CHATS WITH YOUNG

THOROUGHNESS

"We all want to travel on the road to prosperity," says the Rev. Bernard Vaughan, S. J. "Thoroughness is the only straight road to success. Our graduates who are going out into the world will do well to ponder They hear too much about making money — "bar-rels of it"—or getting "a snap" or "holding down a good job," with the least possible effort. Some young people — we nearly said many—know how to scamp work to perfection. Yet they " No thorough expect to succeed. fare" is written over the ways that the heedless and slack hope to follow quest of success. The beaten track that leads to prosperity thoroughness,' Father Vaughan insists, and he gives some illustrations

What is the secret of your success?" Sir Joshua Reynolds was one day asked by a rising artist. "Thor-oughness," was the reply. "I always paint my best." "Do you know what has led me to success in war?" asked the great Napoleon in a conversation with his staff. "Attention to details," was the answer. There is worth doing at all is worth doing That rule applies to every career and to every action that goes to build it up. Every brick in the building has its right place and right setting, and the perfect adjustment of the whole can result only from the perfect adjustment of its constituent parts. I have heard of a builder who one day found fault with a brick-setter for setting bricks too close to one another. "Jack," said close to one another. he. "that work will not suit me ; set 'em more free." "It's the only work that'll suit me," said Jack. The brick-layer found himself out of work at the end of the week. Now he and his employer have changed places. Today Jack is a well-to-do builder, but his former master is looking for a job

Thoroughness tells in the long run. That thought should be driven home. Children can not learn it too They should learn too that work which is not thorough is not honest work. All can not do equally good work but each one should strive to do his very best. Every honest, conscientious worker achieves smelled a rose which she held. The success even if he does not earn innocent little one-before her attracted and her extensions and the negative. pleasure and satisfaction to look at kindness of the sympathetic woman that is as perfect as it can be made.

Father Vaughan goes further than the consideration of thoroughness in relation to worldly success. points to the example of the Master of all workers:

Thoroughness is not merely the high road to prosperity in this life, but it is also the royal road to heaven. It is a motto borrowed from the saints. Thoroughness in the service of the Great Master was the characteristic quality in all the work they did for Him. Where did they learn it? It was in the school of Christ, from His sacred lips, and from 'His divine example. Jesus began to do and to teach; He did all things well. Accordingly He taught as one having authority. Our Lord's life of thirty-three years on earth is the very highest, and noblest, and holiest object lesson to which I can point as an example of thoroughness Whether we watch Him in His poverty at Bethlehem, or at the arpenter's bench at Nazareth, or at the marriage feast of Cana, or restoring sight at Jericho, or raising flitted across the face of the mother, the dead at Naim, or clearing the who leaned forward and whispered the dead at Naim, or clearing the Syna-Temple, or teaching in the Syna-just a word:
"My darling is blind! tain, or multiplying loaves and fishes, or agonizing at Gethsemani, or dying on Calvary, or rising from the dead, or ascending into heaventhe one comment upon it all was:
"He did all things well." "I have
given you an example," was His
command to each one of His followers, "that as I have done, so do you also."
All talents are His gifts. "And to one He gave five talents, and to another two, and to another one, to another two, and to another one, to every one according to his ability." According to each one's ability must committed to his industrious care till the Lord should come to reckon with him.—Sacred Heart Review.

OUR BOYS AND GIRLS

WHENCE THE OPAL'S BEAUTY

Very many years ago among the people of the eastern lands there was a little stone that was held to be very precious. It was thought by the people to bring good fortune to the one who possessed it. It was beautiful in itself, but was especially valued for its supposed power. valuable little treasure was the opal.

Even yet, in the same countries, a

valuable little treasure was the opal.

Even yet, in the same countries, a man who wears this stone is thought to be beloved of God and man, if only he believes sincerely in its

We have this same opal to-day among our precious stones, but we have it because of its beauty, and not been brought up with the idea that because of any belief in its power to bring us good fortune. bring us good fortune.

e these splendid colors come from and how are they made?

