CHATS WITH YOUNG

DISCONTENT Every young man, seeking to make the most of his life, should endeavor to fit himself for the work most congenial to him and to find opportunities to advance in it. If he has employment that does not suit him, or if there are, where he is, no chances to rise to a sufficient salary to insure a home and a frugal competence for him, he should get at something better, with as little delay as possible. Discontent is worse than useless if it is not reasonable. Discontant that ter, with as little delay as possible. Discontent is worse than useless if it is not reasonable. Discontent that surely leads to improved conditions is a sign of proper ambition and may be even a duty.

Next to getting at a proper occupation and making progress in it, the young man who wants to get along in the world will have some of his aarn.

eld will save some of his earnings, regularly, every week, as a rule, regardless of almost what sacrifices he must make in order to practice he must make in order to practice thrift. If he is to marry, if he is to have a home of his own, if he is ever torize above the condition of an employee, he must accumulate some funds. A man without cash is like a boiler without steam. The habit of frugality must be acquired. Foolish expenses should be cut off. The power to say "No" to indulgent propensities must be exercised. An account started in a bank with even \$1 will grow, and grow, and grow, with added weekly savings, until it may become the foundation of a fortune.

ndation of a fortune. Then the young man, considering that it is the vocation of most grown persons to marry, will study how to prepare for matrimony. He will see how he can best make himself worthy of a good woman's affection and admiration. In education, in habits, in manners, in appearance, in dress, in accomplishments, in position, and in possessions, he will study how he can improve, in order that he may be more and more fit for the role of

Meanwhile, he may very properly pray God to give him a suitable help mate, and he may himself look around to find one. Let him not be caught by a pretty face or stylish garments. The character is the thing that lasts. Goodness, gentleness, sweetness of disposition, kindheartedness, unselfishness, loyalty to duty, health, piety, namess, loyalty to duty, neath, plety, love of parents, love of home, industry, housewifely accomplishments, etc., are to be preferred to beauty. Equality of social rank, congeniality of temperament, and the faithful practice of religion should be sought.

Love-making is all right when conducted in the fear and as in the presence of God. Catholic young men of the right sort take no improper liberties, and Catholic young women of the right sort allow no improper freedom to be taken. Love-making, then, that is honest and honorable is beautiful to see. It is chivalrous. It is tender. It is poetic.

It is chaste.
So, having congenial and remunerstive occupation, having the habit of thrift and a bank account, and hav-ing found a suitable helpmate, the young man in question cannot get married too soon and may reason. married too soon and may reasonably expect to have a successful and happy life.—Catholic Columbian.

STOP THAT SLANG

There is not much reverence in this day and generation. This is quite evident from the conduct, the talk and the terms heard on all sides. The young man refers in an offiand way to his father as "the old man," "the governor," etc. He forgets the respect and the reverence that he should have for his parents. The Lord promises a long and happy life reverence their parents. The terms used by the strutting young man when he refers to his father show that he has inhaled too much of the irre verence that is so common in this "land of the free." Much could be learned from "the heathen Chinee" as to the respect and reverence due to parents.

There was lately a young man, "smart as a whip," and "up to snuff," who "knew the ropes," and yet was out of a job. He went to a wholesale grocer and said: "The old man told me to call here, and to ask man told me to call here, and to ask you for a position." "If I had a hundred positions," said the proprietor,
"I would not give one to a young
fellow who refers to his father as
'the old man.'"

