CHATS WITH YOUNG MEN

THRIFT AND ECONOMY

Among the young people of to-day, the tendency is more toward waste and extravagance than it is toward economy. extravagance than it is toward economy. Even while they are children at school they contract the habit of spending considerable money every year. When they become of age to earn wages as a rule they are very selfish, and act as though their only obligation is to spend their income in pleasure for themselves. Many young men seem to think only of tobacco, liquor, gambling, theatre, dancing and costly clothing.

Young folks who show real wisdom are they who regularly lay saide some of

they who regularly lay aside some of their wages, knowing that the time will their wages, knowing money must be spent faster than it can it be earned. Boys soon grow up into manhood and must whether willing or not, cease to be dependent children. Parents must be dependent children. be dependent children. Parents must die. The home must be broken up. Siekness and death are sure to come to all. Some are prepared finan-cially to meet the heavy expenses of

cially to meet the newly supported sorrow, others are not.

Young men almost universally state as the reason why they remain single that they cannot afford to marry fashion to have no become to have no plates, or girls who seem to have no thought but extravagance. Another reason that most of them ought to give is their own lack of sense in their use of

reason that most of them ought to a scheir own lack of sense in their use of money. Every young man ought to look forward to the time when a home is to be established, furnished and maintained. This cannot be done in a few weeks. It requires the long-continued habit of saving money and of self-denial of extravagant indulgence.

Changes come very quickly and sometimes with very sad consequences. In many a case the father of the family loses his life, chiefly on account of the fearful strain imposed upon him by a silly, extravagant wife, and by thoughtless and selfah children. They have not the faintest idea of his sacrifices of time, health and nervous energy in not the faintest idea of his sacrifices of time, health and nervous energy in order to keep up the pace which they set for him. Some day the crash comes. Immediately they discover their folly. But it is too late. The world is full of those "who have seen better days," and who might yet be in comparative comfort if they had put aside the money which they spent in social competition with other equally foolish people.

foolish people.

The years go by very quickly. It does not take long to change young, frivolous children into grown up men with heavy responsibilities. Middle age is upon us long before most people realize its approach. The time for earning and saving is very short, and should be most carefully guarded. In a very few years we shall be incapable of work. It will be of no avail then to seek for subsistence and comfort in the abyss of folly and waste, wherein were deposited the wages of our youth.

abyss of folly and waste, wherein were deposited the wages of our youth. Every human being owes it to himself to put aside as much as he can and to provide for his old age. The agod poor are not welcome even in the home of their own children. We shall all be all if we live lang enough, and, whether

their own children. We shall all be old, if we live long enough, and, whether or not we shall then be in poverty will depend entirely upon the way we, when young, saved or wasted our money.

It is a most serious matter for reflection, and young people who are tempted to lavish expenditures of time, health and money in search and enjoyment of to lavish expenditures of time, health and money in search and enjoyment of pleasure, should be reminded frequently that there is another page of life to be turned and read, upon which is written: "A fool and his money are soon parted."

"A fool and his money are soon parted."

If young people would bring about frequent meetings in consultation of Dr. Inclination, Dr. Reason, Dr. Experience and Dr. Religion, they might expect happy and prosperous lives.—The Pilot.

went out—a dim, silent Sabbath day, the sky foggy, dark and damp, and a universal stillness the consequence; and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands. Surely God is good. Surely we ought to trust Him, or what is there for the sons of the consequence of the consequen Him. or what is there for the sons of men? O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have had various things to do and suffer for so many years; but there is nothing I ever had to be so much thankful for as for the mother I had. That is a truth which I know well, and perhaps this day again it may besome comfort to you. Yes, surely for, if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me; essentially what you and my brave father meant and taught me to mean, this was the purport of all I spoke and wrote. And if in the few years that may remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours. May God reward you, dearest mother, for all you have done for me I never can. Ah, no! but will think of it with gratitude and plous love so long as I have the power of thinking, and I will men? O my dear mother, let it ever be can. Ah, no: but will talk of a gratitude and pious love so long as I have the power of thinking, and I will pray God's blessing on you now and always, and will write no more on that at present, for it is better for me to be silent."—Intermountain Catholic.

VAIN REGRETS

Never let regret poison your present or hamper your future. It you have made a mistake, try to retrieve it: if that is impossible, make the best of a bad bar-

impossible, make the best of very gain.

Some people are forever repining over this or that action, wishing they had done differently, and wondering how things would have gone if they had. This is an idle waste of time and works good for moone. We all make mistakes, some more glaring than others, but no one is exempt. "What can't be cured must be endured," is an old proverb that has good sense in it.

