

CHATS WITH YOUNG MEN

THE MAKING OF A GENTLEMAN

One of the first principles conducive to a happy life is, in fact, to be ready to take every man with a discount—to count up the points that please us and set them against the points that displease us; and, if the good points predominate to be satisfied. If you get 60 or 75 per cent of what you would like to have in a man, it is time to thank God for it. And justice requires that you should credit him with all that you find creditable, and that you should put up with the rest without repining—still more without encroaching on his liberty and trying to make him miserable just because he is not in all respects what you would like him to be. A great help to this philosophy is to reflect that while you are painfully conscious of the faults of others, others are also painfully conscious of your faults, which are just as distressful to them as theirs are to you.

And so it comes to this. One of the elemental parts of a gentleman under the heading of justice is to have a good humored tolerance of others; a kindly concession to them of the liberty which you claim for yourself, a spirit of give and take and of fellowship in infirmity which prevents you from imposing yourself upon others, just as you would not like others to impose themselves upon you.

PLAYING THE FAIR GAME

Thus under justice as the quality of a civilized being, we include everything which concerns due respect for the personal rights and liberties of others, consideration for their feelings and interest, tolerance for their defects, and a general spirit of good will and fair play for all, giving to every man his due chance in life—entering into fair competition where need requires, but playing the game fairly, and not trying to bluff or bully or domineer over him—yielding graciously to his superiority where this manifests itself, prepared to suffer defeat with equanimity and without malicious resistance, and without trying to take advantage of some other way in the spirit of revenge.

A good illustration of this point is found in the department of sport. The chief educational value of games is precisely to give exercise to this spirit of justice and fair play. The rule of the games are laid down, and it is a point of honor for every player to observe them while foul play of any kind is considered a disgrace before the whole field.

The game is a contest of sterling merit, not of cunning or trickery or violence; and the spirit of a good sportsman is to take victory without offensive exultation, and to take defeat without gloom or resentment—to take discredit to himself and to give credit to another with even-minded impartiality; to play a winning game with sobriety and moderation, and above all to play a losing game in good humor and perseverance—content to take second place with honor rather than first place with dishonor.

The football field is in this way a complete epitome of life, and is a remarkable test of a man's character as to whether he plays the game of life fairly or unfairly—whether he is actuated by impulse and passion and selfish interests without consideration for others, or whether he is actuated by principle and reason and justice with full consideration for others—in short whether he is a civilized gentleman or a savage.—The Bombay Examiner.

COURTESY

To some courtesy may seem a lost art, little worth bringing back. But it is not. Courtesy is one of the old line arts that dies only with the man or the business. For the rise of many

a man and business has started with it.

Take time to be courteous. Emerson once wrote: "Give a boy address and accomplishments and give him the mastery of palaces and fortunes whenever he goes." Courtesy is of more value to a man than a thousand letters of written recommendations. Courtesy is an asset of more power than money or influence. Take time to be courteous.

A few years ago, a young man by the name of Wallace stood behind a railroad office window in Oil City, Pennsylvania, as a ticket agent. But he didn't stay all the time. When he saw a chance to render a courteous favor by delivering tickets direct to a customer, he delivered the tickets. Also, he sought out new ways of giving service. Business grew. A bigger job came after him. Then a bigger one. To-day, still a young man, he is general passenger agent for the entire Erie railroad. He may be its president some day. All through courtesy.

Take time to be courteous. Courtesy lightens the burden of toil. Courtesy demands respect. Courtesy is a little brother to opportunity and follows her around through the hours of the busy day. Courtesy always leads a man higher up.

Take time to be courteous. The courteous office boy, the courteous clerk, the courteous stenographer, the courteous manager, the courteous leader at big tasks—whoever heard of such a one not growing, not climbing into bigger things? Think over these things. For it is tremendously worth while to—

Take time to be courteous.—Intermountain Catholic.

OUR BOYS AND GIRLS

THE "LILY OF FRANCE" SAVED BY THE "SHAMROCK OF IRELAND"

It may not be generally known that the famous battle of Fontenoy, May 11, 1745, one of the most notable in the war of the Austrian Succession, was won by the Irish Catholic exiles, then living in France. The opposing forces were the French, sixty thousand strong, under Marshal Saxe, and the allies, English, Dutch, and Austrians, in nearly equal numbers, under the Duke of Cumberland.

