# CHATS WITH YOUNG MEN TO THE GRADUATE

Never before was the opportunity of Never before was the opportunity of the educated man so great as to-day. Never before was there such a demand for the trained man, the man who can do a thing superbly well. At the door of every vocation is a sign out, "Wanted— a man." No matter how many millions are out of employment, the whole world is hunting for a man who can do things; a trained thinker who can do whatever trained thinker who can do whatever dertakes a little better than it ha ever before been done. Everywhere it is the educated man, the man whose astural ability has been enlarged, en hanced one hundredfold by superior

training, that is wanted.

On all sides we see men with small minds but who are well educated, pushminds 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. Never was ignorance placed at such a disadvantage as to-day.

placed at such a disadvantage as to day.
While the opportunities awaiting the
educated man, the college graduate, on
his entrance into practical life were
never before so great and so numerous
as to-day, so also the dangers and temptations which beset him were never before so great, so numerous, so insidious.
These is nothing else perhaps, which

There is nothing else, perhaps, which the graduate needs to be cautioned against more than the money madness which has seized the American people, which has seized the American people, for nothing else is more fatal to the development of the higher, finer instincts and nobler desires.

Wealth with us multiplies a man's

power so tremendously that everything gravitates toward it. A man's genius, gravitates toward it. A man's gentus, art, what he stands for, is measured largely by how many dollars it will bring. How much can I get for my picture?'
How much royalty for my book?'
How much can I get out of my specialty, my profession, my business?
"How can I make the most money?"
or "How can I get rich?" is the great interrogation of the century. How will

he graduate answer it ? dollar stands out so strongly in all the undertakings of life that the ideal is often lowered or lost, the artistic suffers, the soul's wings are weighted tic suffers, the sour's wings are weighted down with gold. The commercial spirit tends to drag everything down to its dead, sordid level. It is the subtle menace which threatens to poison the graduate's ambition. Whichever way ou turn, the dollar-mark will swing nearly everybody worships in some form or other, will tempt you on every hand. Never before was such pressure

brought to bear on the graduate to sell his brains, to coin his ability into dollars, to prostitute his education, as to day. The commercial prizes held up to him are The commercial prizes held up to him are so dazzling, so astounding, that it takes a strong, vigorous character to resist their temptation, even when the call in one to do something which bears little relation to money-making speaks very

loudly. The song of the money siren to-day is The song of the money siren to-day is so persistent, so entrancing, so overwhelming that it often drowns the still small voice which bids one follow the call that runs in his blood, that is indicated in the very structure of his

Tens of thousands of young people just out of school and college are now standing tiptoe on the threshold of active life, with high ideals and gloriactive life, with high Ideals and glorious visions, full of hope and big with promise, but many of them will very quickly catch the money contagion; the fatal germ will spread through their ambiguations. whole natures, inoculating their ambition with its vicious virus, and, after a few years, their fair college vision will fade, their yearnings for something higher will gradually die and be resced by material, sordid, selfish ideals.

The most unfortunate day in a youths career is that one on which his ideals begin to grow dim and his high standards begin to drop; that day on which is born in him the selfish, money-making germ, which so often warps and wrenches

orbit.
You will need to be constantly on your guard to resist the attack of this germ. guard to resist the attack of this germ.

After you graduate and go out into the world, powerful influences will be operative in your life, tending to deteriorate your standards, lower your ideals, and

encoarsen you generally.

When you plunge into the swim of things, you will be constantly thrown into contact with those of lower ideals, who are actuated only by sordid, selfish aims. Then dies the man in you, unless you are made of superior stuff.

What a contrast that high and noble thing which the college diploma stands for presents to that which many owners of the diploms stand for a quarter of a century later! It is often difficult to recognize any relationship between the

American-Indian graduates, who are so transformed by the inspiring, uplifting influences of the schools and colleges which are educating them that they are which are educating them that they are scarcely recognizable by their own tribes when they return home, very quickly begin to change under the deteriorating influences operating upon them when they leave college. They soon begin to shed their polish, their fine manners, their improved language; and greened shed their polish, their fine manners, their improved language; and general culture; the Indian blanket replaces their modern dress, and they gradually drift back into their former barbarism. They become Indians again.

The influences that will surround you when you leave college will be as potent to drag you down as those that cause the young Indian to revert to barbarism. The shock you will receive in dropping from the atmosphere of high ideals and beautiful promise in which you have lived for four years to that of a very practical, cold, sordid materiality will be a cover fast to your character. The influences that will surround you a severe test to your character, your

manhood.

But the graduate whose training, whose education counts for anything ought to be able to resist the shock, to withstand all temptations.

neire of character-s gentleman. a millionaire of character—a gentieman.

Whatever degrees 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 gentle-

man.

"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 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 discount of the contract of the co neld of usefulness. It is more of a dis-grace for a college graduate to grovel, to stoop to mean, low practises, than for a man who has not had a liberal educa-tion. 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 gravel.

