AUGUST 3, 1912

CHATS WITH YOUNG MEN THE EVIL OF THE DAY

The efforts of zealots, whether sincere or malevolent, to destroy the very foun-dation of faith and morals, that is, true religion as taught by Christ's Church, seem to have acquired new impetus. Our State Constitution distinctly main-Our State Constitution distinctly main-tains that religion, plety and morality are essential to good government, and to public happiness. It simply repeats what is a well-established axiom of all history. The ship of every man's life needs a guide, and if each of us is to be left solely to the unrestrained tendency of educated animalism, it is evident that the results of such instruction must be destructive of private and public wel-fare.

fare. 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,

appropriate : "As rulers of the Church of Christ, chief pastors of His flock, religiously re-sponsible to the Prince of Pastors for every soul committed to our charge, it forms, as is obvious, our first and para-mount duty to attend to the pastures in which they feed,—the doctrines with which they feed,—the doctrines with which they are nourished. And surely, if ever there was a period which called for the unsleeping vigilance, the prudent foresight, the intrepid and self-sacrif- oing 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 single heresy or an eccentric fanaticism, the denial of some revealed truth, or the excesses of some extrava-gant error, but a comprehensive, all- pervading, well-digested system of un- belief, suited to every capacity and reaching every intellect, that corrupts and desolates the moral world. "Is not such the calamitous specta- to us at this moment 7 Education, the source of all intellectual life, by which the mind of man is nurtured and disci- plined, his principles determined, his feelings regulated, his judgments fixed,

plined, his principles determined, his feelings regulated, his judgments fixed, his character formed, has been forcibly his character formed, has been forcibly dissevered from every connection with religion, and made the vehicle of that cold skepticism and heartless indiffer-ence 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 "Separated from her heavenly monitor learning is no longer the organ of that wisdom which cometh from above, which, according to St. James, is 'chaste, peace-able, modest, easy to be persuaded, con-senting 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 develish.'--(James iii, 15 16)

and develish.'-(James ili, 15 16) "It is, we feel assured, unnecessary to observe to you, that of all modes of pro-pagating error, education is the most subtle and dangerous, furnishing, as it does, the ailment by which the social body is sustained, which circulates through every vein, and reacenes every member ; and that if this ailment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the en-tions 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

"Listen to the emphatic words in which the present illustrious Pontiff sets forth the dangers to which youth is ex-posed at the present time, and the duties which are placed upon the pastors of the people in this regard. "It is incumbrent 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 educa-tion of children and youths of both sexes. For you well know that the modern enemies of religion and human society, "Listen to the emphatic words in

bility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruc-tion, the lambs of the fold—that most helpless but precious portion of the flock of Jesus Christs 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 proclaim-ing 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

YOUTHFUL THRIFT Thrift is a virtue that is said to be growing so obsolete now-a-days that "parsimonious" or "stingy" are the gen-tiest 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, is, 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 meannes, for it is "the mark of an Open-handed gentleman to be laving to this money." It is likewise the mark of a spendthrift, be it said, and ex-poses him, moreover, to many grave

mark of a spendthrift, be it said, and ex-poses him, moreover, to many grave temptations. The man who is saving for some worthy object a generous por-tion 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. 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 for-get yourself and think of others. You must learn to say the sight thing at the get yourself and think of others. Fou must learn to say the right thing at the right moment. You must have gracious ways and pretty manners and you must listen to other peoples opinions with courtesy, even if you do not agree with

courtesy, even if you do not agree with them. You must also show great courtesy to older people and put yourself out to be agreeable to other people. If you have poise and a frank engag-ing manner, you will find that you will make friends easily. But it all requires self-control and un-selfabres.

