

CHATS WITH YOUNG MEN

IF YOU WERE BOSS?
If you were the boss and a fellow like you
Came in and requested a raise,
If he did his work in the way that you do,

TAUGHT A LESSON

A scheme that was proposed to the St. Francis Debating Club was condemned as not practical by a loud-voiced member, who boasts that his motto is "efficiency."

pulse of human and divine love; the love of fellow-man, which constitutes friendship; the love in holy matrimony, which preserves its sanctity; the love of human society, which creates strong and honest citizens; the love of country, which breeds high-minded patriots; the love of God, which brings forth heirs to the Kingdom of Heaven.

"These are all ideals which your practical man may be incapable of realizing, but without which man ceases to be man, and is left with nothing worth possessing. The true sense of the word 'practical' is to use sound judgment. To be practical in that sense is a duty."

"In this higher sense in this nobler valuation of all which constitutes our best life, it would be easy to prove that in the end the so-called practical man is the most unpractical of all."

"When you can prove that those who possess most enjoy most what they possess, then you may conclude that selfishness is practical. But just so long as the greatest joys of life come from the moral satisfaction brought by the service we render to others—to our friends, and to those who have no friends, and to our family, to society, by deeds of kindness which lift us out of ourselves into the atmosphere of universal brotherhood in Christ, the world of Christian ideals, just so long will it be true that in all that constitutes the best of life, the unselfish man is the richest."

The librarian laid down the pamphlet. "I think, gentlemen," he said, quietly, "that the word 'practical' will have a fuller meaning for us after this exposition of what it is and what it isn't."

"Agreed," said the quiet young man. "What do you say, Marlowe?" "Dreams!" scoffed Marlowe.

"Thoughts of an idealist living far from the hub of city life. What's his name?"

The newspaper man picked up the pamphlet, and read from the cover: "Strength and Life. Address delivered by the Most Rev. W. H. O'Connell, Coadjutor Archbishop of Boston, to the Knights of Columbus, in the Cathedral of the Holy Cross, the Cardinal Archbishop of Boston today, Marlowe. Some practical idealist, my friend."

"I'll be blessed!" said Marlowe. Then, after a pause: "What's that idea of yours, Geoff? Let's thrash it out thoroughly. Perhaps it's workable after all."

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JANUARY 1—THE CIRCUMCISION OF OUR LORD

Circumcision was a sacrament of the Old Law, and the first legal observance required by Almighty God of the descendants of Abraham. It was a sacrament of initiation in the service of God, and a promise and engagement to believe and act as He had revealed and directed. The law of circumcision continued in force until the death of Christ, and Our Saviour being born under the law, it became Him, who came to teach mankind obedience to the law of God, to fulfil all justice and to submit to it. Therefore He was circumcised that He might redeem them that were under the law, by freeing them from the servitude of it; and that those who were in the condition of servants before might be set at liberty, and receive the adoption of sons in Baptism, which, by Christ's institution, succeeded to circumcision. On the day that the Divine Infant was circumcised, He received the name of Jesus, who signifies Saviour, which had been given Him by the angel before He was conceived. That name, so beautiful, so glorious, the divine Child does not wish to bear for one moment without fulfilling its meaning; even at the moment of His circumcision He showed Himself a Saviour by shedding for us that blood, a single drop of which is more than sufficient for the ransom and salvation of the whole world.

JANUARY 2—ST. FULGENTIUS, BISHOP

In spite of family troubles and delicate health, Fulgentius was appointed at an early age procurator of a busy city at Carthage. This success, however, did not satisfy his heart. Levying the taxes proved daily more distasteful, and when he was twenty-two, St. Austin's treatise on the Psalms decided him to enter religion. After six years of peace, his monastery was attacked by Arian heretics, and Fulgentius himself driven out destitute to the desert. He now sought the solitude of Egypt, but finding that country also in schism, he turned his steps to Rome. There the splendors of the imperial court only told him of the greater glory of the heavenly Jerusalem, and at the first lull in the persecution he resought his African cell. Elected bishop in 503, he was summoned forth to face new dangers, and was shortly after banished by the Arian king, Thrasimund, with fifty-nine orthodox prelates, to Sardinia. Though the youngest of the exiles, he was at once the mouthpiece of his brethren and the stay of their flocks. By his books and letters, which are still extant, he confuted both Pelagian and Arian heresies, and confirmed the Catholics of Africa and Gaul. An Arian priest, betrayed Fulgentius to the Numidians, and ordered him to be scourged. This was done. His hair and beard were plucked out, and

