CHATS WITH YOUNG MEN

BUSINESS POPULARITY

Competition has become so keen, and the bid for public patronage so insistent that it is a matter of the first importance for the business institution which would succeed to day to be popular, to have the good will of its patrons.

The officers of a bank, for instance, they that they must win and hold the

The officers of a bank, for instance, know that they must win and hold the favor of the public or go to the wall. They know that they can not snub their customers to-day, as they once could when there were fewer banks, without losing business. With a score of banks soliciting his business, and offering every possible inducement to secure it, it does not require a very keen insight into human nature to know insight into human nature to know most pleasing, the most agreeable officers and clerks. It is human nature to like to be treated with courtesy, with to like to be treated with courtesy, with consideration. I have known a rich New York man, who carried a very large balance at his bank, to change his account because of a little incivility of the receiving teller. One warm day when transacting business at the bank, the man removed his hat and put it on the shall in front of the teller's window. account, too," which he proceeded to do. This was a little thing, you may say, bus it is just these little things that

Bank officials often wonder why Mr. So-and-So has withdrawn his patronage, and they will probably never know that it turned upon a hasty remark of a teller, little disposition on the part of some official to be unaccommodating.

of their way quite a distance in order to deposit at a bank where the cashier or tellers have been courteous, kind to them, have always shown a disposition

The late President Williams, of the hemical National Bank, New York, demonstrated the power of politeness, of good manners, in building up a great financial institution. The fact that the original one hundred dollar shares of the bank's stock were worth nearly five thousand at the time of President Wilthousand at the time of Freshden villiam's death was due largely to the uniform courtesy of the institution to its patrons, which he always insisted upon from the highest bank official down to the office boy. Many another bank in this country can testify to the fact that

It pays in every business institution. Human nature is so constituted that people will often put themselves to great inconvenience, will even put up with an inferior article or with discommended to the second of the second forts, rather than patronize houses that treat their customers rudely, with dis-

The time was when human hogs could The time was when himsa nogs could do business, provided they had the goods and could deliver them; but all this has changed. Competition to-day is so sharp, rivalry so keen, that every art that can influence trade is brought into

requisition to secure patronage.

Even twenty-five years ago men were employed largely because of their ability in certain lines, without regard to their personality or manner. Now manliness, a pleasant personality, an attraction of the secure of the sec tive manuer, are very great factors in the choice of employees who are to be constantly in contact with the public.

To-day, ability to make friends and hold them, agreeable social qualities, are regarded as very valuable assets in are regarded as very valuable assets in an employee, for employers know that surly, impudent, careless, indifferent or snobbish employees can drive away a great deal of custom. They want clerks who are so oplite and attentive, obliging, agreeable, that people will go blocks out of their way to be served by them. Some railroads in this country have

built up enormous patronage and have made millions of money by insisting on uniform courtesy from their employees roads, while parallel successful and have roads have been unsuccessful and have gone into the hands of receivers because of the lack of courtesy of their em-

A great many otherwise good hotel men have failed, or met with very in-different success, because they lacked the qualities that would make themselves or their houses popular. They may keep good hotels, but customers go to poorer houses, where the proprietors are more genial and kindly, the employees more courteous and agreeable.
Some hotel clerks are so sunny and

obliging, so anxious to please, that people go a long distance out of their way to patronize their hotel. They may way to patronize their notel. They may not know the proprietor at all; they may have no desire whatever to give their patronage to that particular hotel, but they like the clerk. He is genial and always looks out for them, and this goes a great way with men who are away from home whose only substitute for the home is the hotel.—Success.

THE GIFT OF SINCERITY Take from a man every gift but sin-cerity; let him be blind and deaf and cerity; let him be blind and deaf and lame—let him stammer in his speech, lack education and good manners. Handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real thing will gladly overlook all his infimities.

gladly overlook all its intrincties.

In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain

There is no virtue that more men be

an automobile.

If they are ignoront, they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institution."

Be a real man—not a shoddy sport, or a sham aristocrat. Be sincere with yourself, your friends and your work. With sincerity, a few talents and a little strength may go far. Without it "enius itself must fall!—Henry M. Hyde in Chicago Tribune.

VICE OF PETTINESS

It is a sorry sight to behold what sinister work a man animated by petti-ness and jealousies can descend to. A little man, like the litte vessel, can hold only his measure: even when the con-tents are of good quality they are al-ways small. He can never see a big project or feel a big interest. It is be-yond his measure.