OUR BOYS AND GIRLS

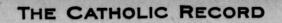
MISS DAISY

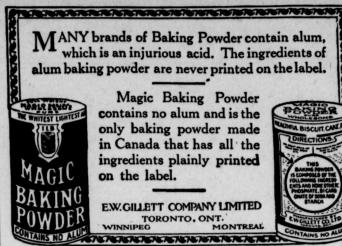
"I am leaving you to-day," said the Lily, raising her head. "The farmer has an order for me to grace a bride's bouquet." "I wish I could go to the city with

"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 fields." 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.

large earthen pot. ne one wants us, after all." called

the Daisy, nodding her head unfarewell to the grass and clover. "Good - bye, friends." In a short time the Daisy found her-elf in a huge market-place, standing Purity of speech req





"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 charge of my evening papers until I run hone with this ?" "Sure thing," answered the farmer, laving the papers on an apple barrel in

"Sure thing," answered the farmer, laying the papers on an apple barrel in view of the public. And be 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 whis-pered something pleasant to him as she nodded near his ear, for Bobby had a pleased smile on his face when he entered big cheerless home. ntered his cheerless home. "Look, mother, I bought this for you

"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 cause out in here. They look so cheerful. This one es-pecially is a beauty." Miss Daisy bent down and kissed the sick lady. "I'll nurse them all," said the invalid. sick lady. " the invalid.

the invalid. "They ill 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 flied her fall 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.— Trne Voice. True Voice.

GOOD LANGUAGE

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 mis-applied. 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 de-finition 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 barbarian.

and barbarian. 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 com-mon. To say to anyone that she is kit-hearted, good natured, willing to serve a friend, and that she honestly mays her 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

go with them. Bernard is the dog that acts as guide in order to save the mil-ler 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 wait till they re-join him. It is easy to understand him. The walk is about a mile as far as the second pond, where it terminates. Ber-nard goes on 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

spot, but squats down or carries on a firtation at the second mill till one re turns. As soon as he sees the visitors returning, Bernard runs along the path back to the first pond, and, without re-passing the mill where the visitor was committed to his charge, he conducts 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 persussion will induce him to accompany any one farther on the road. — The Amany one farther on the road. - The American Boy.

ADVICE TO BOYS

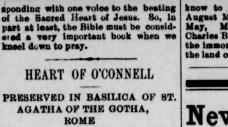
ADVICE TO BOYS Boys have an idea sometimes that it is babyish to be afraid of taking cold. On the contrary, to value your health and take all reasonable means to pro-tect it, is a piece of windom that shows not only manliness but admirable intel-ligence. One way boys, and girls, too, take cold these days in sitting on the stone steps of their homes and leaning against the cold iron of posts and pil-lars that support fences and plazzas perhaps. Another caution is to put your costs on after a sharp exercise. Do not stand still, either, after you have run and got yourself heated, even Do not stand still, either, after you have run and got yourself heated, even with your cost on. Watch the trained football and baseball players and see how quickly they clap their sweaters on the moment they are not exercising. They would not get a chill for anything, and they know that one of the easiest ways to do so is to cool off suddenly when very warm. It is not at all be-neath a boy's dignity to take care of himself in the matter of health.

SAYING PRAYERS

Charlton Benedict Walker, in the July Catholi World.

World. It is most necessary to have a regu-lar time for prayer. For busy people morning and evening prayers are the rule, and prayers at other times when possible. Now with regard to morning prayer, the difficulty lies very largely in getting up in good time. This is really a matter of habit, a difficult matter, but one which can be formed. Fervor in this case will suggest im-practicable schemes. It is not the alightest use to make a resolution forth-with to rise daily at half past six when all lives hitherto we have been rising all lives hitherto we have been rising daily at half past seven. For a few mornings we shall doubtless rise at half past six; a very few if experience is to be trusted. And then-! It is excellent to make a fixed endeavor early in life, 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 Purity of speech requires the omis-icon of slang and ally superfluors.