If you simply hold the opal up to the light a whitish yellow appears. As you change the position, turning it one way and another, all the

soft tints are brought out. This is the secret. In this little stone are the very finest fissures or cracks. You cannot see them at all with the naked eye, but they are there. A powerful glass would enable you to see them. These fis-sures are all filled with air and sures are all filled with air and moisture. As the light falls upon the munion with the Living God.—(From stone it strikes these many crevices and is cast from side to side and is broken up into the many tints of the rainbow. No doubt many of you know about the spectrum—how it holds and distributes light. Well, so THE PRECIOUS BLOOD the light is broken up by the fissures of the opal into many colors

So you see these beautiful tints of this pretty stone come to us through blemishes and flaws in the stone. The fissure that would seem to mar the stone is that which gives it its power to display wonderful color. Is not this wonderful? Do you not think God teaches us a real lesson in this fact?

There are all about us people whose lives are seamed by sickness, blindness, deafness, loss and even sin: but as God has come into their lives these misfortunes, even as the fissures in the opal, have caught the light of His goodness, and have shown back the most beautiful colors of Christian character.

Perhaps there will be some fissures in our lives. Let us pray much that God may give us the power of such transformation? May our blemish become the channel through which much beauty will fall upon men.-St. Paul Bulletin.

"MY DARLING'S BLIND

A lady entered a car on the Oak wood road one day the past week, leading a little girl perhaps four years old. The mother sat down and lifted the little one to the seat beside her. The child was nibbling at a bit of cake or sugar, now and then turn ing her face, full of childish love, up to her mother, and murmuring some unintelligible words of affection.

Opposite to mother and child sat another young lady, who often smelled a rose which she held. The wealth and fame. It is a great ed her attention, and the natural me work of our brain or hands heart prompted her to at once offer the fragrant flower to the little bud ding lily opposite. So she leaned a bit forward and spoke:

"Baby want the posey?" But the child seemed not to hear. Perhaps it was the noise of the moving car that prevented. Then she spoke a little louder, and held the

flower temptingly:

"Baby may have the posey The mother heard, for she looked toward the other lady, and smiled and oh! such alook of heartfelt gratitude, of motherly love, yet heavily saddened with such an expressive tinge of sorrow as is seldom seen, and still the lady of the rose pressed upon the little one acceptance of the

"Baby, take the rose," holding i almost to the child's hands. And now it seemed she was heard, for the blue eyes turned full upon her wouldbe patron, and then, in a moment she strangely drew back and turned her eyes appealingly toward her mother's The lady with the flower showed her bewilderment in her

Then the whole sunless, darkened life of the fair little being-fair as the flower which had been offered to her—came up before the mind. All beauty shut from her forever! For her no foliage-strewn, flower-studded scene to follow the bleakness of winter. No looking with 'awe into the mysterious depths of the night sky, sparkling with glittering, twink His designs, had hung the impenetrable veil. No expectant gaze toward the mother's face for the gentlest smile that ever soothes a childish trouble; only the blind passage of the little hand over and over those features, for one moment's sight of which that little one will often and

ous music, its dimpled waves and winding reaches and verdant banks do not exist. How vividly bitter all this as the lady opened the little hand and shut within it the thornless stem of the rose, now bearing a tear on its petals.

often willingly offer years of exist ence. For her the birds will sing,

feather are not. For her, while the

babbling stream may make mysteri-

the loveliness of form and

CATHOLIC WORSHIP

It was in Belgium that I learnt Among all the precious stones there is no other that displays such splendid colors. All the beautiful tints you are accustomed to see in the representations are shown and the statements had never formed any part of my religious education. Indeed, we represent the results of the statement of the the rainbow are shown, and they have an added beauty, for you seem to see them as through the finest silvery mist.

As you gaze at this wonderful was taught that the highest activity.

