

CHATS WITH YOUNG MEN

THE EVIL OF THE DAY

The efforts of sects, whether sincere or malevolent, to destroy the very foundation of faith and morals, that is, true religion as taught by Christ's Church, seem to have acquired new impetus.

In this connection, the following from the address of the National Synod of Thurles, held in August, 1860, is most appropriate:

"As rulers of the Church of Christ, chief pastors of His flock, religiously responsible to the Prince of Pastors for every soul committed to our charge, it forms, as is obvious, our first and paramount duty to attend to the pastures in which they feed—the doctrines with which they are nourished. And surely, if ever there was a period which called for the unrelenting vigilance, the prudent foresight, the intrepid and self-sacrificing zeal of our august ministry, that period is the present."

"The alarming spectacle which the Christian world exhibits at the present day, the novel but formidable forms in which error presents itself, and the manifold evils and perils by which the Church is encompassed must be evident to the most superficial observer. It is no longer a simple heresy or an eccentric fanaticism, the denial of some revealed truth, or the excesses of some extravagant error, but a comprehensive, all-pervading, well-digested system of unbelief, suited to every capacity of reasoning every intellect, that corrupts and desecrates the moral world."

"Is not such the calamitous spectacle which the continent of Europe offers to us at this moment? Education, the source of all intellectual life, by which the mind of man is nurtured and disciplined, his principles determined, his feelings regulated, his judgments fixed, his character formed, has been forcibly diverted from every connection with religion, and made the vehicle of that cold skepticism and heartless indifference which have seduced and corrupted youth, and by a necessary consequence shaken to its centre the whole fabric of social life."

"Separated from her heavenly monitor learning is no longer the organ of that wisdom which oozeth from above, which, according to St. James, is 'chaste, peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation, but rather of that wisdom which he describes as 'earthly, sensual, and devilish.'—(James III, 15-16)

"It is, we feel assured, unnecessary to observe to you, that of all modes of propagating error, education is the most subtle and dangerous, furnishing, as it does, the aliment by which the social body is sustained, which circulates through every vein, and reaches every member; and that if this aliment should prove to be corrupt, it or deleterious, it will not fail to carry moral disease and death to the entire system. Hence the awful obligations we are under at the peril of our souls, of watching over the education of the people whom God has intrusted to our charge."

"Listen to the emphatic words in which the present illustrious Pontiff sets forth the dangers to which youth is exposed at the present time, and the duties which are placed upon the pastors of the people in this regard. 'It is incumbent upon you,' he says, 'and upon ourselves, to labor with all diligence and energy, and with great firmness of purpose, to be vigilant in everything that regards schools, and the instruction and education of children and youth of both sexes. For you well know that the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of youth, from their earliest years. Wherefore, they leave nothing untried; they shrink from no attempt to withdraw schools, and every institution destined for the education of youth, from the authority of the Church and the vigilance of her holy pastors.'—(Encycl. Letter of Pius IX., 8th December, 1849)

"Such are the words of the Vicar of Jesus Christ, which show the responsibility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruction, the lambs of the fold—that most helpless but precious portion of the flock of Jesus Christ which the prophet represents as carried in His bosom."

Yet in spite of this and similar serious, thoughtful pronouncements of Popes and Bishops, there are those who claim to be Catholics who are continually proclaiming the benefits of such education. They are nominal Catholics, who always know more than Bishop or priest; who constantly disobey the mandates of the Church, and are thoroughly disloyal and rebellious.

YOUTHFUL THRIFT

Thrift is a virtue that is said to be growing so obsolete now-a-days that "parsimonious" or "stingy" are the gentilest terms applied to those who practice it. Yet if our young men were more given to saving and did not take such an unworthy pride in being considered "spenders," many of the economic and moral problems facing them would surely be easier of solution.

An early marriage for instance, in, of course, out of the question, for a man who is always living so close to his income that a period of illness, or enforced idleness makes him a borrower. Suppose, however, that a youth earning \$80 a month were to lay by at interest but one-third of that sum, would he not be well able in a few years to support a wife?