difficulty in getting up in the morning. If we are too far from church to be able to get to Mass, we will at least arise in time to get there. And with regard to evening prayers. If we are obliged to be up late at night, and some of us have to do most of our work when the rest of the world is in bed, then evening prayers are much better said early in the evening. It requires no great preparation to retire to one's bedroom for a quarter of an hour or so in the evening; no very elaborate excuses need be made, so long of course as one's absence entails no neglect of other duties. And then the saying of the "De Profundis" as we are undressing is no irreverence, and the "Nunc Dimit-tis" as we get into bed, and an unfin-ished Hail Mary as we drop asleep, "directly our head touches the pillow," as we say. Surely not! But our even-ing prayers would have been but of a poor kind had we deferred them so, long. The Holy Bible, is, as I have said, not one book, but many. If we desire to If we are too far from church to be abl



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

list of Subse

arise. The inscription which must 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, bequesthed his soul to God, his body to Ireland and his heart to Rome. He is represented at the bar of the British House of Com-mons in MDCCCXXIII., when he re-fused to take the anti-Catholic declara-tion, in these remarkable words: 'I at once reject the declaration; part of it I believe to be untrue, and the rest I

know to be false' He was born VI. August MDCCLXXVI., and died XV. May, MDCCCXLVIII. Erected by Charles Biacconi, the faithful friend of the immortal Liberator, and of Ireland, the land of his adoption.' --Boston Pilot. OSE ABSORBINE, JR. FOR IT Schabburger, or it for the second sec NewTelephone Directory The Bell Telephone Company of Canada i on to print a new issue of its Official Telephon for the District of Western Ontario, include ---- PEWS AND Parties who contemplate becoming Subscribers. or those who wish changes in their present entry should place their orders with the Local Manager at CHURCH **Connecting Companies** FURNITURE should also report additions and changes in their ist of Subscribers, either to the Local Manager, o irect to the Special Agent's Depa The Bell Telephone Company VALLEY CITY SEATING CO.

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

--- DUNDAS ONT of Canada





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 institu-tion destined for the education of youth. from the authority of the Church and the vigilance of her holy pastors. (Eacycl. Letter of Pius IX, 8th December, 1849)

"Such are the words of the Vicar of Jesus Christ, which show the responsi-

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 rot.

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sion 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 perso

ill-bred persons. To think before you speak is an ex-cellentrule. You should make up your mind once for all to use only grammatical words

You should make up your mind once for all to use only grammatical words and phrases to represent the thing you mean to say. Never say, "hadn't ought" or ns "t," 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.

English. Vocabulary is another matter. 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.

eading a ton provide the should worth attention. No matter how busyone is, she should the should and and and the should be sho 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 convend does more for you than its church services. The nabit of listening to sermons does more for you than its first object, which is to lift the mind in-to an atmosphere of devotion. It adds little by little to your treasury of beautiful and well-chosen words. — New York Freeing Talenary York Evening Telegram.

A DOG GUIDE

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 make valley heing private property. whole valley being private property, lependent upon the neighboring Castle of Crochais, which dominates the hills,

The Holy Bible, is, as I have said, not one book, but many. If we desire to study the history of nations we do not take down our Longfellow from our book shelf; if it be drama that our mind oraves for we do not lay hands upon Buckle or Adam Smith. So if we desire to pray we shall turn to those parts of the Sacred Library which contain prayer—later on, as I hope to show in a future article, we shall come to regard the whole Library as one wast prayer the whole Library as one vast prayer book for the present we turn to the

book for the present we turn to the special prayer sectors. Was there ever such a prayer book as the Psalter i Almost every line of it puts thoughts into the mind and words upon the lips for every conceiv-able human need. Hard and stern it seldom is, though hardness and stern it ness have their right place in prayer; bitter and biting are the words we have bitter and biting are the words we have to use to God in our entreaty that sin may be no more ; sharp and keen must be the word which denounces the trans-gression. But love and peace, and a great longing for a clearer knowledge of God, are the prevailing notes, and upon these sizes that deathless some of praise 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 miller pockets his gratuity, points out the intricate path that must be fol-lowed, then calls "Bernard," and, in-dicating the visitors, tells Bernard to

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