Here is a pithy paragraph along the Here is a pithy paragraph atong the same lines: "Never be sorry for any generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimous, if the people were mean afterwards. Never be sorry that you gave. It was right for you to give, even if you were imposed upon. You cannot afford to keep on the safe

In other words, don't mind if your generosity is unappreciated, or kind acts misunderstood and misrepresented. You have had the pleasure of giving and that is after all the best payment; for of the gifts of the heart it always remains true, the more you give, the more you have.—Intermountain Catholic.

OUR BOYS AND GIRLS

Somebody's Mother

woman was old and ragged and The gray, And bent with the chill of the winter's

day, The street was wet with a recent snow And the woman's feet were aged and slow,
She stood at the crossing and waited

long,
Alone, uncared for, amid the throng
Of human beings who passed her by,
Nor heeded the glance of her anxious

Down the street, with laughter and shout, Glad in the freedom of school let out, Come the boys, like a flock of sheep, Hailing the snow piled white

deep.
Past the woman so old and gray, Hastened the children on their way, Nor offered a helping hand to her, So meek, so timid, afraid to stir; Lest the carriage wheels or horses

feet Should crowd her down in the slippery

street.

At last came one of the merry troop,
The gayest laddle of all the group:
He paused beside her and whispered 'I'll help you across if you wish to

Her aged hand on his strong young She placed. And so without hurt or

harm, He guided her trembling feet along, Proud that his own were firm and again to his friends he

young heart happy and well con-

She's somebody's mether, boys, you know,
For all she's aged and poor and slow;
"And I hope some fellow will lend a
hand

To help my mother, you understand, "If ever she's poor and old and gray.

And 'somebody's mother bowed low head In her home that night, and the prayer she said
Was, "God be kind to that noble boy

is somebody's son, and pride and joy." _I. E. Brooks.

THE LITTLE BOY THAT LIVES NEXT DOOR

When I was cranky every way, and tired of school and tired of play, and used to feel that every day was just a nuisance and a bore, 'twas then my mother came to me and, taking me upon her knee, would softly ask me did I see the little boy that lived next door. That little boy lived in his chair: his mother used to set him there, and he could only sit and stare at other happy boys at play. That little boy, you'd think was sad, and that he never could have had a reason to be bright or glad: ence and Dr. Religion, they might expect happy and prosperous lives.—The Pilot.

A GREAT MAN'S MOTHER

When Thomas Carlyle's mother was nearing the end of her life, he sent her this letter, which told of the beautiful years of their love:

"Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thought! For, except for a few words to Jane, I have not spoken to any one, nor, indeed, hardly seen any one, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark and damp, and a horse in the long to the last the boy, was fashioned so. And then she'd smile so sad, and say she guessed it must be just God's way of teaching other boys that they must learn their gratitude to show: that when they thought things were so blue and, tired of games that weren't new, they longed for other things to do, they ought to take and ponder o'er the lot that feel to other boys, who hadn't half their share of joys but never cried nor made a noise, just like the boy that half their share of joys but never cried nor made a noise, just like the boy that lived next door. The little boy that lived next door, he died one day, and never more his little chair beside the door was placed there by his mother's hand. But somehow, though so long ago, his memory lives on, and so I thluk at last I've come to know the things I could not understand. Oh, you, whose paalm of life divine degenerates into a whine because some days the sun don't shine, this lesson heed and ponder o'er: shine, this lesson heed and po shine, this lesson need and ponder o'er: the resignation to one's fate, that makes one's deepest cares abate, is taught by greater griefs that wait on some poor soul that lives next door. — Church

A SERMON BY A CHILD

A SERMON BY A CHILD

We do not always like to read things that sound as if they were going to be "preachy," but sometimes it is good to bring to our minds a thought that will color our daily lives and help us to do our part in the world.

In a far-away canyan, between two high mountains, in the extreme west, there grew a little white flower, very slender, very pale, and with its little face always looking up to what it could see above the narrow opening as the top of canyon. There was just a tiny strip of blue sky, and it was so very blue and I clear and beautiful that the little flower lived it very much. She loved this piece of sky so much that she wanted to be like it. She wished every day that she might be the same color, and from wishing so hard and looking so long, after a while a wonderful change came over the little flower. She grew to be as blue as the sky, and now all the little flowers that are like that one are born blue and we call them "bluebells."

Growing to be like the things we love

bells."

Growing to be like the things we love or the people we love is just as easy for boys and girls as for little flowers, if they will only wish hard enough and try hard enough. But be sure that you choose beautiful things and good people before you start out to grow like them.

A thing is not always beautiful because it cost a great deal of money and some other child that you know has it; but when it is graceful and simple

it; but when it is graceful and simple

and clean and wholesome, then you want

to grow like it.