I stood one morning in the great vate interpretation form an amply sufficient justification before God and man. "Here I stand," and, in Antwerp Cathedral. A woman came in carrying a bundle on and man. her way to market. She was evidently in trouble, but taking no you going to do about it?" Practinotice of a stranger she knelt before an image of the Virgin Mary, and engaged for some time in prayer. When she rose from her knees her face was brighter and I have no doubt her heart was lighter, too. I had been taught to regard this as idolatry, now I saw it was a meet and lecture on Belgium by the Rev. D. Jamieson, Anglican minister, Aamaru

AND THE SACRED HEART

the devotion to the Sacred Heart, writes: symbol of the Precious Blood; yet can answer the question? "Why its restlessness and the glory of its close to the Cross. as a child assails his mother for Apostles divided. impulses. itself a living and adorable reality. The Sacred Heart is the heart of our unshared privilege, in which the grandeur of the Precious Blood resides, a grandeur which is also communicated to the devotion. If it episcopal orders. It cann were not for this, the devotion to the Church Government, for its tender characteristics, its profuse affections. One would have to do with operations, the other with significances. One would be occupied with processes, the other with con-sequences. The one would be the mentary upon the other. So close is of man's redemption, and that was only the Blood, and the Blood shed to death, which did actually redeem us, confers a distinctive disciples if ye have love one to majesty upon the Precious Blood in another." which our Lord's Body and His Soul together.—Intermountain Catholic.

THE UP-TO-DATE "CHRISTIANITY"

mbers of the Ne tery," writes an indignant correspondent to a New York newspaper, cing an unbrotherliness that is seen 'admit to the ministry these young men who will not affirm the Virgin Birth, and who openly doubt the resuscitation of Lazarus and other Gospel miracles. Can we go much farther?" In common with the usual practice of the press, the correspondent utterly confounds the Virgin Birth with the Immaculate something of that sort, but never in something of that sort, but never in something of that sort, but never in the sort of the sort Conception; but he is surely correct suspecting that the limits of Jesus Christ died. orthodoxy have been fairly over stepped by this latest action of the always erratic New York Presbytery. Reduced to plain terms, the admission of these young men to the ministry means that, in the mind of the Presbytery, men who believe neither in the Divinity of Jesus Christ, nor in the inerrancy of the Scriptures, are fit persons to occupy the pulpits of the Presbyterian Church. John Calvin held many doctrines from which the Catholic turns with horror, but he never faltered in his belief that Jesus Christ was in all truth God, nor did he regard the Holy Scriptures as human, fallible documents. It would surely be tion. documents. It would state of a unjust to charge the apostasy of a unjust to charge the apostasy of a single Presbytery upon the whole body; yet if such authorities as may body; yet if such authorities as may body; the Presbyterian communion

As you gaze at this wonderful little object you catch glimpses of of the soul is worship, and the true of the soul is worship, and the true of the soul is worship, and the true of the soul is worship.

whitish yellow, beautiful azure, rich ruby and the deepest emerald.

What an exceptionally beautiful treasure this is! Where do you supcally this is the point of contention between the New York Presbytery and all Presbyterian official bodies of the separation from the Catholic which yet retain an unshaken belief in the Divinity of God's Son. They can do nothing but protest, and the protest can embody no obligation in conscience to submit. Only to the Church of Christ is it given to bind

THE CORRECT ANSWER

IS CENTER OF UNITY IS

The Christian Union Quarterly, Jan., 1914 In a recent letter from a physician The closest alliance of the devo-tion to the Precious Blood is with in the China Inland Mission, he "The heathens often say to says Father Faber. The Precious me, You all say it is the same Jesus, Blood is the wealth of the Sacred the same doctrine; then why are you The Sacred Heart is the so many different churches?' not its symbol only, but its palace, its home, its fountain. It is to the Sacred Heart that it owes the joy of impetuosity. It is to the Sacred away from the Cross that divisions Heart that it returns with moswiftness, and assails it, they would have looked had the fresh powers, for new vigor, and for right to division, if there be any right the continuance of its unwearied at all, as we have in this day, but The devotion of the Pre | their oneness gave power to Christiunveils the physical realities, dispositions, and genius of the Precious Blood—only that the figure is itself a living and adorable.

