that is very learned. A passionate man turns every good to evil and easily believes evil. A good, peaceable man turns all things to good.

"I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine. I will cure criticism with commendation, close up against gossip and build healthy loves by service. I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness. I will never gloat over gains, but amass only to enrich others and so gain a wealthy heart. I will love boys and girls, so that old age will not find me stiff and sour. I will gladden my nature by smiling out loud on every occasion and by outlook optimistically. I will pray frequently, think good things, believe men and do a full day's work without fear or favor."—Author Unknown.

OUR BOYS AND GIRLS

WHEN TEDDY WAS SICK

Teddy was sick in bed. The doctor had just come; Teddy could hear him talking with mamma in the next room. "I can't persuade him to touch the milk," his mother was saying, "He never drinks it when he is well. What shall I do?" Teddy listened eagerly for an answer—Doctor Huntington was such a kind, jolly man. "Starve him to it," Teddy could hardly believe he heard aright. He trusted his ears still less when the doctor walked on smiling, up to the bedside. "How do you feel this morning?" he asked, taking Teddy's wrist in his cool hand. "I haven't had anything to eat," whined the little boy. "I can't drink milk." "You'd better try," said the doctor. "I can't. Mayn't I have a cookie?" "No." "Or some bread and butter?" "No." "Because milk is better for you." "But I can't drink it." The doctor was preparing a powder, and did not reply. "Teddy wondered if he heard. "Did you ever hear the story of the little woodchuck?" Doctor Huntington looked up with merry eyes. "No, sir," said Teddy. "What is it?" "Well, it was this way," and the doctor seated himself comfortably in his chair. "There was once a little woodchuck that lived in a nice, deep hole with his mother. There was nothing he liked to do quite so well as to run around in the sunshine. At the other end of the lot there was a tall tree, and one morning the little woodchuck's mother said: "To day you must learn to climb that tree. I cannot always be here to protect you, and if a dog should catch you away from home you'd be in a fine plight."

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THE WELL BRED GIRL

The girl who is well-bred never finds it necessary to announce the fact to the world. Good breeding is as natural to her as breathing, and as necessary, too. She never gossips or listens to tales about her friends. This sort of conversation is not pleasing to her. The well-bred girl seldom apologizes—it is not necessary for her to do so, because she is always careful of other people's feelings, and she never talks of her private affairs. The well bred girl never makes herself conspicuous in public places, and does not permit herself to be drawn into any arguments in conversation which might involve others. She is gracious and hospitable, giving of what she has with a good will, and never attempts to entertain in a way she cannot afford. Indeed, she is just a simple, wholesome girl, careful of other people's feelings and always has a ready fund of sympathy for those in trouble.

RULES FOR A BOY

It is mean to allow another boy to be blamed for your faults. It is mean to take advantage of a fellow who does not know about things as well as you do. It is very mean to take anything that is not yours, even if it is only a stamp or pencil or a button. Keep honest and always quite straight in little things. Always speak the truth. Keep your mind and your thoughts pure and clean.

SHAMELESS BRUTALITY

Riot reigns in Mexico. Animal passions are dominant. Shameless brutality is the order of the day. The Carranzistas are in power; so, too, is the demon of hate and lust. A motley horde swept down the broad avenues of the capital, bearing banners that flung defiance in the very face of God. Religion was blasphemed, God was outraged. There was order in those ranks; the ranks broke and anarchy began to reign. Houses were looted, schools were closed, Sisters were driven hither and thither, priests were made prisoners, thrown into stables, left there without food or drink, and then were submitted to a mock execution. This is the triumph of a policy conceived in iniquity and executed in human blood. Never since the days of the French Revolution have such crimes been done against innocent men and women. Never has God been blasphemed more shamelessly. Imagine it, some twenty priests are held up to us as champions of freedom and enlightenment! Imagine it, consecrated virgins outraged by abandoned, brutal men called liberators! Was there ever a story of greater shame? Was civilization ever brought into greater contempt? The wild, untamed savages slew Sisters, but respected their virtue: "Mexicans, Mexicans thought fit to be hailed as champions of democracy lacked the instincts of savages and perpetrated sins that make decency blush. The infamy of it! The shame, the crime of condoning the acts of godless men who revel in an orgy of lust!