But when a little measure is filled

only with pettiness and spite it is cap-able of greatness or harm. He can never make a road—he can try to block it. He can never move a great cause— he can strive by splteful means to stop man removed his nat and put it on the shelf in front of the teller's window. The teller ordered him harshly to remove his hat. "Yes," was the quick reply, "I will, and I will remove my who do. We have all seen the little who do. We have all seen the little who do. We have all seen the little monkey who runs chattering for a pea-nut, while the big chap simply reaches out his hand and gets it. What a show-ing of teeth, and what a vicious chatter goes on from the roost where the little monkey has taken refuge in his puny

The poor little victim of his ow jealousy thinks he can spoil at least the taste of the peanut. But the big fellow calmly enjoys not only the nut he has captured, but the disconfiture of the little monkey as well.

Moral—If you cannot be big, at least don't call extention to your nettines by

don't call attention to your pettiness by spiteful chatter. For if you do you will only be laughed at.—Pilot.

OUR BOYS AND GIRLS

A BOY HERO

St. Felix was one of seven brothers, and his mother was a noble matron of Rome. She was called Felicitas, which means happiness, and Felix was named

after her.
From the time he was a wee boy, he had learned from his mother's knee the true meaning of happiness, and when-ever he came to her in tears to show ever he came to her in tears to show her the big bump on his head or tell her of some boyish trouble, she would consort him by saying gently, "Felix, my little soa, God does not want us to be always happy here. If we really love Him, we should be willing to suffer cometimes for Him on each that we sometimes for Him on earth, that we may be truly happy with Him in

heaven."
Thus taught, the boyish heart of St.
Felix expanded as a flower in the sunshine of God's love. At school and at play he was a favorite, until a certain day it became rumored that he was a Christian. Felix heard the rumor, but orgot it almost as soon as it was spoken and went about his study and play as

and went about his study and product and went about his way to school and the path he was following led him through a cool, dim stretch of wood, then turned abruptly to the great Roman road. His heart was full of kind of young men. Be sure to be such, and God will take of you, and good men will help you on. nunlight playing through the gnarled trees, the dewy, fragrant bioseoms at his feet and the soft morning breezes blowing about him spoke of joy and con-tent. A snatch of song was on his lips, and his sandaled feet scarcely touched

the moss-grown path. Suddenly through the trees he caught a glint of steel. Two soldiers were coming toward him. His heart stood still. For one instant he halted in fear. Then he braced himself with the sweet bravery of a soldier of Christ. Behind him lay the peace of the woods, before him conflict, but the victor's palm was

The soldiers grasped him roughly by the arms. "The judge calls for you," one said, roughly, "come."

The lad obeyed. By their side he travelled the old Roman highroad. Curious eyes turned to gaze at him, but he never saw them. His thoughts were fixed on the trial to come.

The great courtroom was reached at

last, and there his mother and brother awaited him. They also were to be condemned to death because of their

The harsh words were spoken.

"Felicitas, repounce Christ and bow to the gods of Rome or thou and thy sons shalt die."

Softly his mother's voice answered, I can never deny my Lord and my

One by one the boys were questioned, One by one the boys were questioned, and one by one they gave their answer. Felix was condemned to be beaten to death with clubs. Throughout the long, terrible torture, when the blows were heaviest, the mother's heart beat in earnest prayer for her boy. As he fell at last, exhausted and dying at the feet of the judge, he smiled feebly toward her.

A long ray of sunlight lit up his white face and she caught the scarce whis-pered words:

" Mother, I am so happy."

The dark eyes closed, there was a softly drawn breath, and the eager, boyish soul sped forth to enjoy forever the happiness he had so nobly won.—Catholic Transcript.

THE POOR BOY'S CHANCE

The old adage that a man is not a man uatil he has known what it is to strive for a livelihood is endorsed by many a There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futlle attempt to run a bluif on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks things are quite largely not what they seem.

Their chief anxiety of too many people is to keep up appearances. If they are poor they must, at any rate, appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor

oar, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignoront, they at least chances?

Then, again, the young man who is

Then, again, the young man who is born poor keeps green about him the memory of what he was once. He grasps the idea of the man who is struggling to come to the front.

He has been a poor man himself—he knows what the strength of encouragement is and what good a kindly word does for the working classes; he was once of them. Realizing their struggles himself, he works for them, he gains their support, and so co-operation he himself, ne works for them, ne gains their support, and so co-operation he helps himself ahead at the same time.