The King of France, Louis XV., saw his army mowed down by as gallant a body of soldiers as ever shouldered musket or charged with bayonet. Fourteen thousand English soldiers advanced steadily, in spite of every obstacle, almost to the very heart of his position. The whole French army was on the verge of defeat. One hope alone was left, the "Reserves," and they were the Irish Catholic exiles, who stood impatient for the fray. Most of them had gone to confession the night before the battle, and Irish priests exiled like themselves after the Treaty of Limerick, were among them bestowing blessings and giving absolution.

The question was: "Could these men retrieve the fortunes of the fight? Would they fight less valiantly because they had gone to confession? Marshall Saxe did not doubt in the least. "Lord Clare," he said to their valiant commander, "there are your Saxon foes." That was sufficient. Lord Clare gave the command to charge. The Irish Catholic exiles blessed themselves with the sign of the cross. Before them they saw the enemies of their faith and country, and then they forgot their surroundings. They imagined themselves again on Irish soil; beneath their feet the shamrock seemed to grow; before them rose the ruined walls of Limerick, and the stately Shannon flowed majestically to the sea. They remembered the cruelties and perfidy

of their adversaries, and with a shout that struck terror into the heart of the bloody Duke of Cumberland, they swept down upon his regiment like an avalanche from the Alps. Clubbing their guns in hands that were strong because they were inherited from pure mothers, they beat the enemy back and scattered his ranks in disorder over the fields. A glorious victory was won and the "Lily of France" was saved by the "Shamrock of Ireland."—Magr. in "Waits and Strays."

GILLET'S PERFUMED LYE "GILLET'S LYE EATS DIRT" For cleaning and disinfecting—For softening water—For disinfecting closets, drains and sinks—and 500 other purposes.

A MINISTER EXPOSTULATES

SEES NO REASON FOR NEW MOVEMENT OF INTOLERANCE

Rev. Dr. John Faville, one of the oldest and best known Protestant ministers in Wisconsin, speaking from the pulpit of the Appleton Congregational Church, took for his subject "Why I believe in the Roman Catholic Church." He introduced his subject as follows:

Some years ago, during my first year in this city, I preached a series of sermons on "What I like about the Churches of Appleton." In that series was "What I like about the Roman Catholic Church." In 1896 I preached a sermon which was published in the local press on "The Catholic and the Protestant Ideas of Religious Authority," which grew out of a sermon I heard Father Sherman, the son of General Sherman, preach in St. Mary's church.

Before that I preached a sermon, which was also published, in which I gave reasons for not believing in the American Protective Association, that was then active in many places as an anti-Catholic organization. One of the organizers of that association came to my study one day to get me to join or to lend my influence, and he found me so strongly opposed to the movement that he gave up the idea of going ahead with his work. Whether an association was ever organized here I do not know, but at that time I gave myself credit for turning the tide against it.

My taking up this topic at this time grows out of the fact that some months ago in a sermon, I denounced the anti-Catholic paper known as The Menace. I had read this paper, more or less, for months, it having been sent to me by some one, and I had read a number of the anti-Catholic books it advertises. I said that I regarded such a paper in the spirit it showed, in the bigotry it exhibited, and in the falseness of many of its positions, as a menace to our country and to our Christianity. That saying was reported to others, and sometime after I received a number of letters from friends of the Menace, in which the thanks were conspicuously absent. The Menace itself honored me with a notice as being "one of those Protestant preachers who do not protest, and to which all creeds and alleged Christian practices look alike," and closed with: "We are truly sorry for Rev. Faville and the men of his ilk." But I also received some interesting personal letters, some of them anonymous and some with names given.