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 wring 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 wheremuch is given, much is expected. The world has a right to expect that whereever there is an educated man people stould be able to say of him as Lincoln said of Walt Writman. "There goes a man."

We have a right to expect that the college graduate will be a man, a real man. It is a great toing to say of one man. It is a great tring 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 world has a light to televish 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 skilfully 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 refining, uplifting force in his com-munity, an inspiration to those who have munity, an inspiration to those who have not had his price ess chance; it is justified in expecting that he will raise the standard of intelligence in his community; that he will illustrate in his personality, his finer culture, the possible glory of lite. It has a right to expect that he will not be a victim of the narrowing, cramping influence of avarice; that he will not be a slave of the dollar or stoop to agreedy, grasping career; that he will be free from the sordidness which often characterizes the rich ignoramus.

I you have fine ability and have been given superior opportunities, it simply

given superior opportunities, it simply means that you have a great commission to do something out of the ordinary for your fellows; a special message for your

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

If you have received a message which 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 maniferers vigor, and character you possess.

ess, vigor, and character you possess. What shall we think of a man who has been endowed with godlike gifts, who has had the inestimable advantage of a has had the inestination, who has ability to ameliorate the hard conditions of his fellows, to help to emancipate them from ignorance and drudgery; what 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, uses it to demoralize, to drag them down; who eap poys his talents in the book he writes, in the picture he paints, in his business, whatever it may be to give the down of the down of the cause some other firm offers 50 cents a week more, and off he starts all over be, to mislead, to demoralize, to de-

into port? We imprison 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 gitts to roin the very people who

his gitts to roin the very people who look up to him as a guide?

"The greatest thing you can do is to be what you ought to be."

A great man has said that no man will be content to live a half life when he has once discovered it is a half life, because the other half, the higher half. has once discovered it is a half life, because the other half, the higher half, will haunt him. Your superior training has given you a glimpse of the higher life. Never lose sight of your college life. Never lose sight of your college vision. Do not permit yourself to be influenced by the maxims of a low, sordid dence, which will be dinned into your ears wherever you go. Regard the very suggestion that you coin your education, your high ideals into dollars; that you your high ideals into dollars; that your lower your standards, prostitute your education by the practise of low-down, sordid methods, as an insult.

Say to yourself, "If the highest thing in me will not bring success, surely the lowest, the worst, can not."

Tae graduate should show the world that he has something in him too sacred to be tampered with, something marked "not for sale," a sacred something that "not for sale," a sacred something that bribery cannot touch, that influence can not buy. You should so conduct your-self that every one will see that there is something in you that would repet as an insult the very suggestion that you could be bought or bribed, or influenced to stoop to sayshing low or question. to stoop to snything low or question-

The college man who is cursed with commonness, who gropes along in medio-crity, who lives a shiftless, selfish life, and does not lift up his head and show

You have not learned the best lesson The college man ought to be able to do something better, something higher than merely to put money in his purse. Money-making can not compare with man-making. There is something infinitely better than a millionaire of money, and that is a millionaire of brains,

of culture, of helpfulness to one's fellows, suffocated, strangled, in the everlasting soramble for the dollar. Put beauty into your life, do not let your esthetic faculties, your aspiring instincts, be atrophied 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 represent the sculptor,

So conduct yourself that your ife 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 accum late, carry your greatest wealth with you, in a clean record, an unsullied re-putation. Then you will not need houses

nich 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? to-day. What will -O. S. Marden in S

### 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."
"Here do you choose your cash boys.

"How do you choose your cash boys,
Mr. Sexton?" I saked.
"My first question is, 'Where is the
boy? You see it all depends upon the
boy himself. You can judge the boy
better from himsenson his response. 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 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-re-moval of the hat on entering the office, the respectful and self-respecting way in which a boy addresses me, the 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 sppearance, I lock at once for these things; polished shoes, clean clothes and clean face. hands and finger nails. Good clothes are not requisites. A boy's 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 reference, a boy's teacher is the best reference he can have. The recommendation which a good boy in our employ gives a boy ap-

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 ervice, or both combined. Wherever possible, we try to give our oldest em-ployees the preference, but if one boy who has not been here as long as another 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 \$2.50 a week; when he has been here three months, \$3; or, if he has shown marked ability, \$3.50.

"The great trouble with the American be described by the describe the described by th

The livelest are generally the best workers. The boy who lotters 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, conorumbling ruins, frowning casties, convents hid away among the crags, 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 fathomless shadow, and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at as 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 organ he had ever seen, and his face lit up with delight and every motion and attitude of his figure expressed a wonderful reverence

derful reverence.

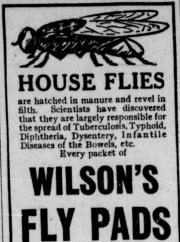
"Father," said the boy, "let me play."