he was left naked, his body one bleeding sore. Even the Arian bishop was ashamed of this brutality and offered to punish the priest if the Saint would prosecute him. But Fulgentius replied: "A Christian must not seek revenge in this world. God knows how to right His servants wrongs. If I were to bring the punishment of man on that priest, I should lose my own reward with God. And it would be a scandal to many little ones that a Catholic and a monk, however unworthy he be, should seek redress from an Arian bishop. On Thrasimund's death, the bishops returned to their flocks, and Fulgentius, having reestablished discipline in his see, retired to an island monastery, where after a year's preparation he died in peace in the year 533."

JANUARY 3—ST. GENEVIEVE, VIRGIN

Genevieve was born at Nanterre, near Paris. St. Germainus, when passing through, specially noticed her little shepherdess, and predicted her future sanctity. At seven years of age she made a vow of perpetual chastity. After the death of her parents, Paris became her abode; but she often travelled on works of mercy, which, by the gifts of prophecy and miracles, she wonderfully performed. At one time she was cruelly persecuted: her enemies jealous of her power, called her a hypocrite and tried to drown her; but St. Germainus having sent her some blessed bread as a token of esteem, the outcry ceased, and ever afterwards she was honored as a Saint. During the siege of Paris by Childeric, king of the Franks, Genevieve went out with a few followers and procured corn for the starving citizens. Nevertheless, Childeric, though a pagan, respected her, and at her request spared the lives of many prisoners. By her exhortations again, when Attila and his Huns were approaching the city, the inhabitants, instead of taking flight, gave themselves to prayer and penance, and averted as she had foretold, the impending scourge. Clovis, when converted from paganism by his holy wife, St. Clotilda, made Genevieve his constant advisor and, in spite of his violent character, became a generous and Christian king. She died within a few weeks of that monarch, in 512, aged eighty-nine.

A pestilence broke out in Paris in 1129, which in a short time swept off four thousand persons, and, in spite of human efforts, daily added to its victims. At length, on November 20th, the shrine of St. Genevieve was carried in solemn procession through the city. That same day but three persons died, the rest recovered, and no others were taken ill. This was but the first of a series of miraculous favors which the city of Paris has obtained through the relics of its patron Saint.

JANUARY 4—ST. TITUS, BISHOP

Titus was a convert from heathenism, a disciple of St. Paul, one of the chosen companions of the Apostle in his journey to the Council of Jerusalem, and his fellow-laborer in many apostolic missions. From the Second Epistle which St. Paul sent by the hand of Titus to the Corinthians we gain an insight into his character and understand the strong affection which his master bore him. Titus had been commissioned to carry out a twofold office needing much firmness, discretion, and charity. He was to be the bearer of a severe rebuke to the Corinthians, who were giving scandal and were wavering in their faith; and at the same time he was to put their charity to a further test by calling upon them for abundant alms for the church at Jerusalem. St. Paul meanwhile was anxiously awaiting the result. At Troas he writes, "I had no rest in my spirit, because I found not Titus, my brother." He set sail to Macedonia. Here at last Titus brought the good news. His success had been complete. He reported the sorrow, the zeal, the generosity of the Corinthians, till the Apostle could not contain his joy, and sent back to him a joyful messenger with the letter of comfort from which we have quoted. Titus was finally left as a bishop in Crete, and here he, in turn, received the epistle which bears his name, and here at last he died in peace.