But such letters are really pathetic, more than ludicrous, a menace rather than a joke, for they are the pitiful eruptions of a spirit still existing among a class of ignorant men in reference to both the Protestant and

A BOY WHO SUCCEEDED

Many years ago a little Italian boy walked from town to town in Ireland, peddling various small wares. Often he was foot-sore and weary, and often the thought came to him of owning a car—a thought that in due time became a reality. Charles at last became the proud owner of a little car that not only carried him on his way, but suggested an idea that had great results. Perhaps, too, the thought was a reward for his charity, for it came to him after he had given a ride to a wayfarer. The idea that struck him was to start a car from one town to another, charging a fare for the service.

The young pedlar made the experiment, and his car became so popular that after a while he had hundreds and thousands of them in operation all over Ireland. He controlled a host of employees, and wherever he told the story of his success, he never failed to add that with car centers all over the land, and hundreds of thousands of pounds passing through the hands of his employees, he met with little or no loss either through neglect or dishonesty on the part of the men who worked for him.

Charles Bianconi became Lord Mayor of Dublin and his daughter married a son of Daniel O'Connell, the great Irish leader.—Sacred Heart Review.

THE GENTLEMAN BOY

An eminent educator, addressing an assemblage of parents, said in part: "Let your boy with the first lipings of speech be taught to speak accurately on all subjects, be they trivial or important, and when he becomes a man he will scorn to tell a lie."

"Early instill into your boy's mind decision of character. Undecided, purposeless boys make namby-pamby men, useless to themselves and to everybody else."

"Teach your boy to have an object in view, the backbone to go after it, and then stick."

"Teach your boy to disdain revenge. Revenge is a sin that grows with his strength. Teach him to write kindness in marble, injuries in dust."

"There is nothing that improves a boy's character so much as putting him on his honor—trusting to his honor. I have little hope for the boy who is dead to the feeling of honor. The boy who needs to be continually looked after is on the road to ruin. If treating your boy as a gentleman does not make him a gentleman, nothing else will."

"Let your boy wait upon himself as much as possible. The more he has to depend upon himself the more manly a little fellow he will grow. Self-dependence will call out his energies, bring into exercise his talents. The wisest charity is to help a boy help himself."

"Happy is the father who is happy in his boy, and happy is the boy who is happy in his father."

WHAT WORK?

A reverend writer in the Fort-nightly Review (quoted by the Tablet) has this to say on a subject favorite with some Protestants of the ultra anti-Popery persuasion:

"A Jesuit is trained to disguise himself so as to baffle detection. The porter who opens the door to you, the butler who stands behind your chair, the cabman who drives you, the laborer you employ, the Scripture reader and the city missionary, all these may be Jesuits, and some of them members of noble families. Jesuits may sit at table with you, and even talk to you like religious Protestants, and they will be doing the work of this mysterious Society all the time."

But what work? For what or whose benefit is this Jesuit ubiquity? What gain is it to the Jesuit or the "mysterious Society" and how, "mysterious?" Needless to say the writer could not explain, his words being merely gratuitous and silly statements, misrepresentation or falsehood, without a particle of ground in truth.—N. Y. Freeman's Journal.

CURED OF DRINK BY SAMARIA PRESCRIPTION

WISHES TO HELP OTHERS Mr. Roy Blanford, 706 East 10th Street, Michigan City Indiana, has the courage to wish his name published in the testimonial he gives to the wonderful benefits of Samaria Prescription for the cure of Drunkenness. One treatment of Samaria did it.

Many men have not the wish to stop drinking as Mr. Blanford had. Their system is undermined, their nerves, brain, and stomach crave alcohol. They are its slaves. They need help and in such cases, friends, wives or sisters should induce them to take Samaria or give it to them in their coffee, tea or food to ease their craving and help them to take hold and make themselves into men again. It is tasteless and odorless.

Mr. Blanford knew he needed help and took Samaria to help him loosen the clutches of the whiskey fiend. It cured him and he has the courage to tell the whole world about it and send the thanks of his wife and four children for the happy home restored to them all.

Mr. Blanford says in part: "I have not taken a drink now for over four months—I have no desire passing a saloon the odor almost makes me sick. My nerves are much better, my appetite is good, in fact my whole system is in good condition. Samaria has made a great change in me as well as making a happy home, let me and my wife and four children thank you, and hope Samaria will help many others—you may use all or any part of my correspondence as testimonial. Roy Blanford, 706 East 10th Street, Michigan City, Indiana."