The young man who is born rich is very apt to be particular about his hours of labor—not so the young man who has been brought up to work early and late make good. The young fellow who

to make good. The young fellow who wants to get along in the world, and is particular about his hours of labor is particular about his neurs of labor is usually not so particular about the number of hours he sleeps, and is, therefore, on the wrong track—he had better take the first switch he meets to the right or main track. Employers do not like the man who is always watching the clock. man who is always watching the clock. Again, the poor young man, after business hours, is more apt to try to improve himself than is the rich young man. The rich young man feels that he has no need of improving himself in the way of education the right kind of a poor young man feels that he must. And that is just the spirit which is going to make him succeed in suits of difficulties. make him succeed in spite of difficulties. To study is one of the guarantees of suc

cess; the young fellow who loves intellectual refreshments usually enjoys a healthy mind and body.

The poor young man is more apt to have a civil tongue in his head than the rich one. Necessity makes it so. Alstances, even if you know the fellow is endeavoring to deceive you.

It pays.

More than one successful busines man became successful through hard labor and many disappointments simply because he knew his success in life would be a joy to his mother. The writer will never get this out to his head, and he believes it is brought home more to a poor young men than to a rich one. Especially is this true when he has a good mother for an adviser and

HE GOT THE JOB

Only a month ago a boy of seventeen went down Broadway looking for a situa-tion. He went into a large store and asked if they wanted a boy. Said the

proprietor.
"I suppose you think you can do about everything, don't you?"
"No," said the boy, "I can't do anything; I have never been in a place.
But I can try to do anything you tell

me to do."

"How much wages do you want?"

"I won't be worth much to start with.
I will take what you will give me, and if
I improve, you will know what I am
worth."

The boy spoke so sensibly and showed
such good principles that the gentleman took him in at once. Afterward he
told the lad's father that he really had
more help than he needed, but could not

more help than he needed, but could not afford to let such a boy go.

There is great demand now for first-

THE FAMILY SUNDAY

A writer in an English review makes plea for greater order and quiet on would not advise harsh restraint or a Puritannical observance, he would make the day stand out from the others as one demanding greater reverence. Recalling the quiet Sun-

the others as one demanding greater reverence. Recalling the quiet Sundays of his childhood, he says:

I am grateful for the rule which obliged me to do different things on Sundays from what I did on other days. I cannot help thinking that the modern fashion of allowing children to do what they like is a bad one; for there are many things which children are glad, in after years, to have done, which they would never do of their own choice and initiative. Among these, perhaps the restrictions of Sunday may be counted.

There are many Catholic heads of families who should ponder these words. They see that the children go to Mass, but beyond that the day is one of license rather than restraint. The older boys and girls range at will; the little children roam the neighborhood, screaming, fighting, rooting up gardens and perpetrating any other act of mischief that comes to mind. The father gives them the colored supplement of his so-called "Sunday" paper to laugh at and squabble over, but he never thinks of reading Bible stories to them or telling them about the saints; he or telling them about the saints; he leaves instruction in the Catechism entirely in the hands of priest or Sister, and would rather let John and Mary go off with their friends—whom he may not know than to take them out himself for a walk or a car ride. Too many fathers let the older children drift away from them and their influence by this indif-ference. The father who is the chum and friend of his boys and girls is doing the most to make them good men and women. For the working man in par-ticular Sunday is the great day of the week to enjoy the company of his family, and through this home intercourse, to teach many things that the children will thank him for when they are older and wiser.

"I earn the money to support them; let their mother bring them up" is the mental attitude of some heads of

THE HONOUR DUE TO GOD

God is entitled to all the honor His God is entitled to all the bonor His creatures can render Him. He is infinitely great, and He is infinitely goods and so our reverence for Him in His greatness and our love for Him in His greatness should blend, and should be expressed, openly and gladly, in the best and truest bonor that can be manifested in our horse. Hisse

best and truest honor that can be manifested in our human lives.