The young man "as smart as a whip" had been taught a lesson. The custom of the country may atone for much, but the free and easy manners in vogue are offensive to men of good taste and of solid sense. Then children are frequently re-

terred to even by parents as "the kids." Such slang produces similar fruit and creates disrespect for par-ents and for those who refer in that way to children. It is hard to under stand how children can be designated, at least by those of the household, as though they were no more than young goats. As people sow so shall they reap. If the old respect themselves, they will inculcate, by example, proper respect on the part of others. our Lord in referring to the young

unto Me, and forbid them not; for of such is the kingdom of God,"
"The old man," "the governor," and "the kids" are terms that should

and the Kids are terms that should not be heard or used except in their original and proper signification. "Son, support the old age of thy father, and grieve him not in his life. And if his understanding fail, have patience with him, and despise him not when thou art in thy strength; for the relieving of the father shall not be forgotten."—Catholic Uni-

OUR BOYS AND GIRLS

HISTORICAL CATHOLICS

Catholic school children will be interested to know how many familiar personages in American history professed the same faith as they do.

Christopher Columbus, a Catholic, is the marvelous link in the chain of time which connects the history of the Old World with the New.

John de la Cosa, a Catholic, was a famous companion of Columbus. He acted as his pilot.

famous companion of Columbus. He acted as his pilot.

Americas Vespucci, from whom America accidentally received her name, was a Catholic.

The discoverer of the Pacific Ocean was a Catholic, the renowned Vasco de Balboa.

The discoverer of Florida, John Pones de Leon was a member of the

Ponce de Leon, was a member of the same church.

The admiral of the fleet that first sailed around the world, and the discoverer of the straits which bear his name, was a Catholic, Ferdinand Magellan.

The discoverer of the Atlantic States of this Republic was John de Verrazani, a Catholic. He coasted

verrazani, a Cainolic. He coasted along the shore from a point not far from Wilmington, in North Carolina as far north as Newfoundland. The discoverer of California and conqueror of Mexico was a Catholic, Fernando Cortez.

De Soto, a Catholic, conquered Florida and discovered the Lower

Mississippi.
The discoverer of Lower Canada

and the River St. Lawrence was James Cartier, a Catholic. The discoverers of the main land of North America were the Catholics,

John and Sebastian Cabot.

The founder of the oldest city in the United States—St. Augustine, Florida—was Peter Melendez, a Cath-

The Catholic, Sir George Calvert (Lord Baltimore), was the founder of Maryland.

the Catholic monk, Joseph Le Caron, The founder of Quebec and dis-coverer of Lakes Champlain and Ontario was the Catholic, Samuel de

Champlain,
The missionary of the Iroquois was the Jesuit, Isaac Jogues, and the Jesuits are Catholics.
The first missionary of the Hurons

was John de Breboeuf, Jesuit. The first Governor and chief Justice of Maryland was Leonard Calvert, a

The first missionary in Maryland was Andrew White, Jesuit.

The discoverer of the Upper Mississippi and the apostle of the valley of that river was the Jesuit, James Marquette. The Ohio River was first discovered

by De la Salle, a Catholic.

The first Catholic Governor of
New York was Thomas Cogan, an Irishman. His commission bears date of September 80, 1682. The founder of San Francisco was

the Catholic missionary, Junipero Serra, a Franciscan. The founder of the American navy

was John Barry, aCatholic.

The commander of the cavalry in

the Revolutionary War was Stephen Moylan, a Catholic.

The first newspaper in America that gave accurate reports of the legislative debates was established by Matthew Carey, a Catholic.

Thos. Fitzsimmons, Pennsylvania's signer of the Declaration of Independ-

ence, was a Catholic.
Charles Carroll, of Carrollton, whose signature on the same document bespeaks sterling courage and unselfish patriotism, was a Catholic.

Chicago, was a Catholic. General Sheridan died a Catholic. and his eulogy was delivered by Cardinal Gibbons.—New World.

KEEPING AT IT

There is a very old but very good story about a boy who was engaged one winter day in patting a ton of coal into a cellar. His only imple-ment was a small fire shovel. Notice ing this, a benevolent old gentleman expressed his surprise and commiseration. "My son," said the old gentleman, "you surely do not expect to put in all that coal with that little shovel?"

