

JULY 20 1912

CHATS WITH YOUNG MEN TO THE GRADUATE

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On all sides we see men with small minds but who are well educated, pushing ahead of those who have greater capabilities, but who are only half-educated. A one-talent man, superbly trained, often gets the place when a man with many untrained or half-trained talents loses it.

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of culture, helpfulness to one's fellow, a millionaire of character—a gentleman. Whatever degress you carry from school or college, whatever distinction you may acquire in your career, no title will ever mean quite so much, will ever be quite so noble, as that of a gentleman.

"A keen and sure sense of honor," says President Eliot, of Harvard University, "is the finest result of college life." The graduate who has not acquired this keen and sure sense of honor, this thing that stamps the gentleman, misses the best thing that a college education can impart.

Great advantages bring great responsibilities. You cannot divorce them. A liberal education greatly increases a man's obligations. There is coupled with it a responsibility which you can not shrink without paying the penalty in a shriveled soul; a stunted mentality, a warped conscience, and a narrowed field of usefulness. It is more of a disgrace for a college graduate to grovel, to stoop to mean, low practices, than for a man who has not had a liberal education. The educated man has gotten a glimpse of power, of grander things, and he is expected to look up, not down, to aspire, not to grovel.

We can not help feeling that it is worse for a man to go wrong who has had all the benefits of a liberal education, than it is for one who has not had glimpses of higher things, who has not had similar advantages, because where there is a right to expect that where-ever there is an educated man people should be able to say of him as Lincoln said of Walt Whitman. "There goes a man."

We have a right to expect that the college graduate will be a man of real manhood. It is a great thing to say of one in fact there is nothing higher that can be said—that he is a real man.

The world has a right to expect that the graduate, having once faced the light and felt its power, will not turn his back on it; that he will not disgrace his alma mater which has given him his superior chance in life and opened wide for him the door of opportunity. It has a right to expect that a man who has learned how to use skillfully the tools of life, will be an artist and not an artisan; that he will not stop growing. Society has a right to look to the collegian to be a retaining, uplifting force in his community, an inspiration to those who have not had his personal chance; it is justly not had his personal chance; it is justly the standard of intelligence in his community; that he will illustrate in his personality, his finer culture, the possible glory of life. It has a right to expect that he will not be a victim of the narrowing, cramping influence of the dollar or stoop to a greedy, grasping avarice; that he will be free from the sordidness which often characterizes the rich ignoramus.

I have fine ability and have been given superior opportunities, it simply means that you have a great commission to do something out of the ordinary for you follows; a special message for your race.

If the torch of learning has been put into your hand, its significance is that you should light up the way for the less fortunate.

If you have received a message which carries freedom for people enslaved by ignorance and bigotry, you have no right to suppress it. Your education means an increased obligation to live your life up to the level of your superior opportunity. Your duty is to deliver your message to the world with all the manliness, vigor, and character you possess.

What shall we think of a man who has been endowed with gifts, who has had the inestimable advantage of a liberal education, who has ability to ameliorate the hard conditions of his fellows, to help to emancipate them from ignorance and drudgery; what shall we think of this man, so divinely endowed, so superbly equipped, who, instead of using his education to lift his fellow men down, who so degrades his talents in the book he writes, in the picture he paints, in his business, whatever it may be, to mislead, to demoralize, to debase; who uses his light as a decoy to lure his fellows on the rocks and reefs, instead of as a beacon to guide them into port?

We would fain the burglar for breaking into our houses and stealing, but what shall we do with the educated rascal who uses his trained mind and all his gifts to rob the very people who look up to him as a guide?

suffocated, strangled, in the everlasting scramble for the dollar. Put beauty into your life, do not let your esthetic faculties, your aspiring instincts, be strophied in your efforts to make a living. Do not, as thousands of graduates do, sacrifice your social instincts, your friendships, your good name, for power or position.

Whether you make money or lose it, never sell your divine heritage, your good name, for a mess of pottage. Whatever you do, be larger than your vocation; never let it be said of you that you succeeded in your vocation, but failed as a man.