That son would be considered a most despicable creature who, willing to be dependent upon a good father, should be ashamed of him for his plain speech and appearance, and should be unwilling to be seen with him or to be identified with him in the presence of his worldly companions. There have been and are such persons, and they are contemptible, in the same way as are those who, secretly acknowledging their religious duty and the claims of God upon them, are ashamed of their religious convictions, and are too cowardly to convictions, and are too cowardly to defend Christ and the Church when they are assailed or laughed at by their sin-

are assailed or laughed at by their sinful and worldly associates. There are such persons even to-day.
Religion is supposed, by a certain class of people of shallow character and scant merality, to be a matter of which to be ashamed. There are thany who are not ashamed of immorality, and who are so entirely past feeling that they are ready to join in any sort of wicked indulgence, who would shrink back from any avowal of interest or any participation in the subject of religion. participation in the subject of religion. The mention of sacred things is the only thing that makes them blush, and they thing that makes them blush, and they are ready to repudiate, with soorn and invective, any connection with Christ or His cause. The utter foolishness and wickedness of this attitude is apparent to all those whose emotions are pure and whose judgment is clear, but there are some ways are a blinded by the great some ways are a blinded by the great some series. are some who are so blinded by the god of this world that they are given over

of this world that they are given over to perversity of mindsud heart.

The thought of God is the loftlest thought that can come into the mind, and the worship of God is the loftlest exercises in which we can possibly engage. That any one should be assamed of religion is one of those strange things which admit of no explanation save that of the deteriorating influence of sin on the intellectual and moral nature of man.

And yet all men are not ashamed of

And yet all men are not ashamed of it. It seems to be a perversity found only in places where it has least reason omy in piaces where it has reason for being. Heathen people are not ashamed of their religious rites, even when they are immoral and debasing. Mohammedans are not ashamed to pray in the most public place when the hour comes and the signal calls. In Christian land the signal calls. In Christian land the signal calls. tian lands, however, where there should be the highest and holiest sense of obligation, we find people shrinking back from professing their interest in and devotion of the Lord who has come to them in the highest and holiest revela-tion of His nature and His saving

False shame should be thrown to the winds. Religion is not a matter about which to be timid. Christ is not one of whom to be ashamed. Let us be outspoken in our professions of faith in Him and attachment to His person and cause. Let us be ready to defend Him when He is aspersed, and to stand for His truth when it is assailed. Let us earth as we will wish Him to stand for

us in the fature.

Let us honour Him in committing Let us honour Him in committing ourselves openly and bodily to His cause, as members of His Church, as respectors of His ordinances, as observers of His laws. Let us honour Him by a hearty and whole-souled Christian life, as we throw ourselves, body and heart and soul, time and talent and money, personal influence, social influence, supports in the control influence, into cial influence, business influence, into the service of Him who died that we might live.—Catholic Bulletin.

WHAT'S IN A NAME?

It depends a good deal on time, place and circumstance, and the ear on which it falls. Douglas Hyde tells a story of an Irishwoman who when told that "the Archbishop" was playing with a poodle, remarked admiringly on His Grace's good nature and lovableness, but, being informed that the dog-lover was the Protestant Archbishop, exclaimed, "Oh the ould fool!" This is a story, but re corded fact shows that people of more ambitious social and literary claims exercise similar discrimination, without being able to enter the plea of condon-

being able to enter the plea of condoning circumstances. Thus for instance having had occasion recently to consult the Encyclopeadis Britannica, we found Edmund Burke set down as "British statesman born in Ireland." The next entry was "Burke, Robert O'Hara, British general born in Ireland." Then came "Burke, William, Irish murderer born in Ireland." Now it is correct enough to style Edmund a British statesman and Robert a British general, as their main achievements in their respective lines were attained in British service; but why call William in his characteristic funccall William in his characteristic func-tion Irish, since he achieved his mur-dering notoriety exclusively in Scottish territory? Consistently he should have been designated a Scotch or British murderer. William Henry Fitton was a "British geologist, born in Dublin," but had he been a notorious forger, burglar, or dynamiter, he would have been assuredly Irish. Similarly Protestant Americans of Irish origin who distinguished themselves used to be termed "Scotch-Irish." Had they been Catholics or criminals they would

been Uatholies or criminals they would have been Irish unhyphenated.

Now there is a tendency the other way. The Irish unadulterated, unsophisticated, and unhyphenated, have made a mark in the world. Religiously, politically, artistically and socially they amount to something abroad, and as mestal attitude of some heads of families; and they refuse to change it. Later they learn to their sorrow that their money was badly invested, for without the father's controling interest and infigence the mother is often powerlees to manage the children, after the earliest years.