The girl or boy who makes the loudest noise and shows off the most is not always the smartest child in the class nor the one you want to be like, but the child which speaks the truth and is modest and diligent and careful is the one you want to choose for a pattern. And you will remember that the little blue-bell did more than wish and want. She tried and that was how she succeeded. — Thomas W. Cain in True

BE LOVING

Girls are very apt to wish to be popular among their school friends — to be admired as the prettiest girl, the wittiest or quickest scholar. Certainly it is a good thing to be loved, but it is not a good thing to exert one's self only for the sake of being loved and ad-mired. When we have helped a friend with a lesson because we love her; when we have kept our temper in spite of vexation, because that is the only way we can be like Christ; when we way we can be like Unrist; when we run errands for mother, because it is the right thing to do, and we love to help her, even if it does interfere with our plans for our own pleasure—then any admiration that may be given us cannot hurt us to make us vain, because we did all with a right motive. Don't think too much about being loved, it is much more important that we should be loving.

TEMPERANCE

A CAMPAIGN OF EDUCATION

The clever principal of St. Peter's school, Peterborough (Can.), read a very learned paper on the effect of intemperance upon the nations, before the T. A. S. of his native town, which is published in full in the Examiner. The published in full in the Examiner. The practical conclusion is, in Mr. Bruder's own words, as follows. "There appears to be a divergence of opinion as to the best means of promoting a successful temperance movement among the people of any province or country—a condition of province or country—a condition of freedom from drink that will be perman ent. The best plan would appear not alone moral sussion, but a continual persistent campaign of education in which those three great factors—the the Churca, and the schoolhome, the Churcu, and the school—would mutually co-operate in creating an atmosphere of temperance, the influence of which would be contagious, the effects of which would eventually become permanent, and which in due course of time would very materially contribute to the happiness and prosperity of our fair Dominion.—Canadian Register.

A SUPERSTITIOUS BELIEF IN DRINK

"We have been for a long time a very superstitious people," said the late Car-dinal Manning on one occasion, "and though the Council of Trent condemned though the Council of Trent condemned all superstition, yet I am sorry to say that many Catholies are very superstit-ious, and I will tell you what the super-stition is. They say: "I can't go with-out wine or some stimulant, because if I do I grow very weak, and my health is so much injured that it is impossible for

me to do without it.'
"I call that believing in glosts. People believe this stimulant to be absolutely necessary both in health and sickness. This superstitions belief is sickness. This superstitions delicit is kept up, I am sorry to say, by very high authorities both surgical and sedical. I am rejoiced now to know that some thousands of the highest medical men are united in bearing their testimony that no stimulant whatever is necessary to health. Stimulants may occasionall be necessary in illness of certain kinds where the excitement of the flagging of nature may require it; out touching a stimulant, and their



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telligent interest in politics and legis lation to that extent and for that pur

pose only, to preserve the sanctity of the home, the authority of organized

Mr. Wooten, like all intelligent men,

upon bigotry and intolerance.-Pilot.

health will not only not be worse, but will most assuredly be stronger and

" Moreover it has been this superstition which led people to say: 'I have been accustomed to it so long that I can't leave it off all at once.' Now, I can't leave it off all at once.' Now, I know if people will not leave it off all at once, if they go on parleying with the temptation, they will not leave it off at all. Therefore I always say: 'Leave it off at once!' 'Oh, but that is impossible, the answer is made, 'I should feel so weak; I don't know but that I should die.' 'Then,'I say, 'try.'"
'Physicians at present assure us that

die.' Then, I say, 'try,'
"Physicians at present assure us that
there is no danger in leaving it off all
at once, and shall I tell you why they
cannot help saying that? I have a near
neighbor in Westminster where I reside.
He lives in a large horse. It is saide. He lives in a large house. It is called 'Tothili Fields Prison,' and my neighbor makes everyone who enters that e a most exemplary tectotaler. Be house a most exemplary tectoours. Let fore they come in they are not in the habit of total abstinence, but without any tenderness as to health, they be-come the most complete and exemplary total abstainers that we could desire." -Sacred Heart Review.

WORK OR WASTE?

The increasing opposition of organ-The increasing opposition of organized labor to the salcon and the brewery interests has not yet been based on the fact that the brewery as an industry is hurtful to labor rather than helpful. But it could with good reason be based on that fact. Through the annual report of the Milipaukee absorbed of the milipaukee a port of the Milwaukee chamber of com merce it is shown that if the money invected in breweries there were invested in any other form of industrial enterprises its value to the city would be greater by many fold. If the \$51,250,000 of brewery investment which now gives employment to 4.755 employees was invested in other productive enterprises vested in other productive enterprises it would give employment to 28,745 cm ployees. The brewing interests pay out for labor less than 7 per cent. of their actual investment. Other industries pay out 35 per cent. The breweries of Milwaukee give employment to but 1 person where other industries employ 22 persons, and the breweries person where other industries employ 22 persons, and the breweries pay out annually but \$1 in wages as compared to \$18.25 paid out by other industries in creating exactly the same quantity of marketable product as measured in dollars and cents. And this is the industry that pleads for its existence because of its value to busiexistence because of its value to business and to workingmen. Unfair and unjust to labor is the brewery in the creation of its product as well as with relation to its consumption. - Michigan