When William Story, the sculptor, was asked to make a speech at the unveiling of his great statue of George Peabody, in London, he simply pointed to the statue and said, "That is my speech."

So conduct yourself that your life shall need no eulogy in words. Let it be its own eulogy, let your success tell to the world the story of a noble career. However much money you may accumulate, carry your greatest wealth with you, in a clean record, an unspurred reputation. Then you will not need houses or lands or stocks or bonds to testify to a rich life.

Never before did an opportunity to render such great service to mankind confront the graduate as confronts you to-day. What will you do with it? —O. S. Marden in Success.

OUR BOYS AND GIRLS

CHOOSING OFFICE BOYS

George Sexton, who has charge of two hundred boys in a big department store, loves to talk about boys. "Boys are not a necessary evil at this establishment," he said. "They are the material out of which men are to be made."

"How do you choose your cash boys, Mr. Sexton?" I asked. "My first question is, 'Where is the boy?' You see it all depends upon the boy himself. You can judge the boy better from his appearance, his manner, his dress, and the way he comes into an office than from any description of him. Character shows forth in little things—you can't hide it. I take boys by what you might almost term first impressions. I have 'sized a boy up' before he asks me for a place. The removal or non-removal of the hat on entering the office, the respectful and self-respecting way in which he meets my look and questions, all give me an idea of his bringing up, and the 'stuff' that is in him. As to appearance, I look at once at these things: polished shoes, clean clothes and clean face, hands and finger nails. Good clothes may be ragged, his shoes may have holes in them, yet his appearance may still give evidence of a desire to be neat. I will not employ a cigarette smoker if I know it. As for references, a boy's teacher is the recommendation which a good boy in our employ gives a boy applying for a position always receives marked consideration.

"Good cash boys don't stay cash boys long. Some lads who came here as cash boys a few years ago are now junior salesmen. Others have good positions throughout the house."

"A cash boy's first advance is to stock boy, office boy, or cadet. A stock boy attends to the boy work in whatever stock he is in. A cadet is a general utility boy. An office boy works around some one of the offices of the house. We promote according to merit, length of service, or both combined. Wherever possible, we try to give our oldest employees the preference, but if one boy who has not been here as long as another shows greater fitness for a vacancy in justice to the house and the boy he gets it. A cash boy here gets \$25 a week; when he has been here three months, \$35; or, if he has shown marked ability, \$35.00. If he has great trouble with the American boy he is doesn't stick. After he has worked hard at one place for six months or a year, just as he is in line of promotion, he throws up his prospects because some other firm offers 50 cents a week more, and off he starts all over again in a new house, whose ways and customs he has to learn."

The liveliest are generally the best workers. The boy who loiters when sent on a message, the boy who sneaks around the house avoiding work and the boy who is always late are the boys who lose positions."—The Tablet.

A BOY WHO BECAME FAMOUS

A boy only six years old was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fatness and shadow, and its loneliness and stillness stirring the boy's heart like some dim night at a monastery, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lit up with delight and every motion and attitude of his figure expressed a wonderful reverence.

"Father," said the boy, "let me play." Well pleased, the father complied. Then Wolfgang hastily pushed aside the stool, and when his father had filled the bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre stillness of the old church! The organ seemed some great uncouth creature roaring for very joy at the caresses of the marvelous child. The monks, eating their supper in the refectory heard it, and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened, some crossed themselves, till the prior rose up and hastened into the chapel. The others followed; but the chapel, locked up into the organ loft, lo! there was no organist to be seen, though the deep tones still massed themselves in new harmonies and made the stone arches thrill with their power. "It is a miracle," said one.

But when the prior made the stairs to the organ loft, he stood as if petrified with amazement. There was the tiny figure treading from pedal to pedal, and at the same time clutching at the keys



HOUSE FLIES

are hatched in manure and revel in filth. Scientists have discovered that they are largely responsible for the spread of Tuberculosis, Typhoid, Diphtheria, Dysentery, Infantile Diseases and the Bowditch, etc.