Make Sunday a day of prayer and rest and recreation, which parents and children will spend together, and that will be remembered as being truly the best of all days of the week.—Sacred Heart Review.

soon, undoubtedly, have become staunch

When Catholics were on the losing When Catholics were on the losing side, as the world sees it, the name Catholic was disputable. When and where "Irish" and "Catholic" were interchangeable terms, to be Irish meant relegation to the lower rung of society. But now that Catholics have insisted on progressing into prominence and Irish Catholics have audaciously poked their heads into the highest atmospherical strata, and with persistency obstinacy kept them there, the world is finding both names extraordinarily connotative of worth, and has no arily connotative of worth, and has no hesitation in taking them to itself. That is the way the world wags.—

White Swan Yeast Cakes Families who once use White Swan Yeast Cake for bread making will never use any other braud. It makes light wholesome, and delicious bread. Sold by your grocer in packages of 6 cakes at 5c. Send for free sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

DEVOTIONS FOR THE

SUFFERINGS OF JESUS

All pain is no longer pain since I have learned to meditate upon the Passion and the Sufferings of Jesus.—

St. Francis.
Sursum Corda! Let us lift up our hearts towards the sweet and most holy cross which mitigates all pain. - St.

Jesus bearing His own Cross, went forth to that place which is called Calvary. (St. John, xix, 17.)
Upon the breast of Blessed Suso was marked the most holy Name of Jesus, emblematic of his deep devotion to the Passion of Jesus. It is he who said:

"Meditate upon the Passion of Jesus Christ and you will surmount your sorrows." Behold the Saviour of the sorrows. Benold the Saviour of the world carrying His cross! Carrying upon His blessed bruised shoulders the instrument of His punishment and of the penitent's redemption. Jesus falls as He goes to die at the hands of His cruel executioners. The divine Lamb allows Himself to be led without mur-muring to the place where He is to be sacrificed for our salvation.

Come, my soul, accompany thy Jesus who goes to suffer death for love of thee, who goes to suffer death for love of thee, to explate thy sins! Tell me, O my Saviour! what do You expect of men in giving Your life for love of them? "He demands only our love," St. Bernard declares to us. Divine Model of charity and courage, I see You exhausted, bent under the cross, oppressed with the enormous weight of my sins! Callous as I am I wil. not any longer take part in this torture of my Saviour! Ob. I entrest You, my Saviour, by a!! Oh, I entreat You, my Saviour, by a!l the merit of Your grievous Passion, enlighten my soul, touch my heart, induce me to make amends! Fill me with true contrition for my past conduct, give me the greatest of all blessings, the needed grace to be Your faithful servant. Jesus having suffered to excess, let us and having suffered to excess, let us love in our turn to suffer for Hlm. Jesus has sanctified pains, afflictions, and sufferings. If you aspire, O Christian soul, to true happiness, seek it tian soul, to true happiness, seek it only in suffering and self-denial. It is found only there. "Crosses and only crosses can lead you to it! Hence-forth, O my soul, be as eager to follow Jesus to Calvary as you have been to alienate yourself from Him." — Father Pinamonti, S. J.

IS THE CHURCH WEAKENING

Mr. Frederick Lynch is very much concerned about the present status of the Catholic Church. In an article in the Congregationalist on "The Real Weakness of the Roman Catholic Church," he declares that the Church has sustained many losses and he as-cribes these losses to the lack of social vision of the Church. To becribes these losses to the lack of social vision of the Church. To believe Mr. Lynch,—and his authority is Paul Sabatier, an authority as unreliable as Mr. Lynch himself,—the Catholic Church is in a very precarious position. That is why, he says, the Church is taking every opportunity to blazon far and wide any thing to its gain, a gain which he thinks is counter-balanced by the "continual egress from the ranks of the priesthood which is going on in this country and in still larger measure abroad."

and in still larger measure abroad."

It would be interesting if Mr. Lynch would draw up a list of these alarming would draw up a list of these alarming defections. Certainly we are ignorant of them if they exist. To escape notice they must do it very quietly and shat is not the way with the ex-priest who leaves the Church. When it is done, so extraordinary a thing is it thought by the world, that it is trumpeted from one end of the earth to the other. trumpeted the other.

But, at any rate, Mr. Lynch thinks that we are going to lose heavily. We have heard that said so many times. The glee, with which the passing of the Catholic Church is predicted by so many Protestant writers leads us to think that their view of the millenium is the bear where in the last Catholic is the hour wherein the last Catholic would be put to death.