neart which redeemed us. It was precisely the Precious Blood, and nothing but the Precious Blood, which was the chosen instruction. Why is American Protestantism our redemption. It is this singular practice immersion. It cannot be the reality, this unmated office, this order of the ministry, for the nonepiscopal Churches, with their com ordination, are no closer together than those Churches of episcopal orders. It cannot be Precious Blood and the devotion to Churches that practice the congregathe Sacred Heart would be but one tional system are no closer together devotion, two aspects of the same than those that practice the presby-devotion. The one would honor the terial system. It is not the question workings of the human of creedal subscription, for some of nature of our dearest Lord, while those churches that have the same the other would magnify its inward creed are fartherst apart. These dispositions, its hidden sweetness, things are often mentioned as obstacles. If, then, they are not liberalities, and its magnificent obstacles, why are they mentioned as obstacles? To this the answer is very simple. They are convenient fortresses behind which sectarianism hides. Espousing any of these causes either pro or con, to many has neaning of the other, and a com- the ring of loyalty which is sometimes called religion. their alliance. But the mysterious fact that the Blood, and only the ments and under all kinds of banners Blood of Jesus, was the chosen price and kicked up a lot of fuss, without her companionship the having in religion of Him who said, "By this shall all men know that ye are My

What answer could the Bantists only participate concomitantly, and Disciples give a heathen Chinawe commonly see that a man why they are separate bodies? devotion to the Precious Blood and a What answer could the Presbyterian devotion to the Sacred Heart go devotion to the Sacred Heart go together.—Intermountain Catholic. and Disciples give why they are separate bodies? What answer uld the Northern and Southern Methodists give to a heathen Chinaman why they are separate bodies? Or what answer could the Northern and Southern Baptists give or the Northern and Southern Presbyterians "Sixty-four out of sixty-seven give? What answer really could any Protestant church give to a dying Sarto had become Pius X. world why we are divided and practiaround the world from Hong Kong to

London? To say that our Church governments differ or our ideas of ordina-tion differ or our conception of baptism differs would perhaps be satisfactory answer if we were paintthe face of a dying world for which Jesus Christ died. What communion is willing to face the answer to this question—"Why?"

The true answer is: The Protestant churches recognize no living mouth-piece of the Holy Spirit.—Our Sunday Visitor.

A TRIBUTE

FROM A PROTESTANT HISTORIAN "All that is loftiest, sturdiest, strongest and most uncompromising; all that is most truly sacred in the artistic development of our

precedes the days of the Reforma-

New York confrères, the reproach of denying Christ must be visited upon the whole organization. the whole organization.

Here precisely is the difficulty.

Logically no authority with power

cast aside their prejudices and to speak with finality exists within any Protestant communion. The Catholic Church and study her docany Protestant communion. The more orthodox brethren may grieve, deplore, and withdraw the good righthand of fellowship, but these are mere external actions to which no sanction binding in the innermost conscience corresponds. If my prayerful, earnest reading of the Scriptures leaves me with the convention of the con Scriptures leaves me with the conviction that Lazarus was not dead, thus casts a gauntlet before our said to the same extent of any other Church whatever. I yield this tribute of just and high commendations.

not yet been entirely blinded by the poverty and excessive emptiness of may divine simplest village church that not only faith, but the might and intellect of humanity are lifted there to a height our age could never have been able to attain of its own power. nor could any other century have reached to it unaided since the days

This tribute, so true, as quite every candid non-Catholic student of history knows, is in line, with an eloquent address lately delivered by Rev. Thomas Reilly, O. P., at a banquet given by the Knights of Columbus, in Providence, R. I.

The supreme tribute due in justice to the Church of God is this: she is none the better for our praises and no worse by the opprobrium and persecution with which she is at times enslaved. It is not we, who by teaching, skill or industry save the Church; it is, on the contrary, the Church that in the end must save us. The living voice of the Church is today converting thousands, for it speaks as can no other. One religious body tells its adherents, "You are of Luther;" another, "You are of Calvin;" and another, "You are of The Catholic Wesley." alone exercises the conscious Heaven born authority to declare to its children, "You are of God."