WILSON'S FLY PADS

will kill more flies than 300 sheets of sticky paper.



above with his little hands, gathering handfuls of those wonderful chords as if they were violets and flung them in the air. She is like a bird, behind him. He heard nothing, saw nothing besides; his eyes beamed, and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore on the rippling of faintest melody lingered a moment in the air, like the last murmur of the wind harp, and all was still. The boy was Johann Wolfgang Mozart.—Church Progress.

THE GIRL WHO WORKS

God bless the girl who works. She is not too proud to earn her own living, nor ashamed to be caught at her daily task. She smiles at you from behind the desk, the sweet memory of her in everything she does for you. She is like a brave mountaineer, already far up the precipice—climbing, struggling, rejoicing. The sight is an inspiration. It is an honor to know this girl and be worthy of her esteem. Lilt your hat to her, young man, as she passes by. She is a queen in the realm of womanhood. She is a prince among the toilers. Her clean hands may be stained by dish-washing, sweeping, printer's ink, or factory grease. But they are honest hands. They stay misfortune from the home; they support the invalid loved ones maybe; they are moving, potent shields that protect the girl who works.

THE WAY TO WIN

One of the hardest and yet one of the most useful lessons we can ever learn, is to smile and wait after we have done our level best. It is a finely-trained mind that can struggle to reach the goal by dish-washing, sweeping, printer's ink, or factory grease. But he is not a great philosopher who has not learned the secret of smiling and waiting. A great many people can smile at difficulties who cannot wait, who lack patience; but the one who can both smile and wait, if he has that tendency of purpose which never turns away from the goal, will win in time when everything seems to go against us.—Catholic Telegraph.

KARMA AND MATRIMONY

The learned editor of the Bombay Examiner is faced with religious questions of which we of the far West have little realization or comprehension. And it is admirable how this master of controversy deals with the various questions and arguments that are placed before him.

The battle of the Church throughout the world is against divorce. But the Hindu goes in a sense a step beyond us and maintain that matrimony, being a union of soul and by divine decree, is not dissolved even by death.

An intelligent Hindu, a Brahmin, writes an interesting letter to our distant contemporary laying this Hindu marriage doctrine before it, and asking how can the Catholic Church permit the remarriage of a widow.

We produce the letter and Father Hall's answer: Sir: I am a diligent reader of The Examiner, which you so kindly send me every week. I am not a Christian, but a Hindu, a Brahmin, of the 21st February there is an article on the 'Matrimonial State.' Now, there is much in this article which is profound truth from our point of view also. We Hindus recognize the sacred character of matrimony as much as you, and perhaps far more so. It is in a union of heart and soul effected—not only by love, as the author put it, but also by a divine decree which in our technical language we call Karma (a thing terribly misunderstood not only by you, as I see from your writings, but by most Hindus who have received only a Western education).

Now, my question is this: why is it that your Church—which so rightly and consistently refuses to recognize or countenance any such thing as a dissolution of marriage or divorce—permits the remarriage of a widow? Does the spiritual relation of love cease to exist when the husband dies? Surely you cannot consistently preach this idea, believing as you do that the soul outlives the body.—Yours, etc. (Signed.)

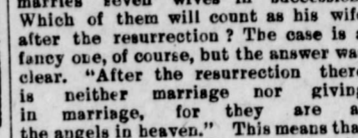
COMMENT ON THE FOREGOING LETTER

As regards second marriage after the death of one party, Christianity leaves room for the sentiment which causes some to remain married after the death of their first partner, but also allows a second marriage without casting any stigma on it. Marriage we conceive as an institution designed for the earthly life only, having for its object a social union between two, and the crea-