"Oh, yes, I do," replied the boy cheerfully, "all I have to do is to keep

There is a lesson in this story for rinere is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that the best work of all the world is

that the best work of all the world is done by people of great strength and many opportunities. "Keeping at it" is the secret of success. Never be in too great haste. Too many boys spoil a lifetime by not having patience. They work at a trade until they see about one half of its mysteries, then strike for higher wages. Such men are botches and

When learning a trade, my boy, don't move like a rusty watch. Act as if your interest and the interest of your employer were the same. Employers will not willingly lose good employees. Be honest and faithful. There is the secret of success, my boy, and that is the thing lacking with too many.—St. Paul Bulletin.

A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness, and the most tranquillizing prophecy of our final perseverance. — Father Faber.

Desire is the father of possession whosoever desires obtains.—Chateau briand.



CRUCIFIXES UNINJURED

RELIGIOUS EMBLEMS IMMUNE FROM DESTRUCTION

DESTRUCTION

The curious fact that crucifixes and statues of Our Lady seem to be immune from the general destruction in France and Belgium makes a great impression upon the British soldiers. One of them, Lance Corporal J. H. Morgan, of the East Lancashire regiment, writing home, says: "It is very queer that when the Germans shell these Roman Catholic churches the crucifix and the Virgin always remain safe." remain safe.

The Rev. Van Laeren, O. S. B., who is working among the refugees in the Exeter district, tells of a marvelous Exeter district, tells of a marvelous escape of a crucifix in a presbytery near Alost. One morning after Mass the villagers were alarmed by the booming of cannon on either side of them—the place being between the conflicting armies. Father Van Laeren found shelter in a cellar. After his incarceration he discovered that a shell had struck the presbytery wall, entering the priest's bedroom, where it exploded. Although the mantelpiece and the other contents of the room were completely wrecked a crucifix which had stood upon the mantelpiece remained undamaged.—

ST. JOSEPH AND THE DYING

Father Faber tells in his book "All for Jesus" of a Visitation nun, a very holy woman, who, as she was watch-ing before the Blessed Sacrament during the night of Holy Thursday, 1644, had a vision of Our Lord in His agony, and with this vision there was given her a light and an efficacious grace to pray for the intentions of persons in their agony. From the moment she received this admirable grace, she often seemed to hear the grace, she often seemed to hear the sighs of dying persons; and the effect this had upon her was?so great that ever afterward she said, night and morning, the prayers of the Church for those in their agony. Of this same Religious we are told that when the Bishop of Geneva came to con-secrate the church of the order at Annecy, and the Superior wished one of the six chapels to be dedicated to St. Joseph, this good Sister begged her to let it be dedicated to St. Joseph dying in the arms of Jesus and Mary. "Ah! my good Mother!" she cried, "God has made known to St. Joseph me that by this devotion to St. Joseph dying, His goodness wills to give many graces to persons in their agony and that, as St. Joseph did not go to heaven at once, Jesus not having yet opened it, but that he descended unselfish patriotism, was a Catholic.

General James Shields, who obtained the first charter for the city of Chicago, was a Catholic.

Chicago, was a Catholic.

Cath tory to offer to God the resignation of the great St. Joseph in dying and leaving Jesus and Mary, and to honor the holy patience of his tranquil ex-

OLD BACKS

NEED HELP

When people get to be 50 and 60 and 70, they need a little help some

time to get through with the day's work. Their backs can't stand the

work. Their backs can't stand the heavy loads, the steady strain, of lusty youth. They need

Gin Pills

St. Raphael Ont., Jan. 5th,
"Four years ago, I had such pains in my
back that I could not work. The pains extended to my arms, sides and shoulders. I
used mey kinds of medicine for over a year,
none of which did me very much good. I read
about them and found the pains were leaving
medically and sent for a sample and
used them and found the pains were leaving
medically and sent for a sample and
used them and found the pains were leaving
medically and before I had used them all, the
pains were almost gone and I could keep a
work. After I had taken six other boxes,
was entirely cured and I feel as strong as a
the age of 30. I am a farmer, now 61 yearold."