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the Catholic Churches. For such people know as little about true Protestantism as of true Catholicism. So I have chosen this theme as much in the interest of the Church to which I belong as the one that I shall talk about.

Whatever has been the history of both of these Churches, whatever has been their past relations and their present strength or weakness, the first fact to be met is, that both of them are here and each must adjust itself to the other, in some way. It is not a question of one absorbing the other, or of one annihilating the other, it is a question of getting along altogether.

We need, in the discussion of any great question, political, social or religious, to start on this fact. We are not as a people in this city or anywhere, two armies on opposite sides fighting each other. We are one people, one humanity, in one ship, battling with the same waves, being driven by the same wind, trying to make the same harbor. And we are not going to get at the truth or get the Christian religion into our own lives or into the world by criticizing, misjudging, or hating each other. We are to do it by fair comparisons, by knowing each other better, by respecting each other, by working altogether as much as we can, and by liking each other in spite of much that is not good or lovable in all of us. It is under that fact and in this spirit that I want to speak to-night.

I am not to speak as a Protestant, a protestor, if I can help it. Whatever right or duty some people, hundreds of years ago, had or had not, to enter their protests against the Catholic Church, does not concern me now. We find it hard to get away from a past spirit and attitude.

You recall the fond mother who said to her maid: "Go and see what Billy is doing, and tell him not to do it." The Protestant hearing toward the Catholic Church has been to much, "Go and see what she is doing and tell her not to do it." By birth and by training, by history and tradition, we are Protestants, and that is a good way from always being Christians. Edward Eggleston in his "Circuit Rider" speaks of two people; one was a Methodist and likewise a Christian; the other he says was a Methodist, but not likewise. Many a man or woman is a Protestant or Catholic and also a Christian; some in both Churches are not also. I shall aim to speak to-night, not as a Protestant, but as a Christian.

Dr. Faville then went on to develop the following points in favor of the Catholic Church:

1. It stands for authority; demands obedience; speaks with a note of assurance and faith.

2. The Catholic Church stands for Christ. It is not a Church that "sits and sings itself away in everlasting bliss." It joins prayer and service; faith and works.

3. This Church stands for devotion; the worshipful in religion. Two of the hymns we used to-night came from Catholic hymn writers. What music has been born at her altars; what books on prayer and devotion she furnished.

4. It stands for democracy. As no other Church, it levels all men and women at the altar.

5. It stands for great names and deeds in history. Since the Reformation history has been written too much from the Protestant point of view, and too often the Catholic Church of the past has not had fair dealing in its work in education, or art, or morals, or religion. We single out Athanasius in creed-making, Augustine in theology, Sapientia in reform, Thomas a Kempis in devotion, and all of us bow down to them as masters.

6. The Catholic Church stands for womanhood. The Catholic Church has been rich in its womanhood, devoted to special religious work; its womanhood that has foregone a life of ease and pleasure and of the home life, and taken up the life of teacher and nurse and missionary. The Sisterhoods of the Catholic Church hail Mary as their inspiration and adoration, but this is not her greatest place in the world's history. She has, by the emphasis that this Church has placed upon her, by the exhortation that protest against, but in Christianity a new force, a true power for the world's good.

He concluded with the following words:

For years my convictions have strengthened that the time has come when the Protestant must see that to exalt Protestantism by degrading Catholicism; to call the Protestant Church the chosen of God, and the Catholic Church the mother of iniquity; to look for the weakness and the wrong in her and not see the strength and the good in her; to fence ourselves off and say we are right always and they are wrong always; to assume that the Catholic does not want to be or cannot be, or is not, as good a home-maker and citizen, as good a patriot and Christian as the Protestant, or that this Church has not had a part in the Kingdom of God to this earth, and is having a part now—for years I have felt that to take that position is poor Protestantism and poorer Christianity.—Catholic Citizen.

Souls are never lost because their beginnings break down, but because they won't make new beginnings.

Since for the first time it is a hateful monster, but seen too often it becomes familiar, we begin by pitying it, then enduring it and unfortunately too often the end is, embracing it. Keep it at a safe distance.

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