That good spirits and the ability to appreciate as well as to tell a joke are not dependent on indulgence in wine or other intoxicants is the opinion of Professor Mahaffy. He says: "Though I bave often thought that a world of water-drinkers would be a very sad world; yet I too in my long life have ost fascinating men among such met most fascinating men among such abstainers. I will not cite the living; but the late Lord Dufferin and Mr. A. M. Sullivan were as agreeable as any of their time; so was the late Dean Dickinson. I am quoting Irish examples nd yet all of them were h stainers from strong drink."

NON-CATHOLIC DEFENDER

The North West has its own species of the A. P. A. which goes under the name of "The Religious Liberty Association." It is the same old bigotry, however, that madly cried out in New England twenty years ago, and which however, that madly cried out in New England twenty years ago and which to-day is raising its voice along the Atlantic coast. A child of the Seventh Day Adventists, it stirred the indigna-tion of a non-Oatholic gentleman of Seattle, Mr. Dudley G. Wooten, who in several columns of the North Western Beoverse laws have the awful ignorance. Progress lays bare the awful ignorance stupidity and malice of its fosterers.

stupidity and malice of its fosterers.

One utterance of his bears repeating:
"If you had said that there is a well
formed, concerted and malicious movement extant in this country among
oertain Protestant ecclesiastics to secure
governmental and legislative action
hostile to the Church of Rome, for the
purpose of discrediting the influence
and crippling the growth of the Catholic faith, you would have stated a fact
whose existence and significance are
known to every discerning and impartial
observer of the current tendencies.
This movement is led by one very numerous and noisy denomination whose
fanaticism and bigotry seem to increase
in proportion to its dwindling influence
over sensible and liberal minded men,
and whose rancorous hatred of Catholiand whose rancorous hatred of Catholicism extends even to the invasion of Rome itself."

Itome itself."
In another place Mr. Wooten utters a brilliant tribute to the Catholic Church: "Upon these vital issues it appears that the same Church in this appears that the same Church in this country is likely to be the only safe bulwark of justice, equality, and a sane and stable social order, as she is in the Old World. Every intelligent man in the United States who is enlightened enough to be capable of discernment, and not so prejudiced as to deny the truth, realizes that amid the disintegrating and disorderly elements of our civilization the Catholic Church stands as the defender and conservator of all civilization the Catholic Church stands as the defender and conservator of all that is most vital and valuable in the constitution and institutions of civilized society. She takes an active and inA CATHOLIC PILGRIMAGE

In the course of a kindly and respect ful description from the pen of a non-Catholic of a pilgrimage to a shrine of the Blessed Virgin, there occurred a few words of hearty commendation of the re-ligious fervor manifested by "the adorers of the Virgin." This reminds us of an obscure Protestant preacher in a small western town who delivered a a small western town who delivered a highly complimentary discourse on certain Catholic practices. In the course of his remarks, which were duly published in the local newspaper, he commended the reasonableness of the Catholic practice of "adoring" the great Mother of the Saviour. Forthwith a militant Catholic rushed into with a militant Catholic rushed into print with a hot denunciation of the preacher for uttering such a slander against his respectable Catholic fellowagainst his respectable Catholic lellow-citizens as to say that they "adore" any being but Almighty God. Every-body learned the preacher's name. He took up the cudgels in his turn and proved from the Standard Dictionary that the second meaning of "to adore" is "to feel or exhibit profound regard or affection," and therefore, that the Cath-olic had cried out before he had been government, the sateguards of virtue and piety in public and private life, and the equal recognition and protection of While it is most certain that all hurt. While it is most certain that all good Catholics do indeed thus "adore" the Blessed Mother of God (shat there every religious creed that is not in itself a denial of lawful authority." is the dictionary to prove it) it is equally certain that in current use the word is generally limited to the paying Mr. Wooten, like an interligence and sees thus in the Church the great safeguard of true liberty against the blindness or the prejudice of evil or misinformed minds. Nor is Mr. Wooten alone among enlightened non-Catholic men in of divine honors. So true is this that the phrase, "adorers of the Virgin," would be offensive to Catholics and miseading to the general run of readers. America. Some day others will speak out, as he has done to repudiate the ignorance and falsehood which feeds

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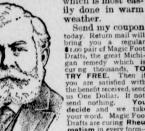
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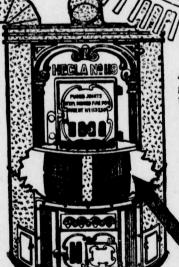


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