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MONEYS)

GIN

charitable with our prayer for others we shall not be without powerful not edifying to recall that almost the last prayer or word uttered by the late Father Robert Hugh Benson before he closed his eyes on this erath was the simple invocation, so familiar to Catholics young and old, "Jesus, Mary and Joseph, I give you my heart and my soul," with its accompanying prayers. "Jesus, Mary and Joseph, assist me in my last agony;" "Jesus, Mary and Joseph, may I die in peace in your blessed company."—St. Paul Bulletin.

A NEW DEPARTURE IN MISSIONARY WORK

the United States, perhaps indeed in the entire history of the world, a mission for non-Catholic deaf Mutes was preached in Pittsburgh by the Redemptorist Deaf Mute Missionary, mission to these afflicted persons was continued every evening for a full week, and with very satisfactory results, many of the Protestant Deaf doctrine by the elequent missionary, who used the sign language in imparting to his silent hearers the truths of faith. Previous to the non-

A SINCERE CONFESSION

Our confession is sincere, when w cell our sins honestly and truthfully neither exaggerating or excusing them. Christ gave judicial authority over the sins of men to the Apostles

pectation, till the dawn of Easter, when the risen Jesus set him free.

This combination of devotion to St. Joseph with prayers for souls in their agony appeals strongly to us at this particular time, when a terrible war is being waged among Christians, resulting in an appalling destruction of human lives. Charity and nit present at the remember the

and pity urge us to remember the dying in our prayers. Let us recommend souls in their agony to St. Joseph dying in the arms of Jesus and Mary. Some day we too must pass through death's portal. If we are charitable with our prayer for others, we shall not be written. we shall not be without powerful friends in that dread moment. Is it to the ability of Catholics to enter the confessional box, and there, unlast prayer or word uttered by the late Father Robert Hugh Benson be-

For the first time in the history of persons coming every evening listen-ing to the explanations of Catholic Catholic mission, Father Burger preached a full week's mission to the Catholic Deat. So much interest was created in Pittsburgh at these extraordinary services, that St. Philomena's Church, in which they were held, was crowded throughout the entire week by hearing people, as Father Burger delivered his sermons simultaneously in two lan guages. Father Burger also gave a mission to the Deaf Mute Children of the De Paul Institute during February, this year, making in all a rich harvest in his three weeks' mis-sionary work in Pittsburgh. The Deal throughout the country, and priests actively engaged in working for the Deaf, are anxious to invite Father Burger to visit them and give a mission for them, in order to

and their successors. The confessional was thereby intended to be a tribunal, at which the penitent acts as accused and accuser, and the priest as judge; no lawyer is needed on either side. The priest, by virtue of his commission, must either forgive or retain, as the cause submitted to him may require; he must, there fore, hear the case such as it is. correlative duty, imposed on the enitent by the same divine authorpenitent by the same divine authority, is to submit to the priest his case exactly as it is, that he may know whether he is to forgive or to retain, The penitent must tell his sins honestly and truthfully. As the priest would be guilty of a sacrilege if he were to pass on a case in a if he were to pass on a case in nanner different from what his com mission demands; so also is the penitent guilty of a sacrilege if he wilfully proposes his case other than it is; it would be a lie; and an intrineic evil, like a lie, cannot surely be the means whereby to obtain God's pardon. There must be no code pardon. There must be no exaggeration and no excuses. An excuse will not alter the act as committed. There may be causes taking away or mitigating essentially or entirely the guilt of the action, but in that case it would be action, but in that case it would be action. be unnecessary to confess the act. If we are prevented by sickness from hearing Mass, the obligation ceases as a matter of course, and then no sia is committed. We must represent ourselves to the priest such as we

themselves as worse than they actually are; they are afraid that they will not make their sine bad they will not make their sine bad enough; and thus, through fear of one mistake, they fall into another. By doing so, however, they mislead the confessor and make it impossible for him to judge them rightly. We must confess our sine as we know or must confess our sins as we know or sincerely believe ourselves guilty before God; and ever remember that the priest is but the representative of Him from Whom nothing can be hidden. Our confession made in this manner and with this purpose of setting forth to the priest our sins exactly as we know them or believe them to be, will bear the mark of sincerity.—St. Paul Bulletin.