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the Holy Sacrifice, while the altar was being prepared for benediction, several persons went away without waiting for that beautiful and solemn rite. The dying man—for such he really was—had to drive to his hotel in a cab, and on the way he said to his son: "You saw those people—never do that! You may want that blessing yet!"

CATHOLICS AND SOCIALISM

Because we Catholics denounce Socialism, (sometimes without really being sure of our ground) we are accused by Socialists of defending every evil of the present social order. As a matter of fact the Catholic Church stands for justice as between rich and poor, capitalist and laborer, always and ever; and a Catholic is soundly so when, denouncing Socialist extremes, he denounces also the injustice of those who to day would make the common people wage slaves. A poem by the Rev. P. J. Cormican, S. J., which we find in the New York Freeman's Journal, expresses so strongly and so admirably the Church's condemnation of the injustice done to the poor by those who exploit them, that we take the liberty of reproducing it here for our readers: "THE SIN THAT CRIES FOR VENGEANCE" O ye, who hire the working poor And give them only what you must! Your ill-got wealth will not endure, Your hoard will crumble into dust. You starve and stunt the growing child, You take the sunshine from its life, You drive it into ways defiled, You fill its youth with bitter strife. You keep at work the tender maid 'Till late at night, without her due, The overworked and underpaid Have no redress from such as you. You pluck the blossom from her face, You steal the vigor from her limb, You rob her figure of its grace You make her lustrous eyes grow dim. You change the poor to poorer yet, You hoard your gold nor know for whom; From all your millions you may get, Perhaps, a more expensive tomb. Or else you spend your stolen wealth In one long round of social life; You care not for the failing health Of starving child or struggling wife. Your very blood is changed to gall, Your human heart is turned to stone; You know the earth is made for all, And not to satiate the rich alone. Redress must come,—but not from those Who banish God and wreck the home; The cure for human ills and woes Is furnished by the Creed of Rome. For ever since the Church began, She shields the weak from age to age; She preaches love from man to man, She claims for all a living wage. She says: "O ye, who grind and cheat; Whose creed is false, whose greed is true! What justice you to others mete, The same the Lord will mete to you." We may say in connection with this that while we have noted with approbation the anti Socialist campaign financed by the Knights of Columbus, we believe that it should be supplemented by another movement aiming to instruct Catholics (and non-Catholics too) as to where the Church really stands on this whole subject of social and economic justice. This movement should make it plain that in opposing Socialism the Catholic Church is not denying the present system in toto, and is not resisting every effort at reform and readjustment. We greatly fear that in laying so much stress on the "anti" side, we are creating this false impression among outsiders—an impression fostered and strengthened for their own purposes by those whose position and influence we fondly believe ourselves to be demolishing. We greatly fear that we are putting ourselves in a false light before the public by a policy of negation and protest instead of one of affirmation and construction. In order to make this matter clear to everybody, a programme of social reform that is essentially Christian and sound should be evolved—a programme that Catholics everywhere could safely subscribe to and labor for—and the exposition of this programme should then be entrusted to men who know their subject thoroughly, and who have the ability to present it sympathetically and winningly. We have such men in the Catholic Church of America, and they could accomplish a wonderful work in the field indicated.—Sacred Heart Review.

THE HURRY OUT CATHOLIC

The late Fathew Matthew Russell, S. J., the kindly editor of the Irish Monthly for forty years, on many occasions referred to the "hurry out Catholic." "How does he spend the time that he saves so carefully?" Father Russell asked, and he commented: "What madness, to hurry over our religious duty in order to have more time for doing something immensely less important than the duty that we leave half done, or much less well done than we could do it if we gave it to full time and our full attention. A very active professional man broke down in health and came up to consult the Dublin physicians. He and his son attended Mass in one of the Dublin churches. At the end of

THE SPREAD OF DISCONTENT

Joseph Barondess, one of the leaders of the Jewish workers in New York city, who has been a prominent Socialist, has formally abjured Socialism. "I have gradually come to realize," he said, that the Socialists only use the trades unions as a means to their own political ends. Their far-fetched theories have nothing to offer for the immediate improvement of labor. The Socialists have discovered some of the best efforts of the laborers to improve their condition. The leaders of this movement have constantly been sowing discontent, discouragement and despair among the people."

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