The grand and glorious mother of speak thus in the face of Christ's Fold since there is but one Shepherd — the institution that sprang from the very side of Christ on Calvary is comparable to the dome of heaven made beauteous by the silent, gentle glim mering of the milky-way-aerolites may come and go; stars may fall by thousands: comets from the vast unknown may dash upon the scene thrill and absorb the interest of mankind and vanish in a moment, but the firmament remains un-changed. The grand luminaries retain their perfect poise and move onwards to the music of the spheres. So, the Church. Within her shadow rise the nations, and they fall; religious sects would share her glory, but they fail. Her dignitaries and her priests may play the traitor's part; her children be perverted and rebellion spoil their peace, but the grand old Church lives on. only institution against which the Gates of Hell ne'er prevail.-The

PIUS X. AND THE POLICE OFFICER

The latest issue of Rome to reach us (January 8) relates a story about Pope Pius X. that we do not remember having seen before. "The fortunes of war have made prisoners of many priests and more than one bishop," says the narrator, "but it is not generally known that just fifty years ago they landed in goal no person than Pius X. The liberation of the Venetian province was a hand, but not actually accomplished. Many of the bolder spirits of the towns and villages brought out their Italian flags and flew them in the faces of the few Austrian officials left in the neighborhood. Among the Italian patriots was a priest, Don Guiseppe Sarto of Riese, but his flag had hardly begun to flutter in the breeze when the dis trict inspector of police, M. Geskz, ordered his arrest. A few days later Venetia passed into the hands of King Victor Emmanuel II.; Guiseppe was released, and again the Italian flag flew from his window.

Thirty-seven years passed. Father dignitaries of the Sovereign Order of the Knights of Malta were presented to the Pope by their Grand Master who performed his duty with the fine and solemn courtesy of a Viennese nobleman. He was about to leave, when Pius X. laid his hand on the Grand Master's shoulder in the informal way he often used, even on ceremonious occasions. The Pope's smiling eyes looked into the officer's, and the smile broadened as he asked the stranger: "Don't you remember We met a long time ago — and you had me arrested. But I bless you with all my heart, and may heaven send you every blessing." The Viennese bowed lower than ever but possibly he was a little proud of having arrested, without malice, a future Pope.—Sacred Heart Review.

THE CHURCH AND MORALITY

Sarah Myttan Maury pays this tribute in The "Statesmen of America, in 1846:" "I have high official authority for

saying that the ministers and mis-sionaries of the Roman Catholic Church are at this moment doing more good for the cause of virtue and morality throughout the whole continent of America than those of any other religious denomination whatever The hierarchy of the Catholic Church in the United States seek not endowment: they their independence; they seek not power; they prize their purity; they seek not sinecures; they value their high prerogative of usefulness. And thus as saintly men do they pursue their steady way, void of before God and man, approved on earth and registered in Heaven. These words cannot be said to the same extent of any other tion to the professors of this faith

"He whose intellect and spirit have with pleasure mingled with pain; his conversations, coupling it with for I owe them much excuse; I the idea of power, massive strength blush for my former weak and con- and ubiquitous influence. temptible intolerance." - St. Paul

GREAT MEN AND THE CHURCH

Canon Sheehan writes in "Under the Cedars and the Stars:" "It is strange how great minds invariably forever introducing the Church into dream at Bolton and Melrose."

would insist that his daughter Allegra should be educated in a convent, and brought up a Catholic and nothing else. And Ruskin, a though he did say some bitter things about us, tells us what a monks and monasteries; how he ians at St. Bernard : happily made towards this eternal miracle - the hay with Franciscans at Fiesole; Church. Carlyle admits in his extreme old age that the Mass is the most genuine relic of religious their litte garden south of Florence, belief left in the world. Gothe was and mourned through many a day-



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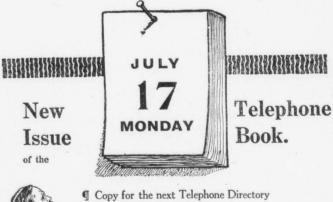


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