IMITATION AND THE

A Protestant clergyman of New York City, the Rev. Dr. Henry Marsh Warren, has hit on the plan of in-stituting a sort of Protestant Con-fessional. He claims to have been the means of preventing several persons from committing suicide. He now announces that he will open up next month in New York an anti-suicide headquarters where all who are tempted to shuffle off this mortal are tempted to shoftle off this mortal coil may consult him and gain new courage to bear life's burdens. In an interview which appears in the New York Tribune he says of his

"The small number of suicides among Catholice is due, in the main their souls and hearts, and go away
buoyed up by the knowledge that, no
matter how hopeless the case, there
is a Supreme Being, Who, in visiting
trials and tribulation upon humanity, always provides for the reward
for such suffesing.

"It is our object to supply that
consolition, and encouragement to

consolation and encouragment to those outside the Catholic Church by establishing this headquarters."
We have here a striking illustra-

tion of the inability of Protestants to understand Catholic doctrines and practices. The Rev. Dr. Warren does not take into account the sanctions that make confession so efficacious a means for upright living. Men and women, in his opinion, find a relief in pouring the story of their sorrows pathetic ears. He cannot enter into the feelings of a Catholic who knows that he has the promise of Christ Himself, that his sins are forgiven after he had made a good confession Nor does he take into account the part Grace, imparted through one of the sacraments instituted by our Lord, plays in sustaining a penitent He knows that Catholics go to con-fession and is aware that after doing so they lead better lives. He says that the small number of suicides among Catholics is due "to the ability of Catholics to enter the confession box He, therefore, concludes that this efficient means for the moulding of lives can be secured through imita

Cardinal Newman, who had been Protestant, knew what confession was from practical experience after he had become a Catholic. Here is what he has to say of it: "If ever there is a heav-enly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament confession is such. And such is it ever found in fact—the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say, over the head bowed low, and subduing tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away forever! This is confession as it is in fact." Does the Rev. Dr. Warren believe that he can produce similar frame of mind in those who confess to him ?-N. Y. Freeman's Journal.

USE YOUR PRAYER BOOK

Bring your prayer book to Church It is surprising to note the number of people who, apparently, do not know what to do with themselves during Mass. They seem to pay attention to everything else except the Holy Sacrifice. They are unable to fix their thoughts on it even long enough to say the few prayers with which they are familiar. A prayer book would help to rivet their atten-tion and check their wandering houghts. Then, too, it would enable them to follow the Mass intelligently Do not be afraid to be seen carrying your prayer book to church and read-ing it. Most of them contain the liturgical prayers which the wisdom of the Church has elaborated and which cannot be surpassed by any that the ordinary person may manu facture.—St Paul Bulletin.

BURIED IN HIS ORCHARD

The last obsequies of Right Rev Msgr. R. H. Benson took place in that house of which he immortalized in his latest novel, for Hare Street House figures largely in "Oddsfish."
He was buried in his orchard just below a wooden cross which he himself had exected some time ago, the grace being specially consecrated by are; false excuses tend only to make us more guilty in the sight of God. Exaggeration is also a misrepresentation, and equally deprives our confession of veracity. It is frequently a mistake of plous souls to represent altar, including the dead priest's

mother and two brothers. Some ourious circumstances attended the passing of this man, who will leave his mark on his generation. Many

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like to try 190." A B., North Bay, Ont., says "I sold the Oin 13 hours, and could have sold as many
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