To Mr. Lynch the positive failure of the Church is nigh, and all because it lacks "social vision." Now what is the value of the defection? "It is," says Mr. Lynch, "in her continued emphasis on the things about which the modern man is becoming less and less concerned. The average good man of today is thinking less and less of the punishments of hell or the rewards of heaven. He may look forward to heaven, but his chief concern is with the life that now is. His religion is also less and less dwelling upon securing his own safety hereafter and more and more concerning itself, with the redemption of the world. He has taught the social vision." And so on.

Mr. Lynch has, indeed, caught the social vision. He has the "new religion" of Mr. Eliot. He has read, too, the book of Mr. Holmes on the "Revolutionary Function of the Modern Church," for the ideas of the two men are similar. To Mr. Holmes sin is social, and the watch word of the Church of the future is this: "Sin is misery. Misery is Poverty; and antidote of Poverty is Income." And so heaven, hell, death and judgment are to be relegated to the background as outworn things and human itarianism is to take their place.

Now where Mr. Lynch finds weakness in the Church, we find strength. The Church has never neglected humanity.

in the Church, we find strength. The Church has never neglected humanity. History shows her to have been ever the defender of the oppressed, the upholder of the rights of man, the mother of the weak and unfortunate. But with her the individual soul is the great thing. The eternal verities, the end of man

The eternal verities, the end of man, she has preached even in the same solemn voice. "Seek ye first the Kingdom of God and His justice.
Salvation is individual and a man might build model tenements, give away millions, yet lose his own immortal soul. The Church has ever insisted near the supreme importance of the upon the supreme importance of the relation of the individual soul to its urged man to keep before his eyes, knowing that if he does this, justice and purity and charity will reign upon the earth.

Modern thought may try to make Modern thought may try to make humanity its religion. Man has done that before and has been sorely dis-appointed. He is ever fashioning a new religion, but he makes an egregious blunder when he pretends to unde stand the heart of man better than do

And as he has become tired of past human indentions in religion so will he tire of this latest manufacture and come back to sit at the feet of the old Church that never changes its teaching, that it profiss a man nothing if he pain the whole world and suffer the loss of his own soul.—Pilot.

Socialists are Bad Losers

"The Socialist game in Belgium bas met with a disastrous check," says the Catholic Standard and Times. "Returns of the Parliamentary elections held on June 2 show a big increase of the 'Clerical'—that is, the anti-Socialist vote. In the Chamber of Deciding puties the party gains an increase on its previous majority of six to fourteen, or maybe sixteen. On learning the sadden-ing news the Brussels Socialist ordered

EATS DIRT. COLUMN TO SERVICE OF THE PARTY FOR MAKING SOAP

FOR WASHING DISHES FOR SOFTENING WATER FOR DISINFECTING SINKS CLOSETS DRAINS ETC. MADE IN CANADA

E.W. GILLETT COLTD TORONTO-ONT. WINNIPEG MONTREAL

strikes at several places, and rioting immediately began at Charleroi, Verviers and other industrial centers. A good many persons were hurt in the course of one collisons between the gendarmerie and the strikers. The sole reason for the fury of the Socialists is that the victory means that the free de-nominational schools are, by the verdict nominational schools are, by the vertice of the voting nrns. placed on an equality with the free schools, wherein no religious instruction is permitted. It is not equality that the Socialists seek: they want to be able to say, 'I am the State,' or 'The State is Me,' as the new style has it."

The ordinary agnostic has got his facts all wrong. He is an unbeliever for a multitude of reasons, but they are untrue reasons. He doubts because the Middle were barbaric, but they weren't: Middle were barbaric, but they weren to because Darwinism is demonstrated, but it isn't; because Christian art was sad and pale, but it was decked out in peculiarly bright colors and gay with gold; because modern science is moving away from the supernatural but it isn't; it is serving toward the supernatural with moving toward the supernatural with the rapidity of a railway train.—Gilbert



Maria di Ma EASILY INSTALLED IN OLD RESIDENCES A complete heating outfit—"ECONOMY"

Boilers, Radiators and Piping, can be erected in a residence while the occupants are living in it, with no disturbance to the regular routine of the household. Modern mechanics can put up these accurately fitted materials with little or no noise, and with but a very limited amount of cutting or boring of floors. In midwinter this work can be done without disturbing the old heating arrangements, which can be used and need not be removed until the modern water-heating plant is ready to be operated.

"LASK"

Our books "The Question of Heating," or

Our books "The Question of Heating," or "Boiler Information" sent free on request. WHO HAS PEASE FOUNDRY COMPANY. TORONTO, ONT.