But with many of our young men, to have a good bank account seems to be thought a meanness, for it is "the mark of an open-handed gentleman to be lavish of his money." It is likewise the mark of a spendthrift, he it said, and exposes him, moreover, to many grave temptations. The man who is saving for some worthy object a generous portion of his salary will be less prone to certain excesses that are his prodigal friends. That he may have something each week to add to his bank account he will avoid, for example, the cafe and the card table.

Let our young "spenders" become for a season "savers." The experiment will at least be a novel and interesting one, and will certainly make them better and happier men. For of much higher value than the money saved will be the strength and vigor the practice of thrift gives the character.—America.

TACT MAKES FRIENDS

If you wish to gain social success you must cultivate the things that will bring you success. You cannot go through life doing only what you want to do. You must cultivate tact. You must forget yourself and think of others. You must learn to say the right thing at the right moment. You must have graceful ways and pretty manners and you must listen to other people's opinions with courtesy, even if you do not agree with them.

OUR BOYS AND GIRLS

MISS DAISY

"I am leaving you to-day," said the Lily, raising her head. "The farmer has an order for me to grace a bride's bouquet."

"I wish I could go to the city with you," sighed the Daisy. "None of our family has ever left the country."

"That's because no one ever buys the field daisy. But if I were you, I'd try to make the most of my lowly state, for you can always grace the field."

But Miss Lily was mistaken, for the very next morning the gardener came with his trowel and, digging up the daisy plant, roots and all, placed it in a large earthen pot.

"Some one wants us, after all," called the Daisy, nodding her head unafraid to the grass and clover. "Good-bye, friends."

In a short time the Daisy found herself in a huge market-place, standing in line with other lovely blooming plants. Many purchasers passed and said: "What lovely large daisies!" but no one bought the plant until a shabbily dressed boy of twelve came along.

"I've got your daisies, boy," called the farmer. "Thank you, sir," said the boy, his face lighting up. "Here it is," said the farmer, holding up the pot.

MANY brands of Baking Powder contain alum, which is an injurious acid. The ingredients of alum baking powder are never printed on the label.

Advertisement for Magic Baking Powder, E.W. Gillett Company Limited, Toronto, Ont. Winnipeg Montreal. Contains no alum.

Oh! and the boy's face fell.

"I've only got five cents," he said. "A bargain is a bargain," said the farmer, holding out the plant. "I'm glad I was able to get you such a fine one for your nickel."

"Mother will love them," said the boy. "Would you mind taking a charge of my evening papers until I run home with this?"

"Sure thing," answered the farmer, laying the papers on an apple barrel in view of the public. And he it here said that he sold ten of the boy's papers for him before he returned. In the meantime Bobby ran home with his bargain. The Daisy must have whispered something pleasant to him as she nodded near his ear, for Bobby had a pleased smile on his face when he entered his cheerless home.

"Look, mother, I bought this for you to keep you company in my absence!" he said, kissing his mother.

"It is beautiful, Bobby. It seems as though the sun just came out in here. They look so cheerful. This one especially is a beauty."

Miss Daisy bent down and kissed the sick lady. "I'll nurse them all," said the invalid.

"They'll nurse you, mother, and I hope soon to see you up and about."

Bobby's hope was realized within a week; but the Daisy did not think that she fitted her full mission. She smiled on Bobby as he left in the morning to sell his papers, and she smiled on him when he returned home weary at night, and long after Miss Lily was packed away by the bride to be saved as a souvenir of her marriage day the Daisy cheered the hearts of mother and son.—True Voice.

GOOD LANGUAGE

Purity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless models of speech. You can shut your eyes and tell whether the woman next to you is a lady (or, should I say a gentleman?) by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable woman.

A charming writer has given the definition of a lady as woman in a high state of civilization. I am sure you prefer to be considered highly civilized to being thought savage and barbarous.

When a girl says, "Gee whiz," "It was something fierce," or "You're up against it," you need nothing more to convince you that she may be good-hearted and well-meaning, but—

Nobody wants to be stamped as common. To say to anyone that she is kind-hearted, good-natured, willing to serve a friend, and that she honestly pays her way is to say that she is a respectable member of society; but to add to this that she is common and ordinary is to indicate a fatal defect.

Purity of speech requires the omission of slang and silly superfluous phrases. The latter, while perhaps not profane, are often not refined, and show that one's associations have been with ill-bred persons. To think before you speak is an excellent rule.