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 when they locked up into the 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 mirsole," said one. The monks, eating their supper in the



above with his little hands, gathering handsful of those wonderful chords as if they were violets and finging them into the solemn gloom 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 which they broke; and then a whispering ripple of faintest melody lingered a noment in the air, like the last murmur of the wind harp, and all was still. The boy was Johann Wolfgang Mozart.

of sticky paper.

Church Progress. THE GIRL WHO WORKS God bless the girl who works. She is not too proud to earn her own living, nor to be caught at her daily task. She smiles at you from behind the desk, counter or printer's case. There is a sweet memory of her in everything she touches. She is like a brave mountaintouches. She is like a brave mountain-eer, already far up the precipic—climb-ing, struggling, rejoicing. The sight is an inspiration. It is an honor to know this girl and be worthy of her esteem. Litt your hat to her, young man, as she passes by. She is a queen in the realm of womanhood. She is a princess among the toilers. Her hands may be staine 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 with energy and mind that can struggle with energy and cheerfulness towards the goal which he cannot see. 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 has that tendency of purpose which never turns back, will surely win. The proper time for proving oneself cheerful is when everything seems to go against us.-Catholic Telegraph.

## KARMA AND MATRIMONY

The learned editor of the Bombay Examiner is face to face with religious and conditions of which we of the far West have little realization or compre-

And it is admirable how this maste of controversy deals with the various questions and arguments that are placed before him.

The battle of the Church throughout But the be, to mislead, to demoranze, to de-bauch; who uses his light as a decoy to lare his fellows on the rocks and reefs, instead of as a beacon to guide them

week more, and off he starts all over again in a new house, whose ways and business he must learn.

"We like boyish boys — full of fun.

"We like boyish boys — full of fun.

"We like boyish boys — full of fun.

union of soul and by divine decree, is not dissolved even by death.

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

now can the Catholic Church permit the re-marriage of a widow. We produce the letter and Father Hull'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 Brahman. \* \* \*

In your issue of the 21st February there is an article on the 'Matrimonial State.' Now, there is much in this article which is profound truth from one cle which is profound truth from our point of view also. We Hindus recog-nize the sacred character of matrimony as much as, and perhaps far more than you Catholics do. We also hold that matrimony is not merely a business association; it is a union of heart and soul effected—not only 'by love,' as the ciation; it is a union of heart and soul effected'—not only 'by love,' as the author put its, 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 outsiders and even 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 dissolucountenance any such thing as a dissolu-tion of marriage or divorce—permits the re-marriage 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 out-lives 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 unmarried 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 this earthly life only, having for the object.

tion of a family by the propagation of the race. We do not admit anything like 'karma' mentioned by or 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 heppiness is bound 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 between such individuals, are a contravention of deatiny 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 outgrowth of this suitability. We do not attach 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 state without sex or passion. The love of creatures will, as far as we can imagine, love its diosynorasies of sentimens and emotion. That there will be some special relation of love between the way been excepted.

ment 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 exall such love will be freed from its exclusiveness and other earthly limitatious, so that the love of a first wife and
of 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 assumptions 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 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

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#### 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 escutcheon which combined with the four anchors of his own cost of arms the castle and lion of his sovereigns, did the discoverer of Amersovereigns, 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 Kuights 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 cow ards as a Roldau 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 unruffled and silvery seas.

There is no more controversy about the high purposes, 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 most difficult and so much his own as most difficult and so much his own as 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 hurricanes tossed his Santa Maria, but his fame sits enthrough above the monarchs whose bethroned above the monarchs whose be-jeweled worth lies in that they sold their jewels to fit his expedition. It was the touch of Columbus that made his sovereigns famous. And so while other great intellects did something 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.



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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 elequent 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 signalizing the Catholicity which was the philos-ophy of the greatness of their avowed

Long live the Knights of Columbus Long live the Knights of Columbus and may the days be short until we hall 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 ruled 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 avidity the titles of Columbus to his aureola.—Catholic Union and Times.

#### ALMOST QUIXOTIC

In a letter to the Catholic Herald 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 but the

ter of every religion is paid by the State, and because they are or may be-come married men, the Protestant pastor and Jewish rabbi receive hearly double the salary of the Catholic priest, and i they happen to be foreigners, get a sub-stantial allowance for house-rent into the bargain.'

Then as the education and the religi ous difficulty "connected therewith, this is now it is dealt with by the Catholic

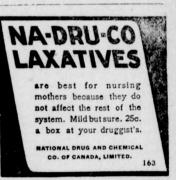
Government of Catholic Belgium:
"Education is denominational in the
best and fullest sense. Schools are provided and supported out of public funds for every denomination. When in any certain area a demand for a school is made by a stated number of parents— we believe it is fifty—for a Jewish school or 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

attend the ordinary Government school safeguarded by most rigorous regula-tions 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 ervice the Herald correspondent says

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 tolera-tion as is shown in all there facts. - New Vork Freeman's Journal.



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