tion of a family by the propagation of the race. We do not admit anything like "karma" mentioned by our correspondent. In our essay on Love we mentioned and repudiated the theory of twin souls, or the creation of souls in pairs inherently made for union with each other. We repudiated anything like fatalism in love; that is to say, the idea that happiness is bound up with the union of two such individuals, while any unions except contravention of destiny or of the laws of nature. Marriage, therefore, we hold to be undetermined by any fate or destiny, and to be a matter of free choice—the conditions for success being that the two persons suit each other in temperament and character, so as to be happy together; and love is simply an attachment of much importance to instinctive or passionate love, but lay the most stress on the spiritual love tinged with emotion, which is the more substantial and lasting thing. As regards the life after the grave, Christ Our Lord once had a case proposed to Him. A man marries seven wives in succession. Which of them will count as his wife after the resurrection? The case is a fancy one, of course, but the answer was clear. "After the resurrection there is neither marriage nor giving in marriage, for they are as the angels in heaven." This means that marriage is essentially a provision for the earthly life; and its object is achieved and ceases at death. In a future life the principal and all-absorbing love of the soul will be the love of God the infinite good; and all creatures will be loved in Him, and only in Him, and in the same ratio in which God himself loves each one. It will be purely spiritual love without sex or passion. The love of creatures will, so far as we can imagine, lose its idiosyncrasies of sentiment and emotion. That there will be some special relation of love between those who have been specially related in this life we can easily assume; but all such love will be freed from its exclusiveness and other earthly limitations, so that the love of a first wife and a second wife will not spoil each other. There is not much room for arguing the question. The concrete view will depend upon the root assumption on which it is based. Those who hold the "karma" view will naturally differ in their conclusions from those who reject that view. If the matter were to be treated controversially, we should say that the one who rejects "fatalism" in love has the position of vantage, as the burden of proof lies on those who assert it.

MAGIC BAKING POWDER

will kill more flies than 300 sheets of sticky paper.



Delicious Home-Made Bread Your bread-baking will always turn out successfully if you use White Swan Yeast Cakes. Can be had in packages of 6 cakes at 3¢ from your grocer. Why not send for free sample? White Swan Spices & Cereals, Limited, Toronto, Ont.

COLUMBUS

Never since the day when the intrepid Columbus shone in all the glory of the pageantry of the courts of Castile and Leon, riding at his king's bridle, and rewarded by an expedition which combined with the four anchors of his own coat of arms the castle and lion of his sovereign, did the discoverer of America receive such true homage as at the unveiling of the \$100,000 monument erected to his memory in Washington by his Knights in America.

Fourteen hundred and ninety two was only a lustrous hour presaging a day filled with storm and strife engendered by insubordination and ingratitude, prompted by the envy of such little cowards as Roldou or Bobadilla, but nineteen hundred and twelve is not only the realization of immortal fame for Columbus, but is a certain promise that the name of the one great admiral will forever and forever sail on over unrolled and silvery seas.

There is no more controversy about the high purity, the undaunted daring, the wonderful patience, the peerless perseverance, the soulful devotion of Columbus, no more than there is question of the illimitable wealth of this fruitful half world that he added to geography. There is no illustrious leader whose work was at the same time that of the gentle and powerful Columbus. Other leaders owed much to their aides; he, next to nothing. Other great ones had much of the accident about their fame; his was all his own design, accentuated as his by opposition most cruel and wanton. His life was like the ocean upon which his fame sits enthroned above the monarchs whose bejeweled worth lies in that they sold their jewels to fit his expedition. It was the touch of Columbus that made his sovereignty famous. And so while other great intellects did something along an ordinary line, or great warriors trod on beaten paths, Christopher Columbus shaped his course through unknown seas and followed in no man's wake. His grandeur shines with no borrowed light; his power was the next thing to creative, for while God made these giant lands of ours, Columbus embellished them with the beauties of Christian civilization.

MAGIC BAKING POWDER advertisement with image of tin and text: To guard against alum in Baking Powder see that all ingredients are plainly printed on the label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound cans 25c.

E.W. GILLET COMPANY LIMITED TORONTO, ONT. WINNIPEG MONTREAL

President Taft gave gracious expression to the unique power of Columbus; while Judge Victor Dowling interpreted the meaning of the day devoted to our greatest and our Catholic discoverer. The learned and eloquent jurist drew a fine moral from the experience of the subject of his oratory, and exhorted his auditors to face the problems of the ship of state with the same staunch principles and inflexible purposes that sustained Columbus in his hours of peril and stress.