You should make up your mind once for all to use only grammatical words and phrases to represent the things you mean to say. Never say "didn't ought" or "n'st," or use a singular verb with a plural noun.

Most girls have gone through the grammar school, if not further, and they have been taught what is right and what is wrong in framing sentences in English. Vocabulary is another matter. We acquire a good stock of words for daily use, a working vocabulary; that is partly by our own pains and care, and partly by listening to others who use good language, and partly by every day reading a few pages in a book that is worth attention.

No matter how busy one is, she should try to keep one good book on hand and read it through, page by page, although to do so may occupy several weeks. More than most people think, they enrich their vocabulary attending church services. The habit of listening to sermons does more for you than its outward dress. It is to lift the mind into a first object, which is to lift the mind into an atmosphere of devotion. It adds little by little to your treasury of beautiful and well-chosen words.—New York Evening Telegram.

A DOG GUIDE

Six miles south of Dinard (Ille-et-Vilaine), on passing through the village of Pleurtuit, and descending into the deep valley of Fremur, the visitor finds the Crochais ponds, a widening of the river in a romantic spot, between wooded slopes whose dark verdure is reflected in the somber waters. The whole valley being private property, dependent upon the neighboring Castle of Crochais, which dominates the hills, would-be visitors are directed to apply at the mill, whose great wheel is turned by the waters of the first pond. The intricate path that must be followed, then calls "Bernard," and, indicating the visitors, tells Bernard to

go with them. Bernard is the dog that acts as guide in order to save the miller the journey and explanations. The dog trots quickly along in front of those intrusted to his care, and, if they take a bypath, he stops and waits till they rejoin him. It is easy to understand him. The walk is about a mile as far as the second pond, where it terminates. Beyond that point he goes no further. If one tries to continue, it is at his own risk and peril. Bernard will not budge from the spot, but squats down or carries on a diritation at the second mill till one returns. As soon as he sees the visitors returning, Bernard runs along the path back to the first pond, and, without passing the mill where the visitor was committed to his charge, he conducts him directly to the road for Pleurtuit. Then when he sees the visitor set off on foot or in carriage, he turns his back and trots off home, and no amount of persuasion will induce him to accompany any one farther on the road.—The American Boy.

HEART OF O'CONNELL

PRESERVED IN BASILICA OF ST. AGATHA OF THE GOTHAS, ROME

The ancient basilica of St. Agatha of the Gothas, which is attached to the Irish College, Rome, contains the embalmed heart of Daniel O'Connell. The urn containing the Liberator's heart is kept with the magnificent marble monument which stands in the left aisle, and on which bas-reliefs of Benzoni represent the Angel of Hope bidding Erin throw off her chains and arise.

The inscription which most interest every lover of liberty runs as follows: "This monument contains the heart of O'Connell, who dying at Genoa on his way to the Eternal City, bequeathed his soul to God, his body to Ireland and his heart to Rome. He is represented at the bar of the British House of Commons in MDCCCXXXIII, when he refused to take the anti-Catholic declaration, in these remarkable words: 'I at once reject the declaration; part of it I believe to be untrue, and the rest I

sponding with one voice to the beating of the Sacred Heart of Jesus. So, in part at least, the Bible must be considered a very important book when we kneel down to pray.

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know to be false.' He was born VI. August MDCCCLXXVI, and died XV. May, MDCCCLXXXVIII. Erected by Charles Biscaoui, the faithful friend of the immortal Liberator, and of Ireland, the land of his adoption.'—Boston Pilot.

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Interruptions seem well nigh to form the occupations of some lives.

Advertisement for Absorbine Jr. Liniment for Swollen Varicose Veins.

Advertisement for Pews and Church Furniture by Valley City Seating Co., Dundas Ont.

Advertisement for Cowan's Perfection Cocoa, featuring an illustration of a man and a woman at a table.

Cross section of radiator showing fused joints.

Large advertisement for Hecla Furnace, highlighting features like 'No Gas No Dust' and 'Fused Joints Cannot Leak'.

Advertisement for NA-DRU-CO Headache Waters, National Drug and Chemical Co. of Canada, Limited.

Advertisement for SOVEREIGN SHEATHING FELT, The Standard Paint Co. of Canada, Limited.