Twenty-one guns were fired at the unveiling of the monument, a tribute heretofore given only to a nation's ruler or executive, and which was as rare as the procession itself—second only to the inaugural parades of our presidents. The Knights of Columbus deserve well of the nation in thus signaling the Catholicity which was the philosophy of the greatness of their avowed patron.

Long live the Knights of Columbus and may the days be short until we hail St. Christopher with the same emotion that thrilled him as he sighted our shores. Then will the Knights have a double crown—even as Columbus in his day was hailed by joint crowns—the joy of having a national holiday in the state, besides the glory of having manifested desire which will encourage Roman authorities to discuss again with avidity the titles of Columbus to his aureole.—Catholic Union and Times.

ALMOST QUIXOTIC

In a letter to the Catholic Herald (England) a gentleman who has lived many years in Belgium tells about religious toleration in that Catholic country. Here are some of the facts he gives: "The Catholic Government of this Catholic country is almost Quixotic in its practice of toleration. Every minister of every religion is paid by the State, and because they are or may become married men, the Protestant pastor and Jewish rabbi receive nearly double the salary of the Catholic priest, and if they happen to be foreigners, get a substantial allowance for house-rent into the bargain."

Then as the education and the religious difficulty connected therewith, this is now it is dealt with by the Catholic Government of Catholic Belgium: "Education is denominational in the best and fullest sense. Schools are provided and supported out of public funds for every denomination. When in any certain area a demand for a school is made by a stated number of parents—we believe it is fifty—(for a Jewish school or a Protestant school or a secular school, as the case may be, the school is built, the teachers are appointed, and the children are educated as their parents wish them to be educated. If the non-Catholic parents are too few to justify the erection of a special school or the appointment of special teachers (and, remember, they must in each case be very few indeed), then their children

NA-DRU-CO LAXATIVES advertisement with image of box and text: are best for nursing mothers because they do not affect the rest of the system. Mild, pure, 25c. a box at your druggist's.

attend the ordinary Government school safeguarded by most rigorous regulations for the protection of conscience." Under this system there is justice for all creeds and therefore there is no "school question," or religious question in regard to education. Both questions are settled by fair play to every creed, and everybody is satisfied. With regard to toleration as concerning the public service the Herald correspondent says that: "Every Government position from the lowest to the highest, is open to every Belgian irrespective of creed, and the suggestion that a man's religion could disqualify him for any public position for which he was otherwise fitted would be laughed out of court in Belgium."

It would be interesting to know whether in any non-Catholic country in the world there is such religious toleration as is shown in all these facts.—New York Freeman's Journal.

BUSINESS AND SHORTHAND

Subjects taught by expert instructors at the Western School W. M. C. A. BLDG. LONDON, ONT. Students assisted to positions. College in session from Sept. 3rd. Catalogue free. Enter any time. J.W. Westervelt, Jr. Principal. J.W. Westervelt, Jr. Vice-Principal.

Advertisement for ABSORBINE VEIN TONIC with image of a man and text: DON'T GET OUT A VARICOSE VEIN USE ABSORBINE VEIN TONIC.

RU-BER-OID Roofing advertisement with image of a man and text: In Red, Brown and Green. RU-BER-OID is the only ready roofing made in permanent, impregnated colors. The colors are not painted on, but by our patented process are incorporated in the RU-BER-OID gum with which the roofing fabric is coated.

PEASE FURNACE advertisement with image of a furnace and text: LET THE PEASE FURNACE BUY YOUR WIFE'S HATS. REAL money sufficient to do this can be saved by the users of PEASE HEATING SYSTEMS, through the small amount of coal required. PEASE HEATING SYSTEMS save from 25% to 40% in fuel, and with coal at the present high prices this means a lot—enough to pay for the entire cost of a furnace or boiler in a short time.