JANUARY 5—ST. SIMEON STYLITES

One winter's day, about the year 401, the snow lay thick around Sisan, a little town in Cilicia. A shepherd boy, who could not lead his sheep to the fields on account of the cold, went to the church instead, and listened to the eight Beatitudes, which were read that morning. He asked how these blessings were to be obtained, and when he was told of the monastic life a thirst for perfection arose within him. He became the wonder of the world, the great St. Simeon Stylites. He was warned that perfection would cost him dear, and so it did. A mere child, he began the monastic life, and therein passed a dozen years, in superhuman austerity. He bound a rope round his waist till the flesh was puffed,

He ake but once in seven days, and when God led him to a solitary life, kept fast of forty days. Thirty-seven years he spent on the top of pillars exposed to heat and cold, day and night adoring the majesty of God. Perfection was all in all to St. Simeon; the means nothing, except in so far as God chose them for him. The solitaires of Egypt were suspicious of a life so new and so strange, and they sent one of their number to bid St. Simeon come down from his pillar and return to the common life. In a moment the Saint made ready to descend, but the Egyptian religious was satisfied with this proof of humility. "Stay," he said, "and take courage; 'your way of life is from God.'"

Cheerfulness, humility, and obedience set their seal upon the austere life of St. Simeon. The words which God put into his mouth brought crowds of heathens to baptism and of sinners to penance. Last, in the year 460, those who watched below noticed that he had been motionless three whole days. They ascended, and found the old man's body still bent in the attitude of prayer, but his soul was with God. Extraordinary as the life of Simeon may appear, it teaches us two plain and practical lessons: First, we must constantly renew within ourselves an intense desire for perfection. Secondly, we must use with fidelity and courage the means of perfection God points out.

JANUARY 6—THE EPIPHANY OF OUR LORD

The word Epiphany means "manifestation," and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ manifested to the eyes of men His divine mission on this day first of all, when a miraculous star revealed His birth to the kings of the East, who, in spite of the difficulties and dangers of a long and tedious journey, through deserts and mountains almost impassable, hastened at once to Bethlehem to adore Him and to offer Him mystical presents, as to the King of kings, to the God of heaven and earth, and to a Man withal feeble and mortal. The second manifestation was when, going out from the waters of the Jordan, after having received baptism from the hands of St. John, the Holy Ghost descended on Him in visible form of a dove, and a voice from heaven was heard, saying, "This is my beloved Son, in Whom I am well pleased." The third manifestation was that of His divine power, when at the marriage feast of Cana He changed the water into wine, at the sight whereof His disciples believed in Him. The remembrance of these three great events, occurring to the same end, the Church has wished to celebrate in one and the same festival.

FASHIONS

A friend, who takes life very seriously and is a stern censor of morals and manners, scores the prevailing fashions in feminine apparel as a sign of the decline of modesty in dress and of the failure even of religion to moderate the imperious dictates of vanity.

Undoubtedly there is much room for improvement in the adaptation of the changing fashions in clothing to the changing norm of true womanliness and good taste. Even they who are most liberal-minded and most tolerant of the foibles of human nature agree that the craze for novelty and a desperate determination to keep up with kaleidoscopic conventions have revolutionized the dress, not only of the ultra-fashionable, but also of the conservative portion of the community.

It should be remembered, however, that we are a cosmopolitan people, that the present period is one of transition in every department of life, that recognized traditions in the matter of clothes as in other matters are practically non-existent, and that when at first sight it appears to be deliberate extremes in raiment of surprising mode, are merely concessions to a condition individuals cannot effectively oppose.

This is a ready-made age. The great majority of our people, men as well as women, are unable to have their clothes made to order; they must purchase them in the shops. The great emporiums advertise and display fabrics and garments that stimulate trade and are called for by a public that seeks in change and novelty a surcease of the trouble and discontent engendered by the nervous high-tension of the day. The fact is, the responsibility for outrageous fashions cannot be laid either upon merchant or customer; it is rather the product of a time of transition.

For instance, a working woman needs a new dress. She has neither the skill nor the time to make it herself. She goes the round of the shops in search of something that will be fitting and at the same time conservative. She finds that the margin of choice is most limited unless she follows the prevailing mode, that the bargains within the reach of her purse are in garments of fashionable cut. She makes the best choice under the circumstances—not what she wants but what she can get.

The merchant states in all honesty that he cannot control public demand; he must follow it. Any other course would mean insolvency. His stock is the product of the designers. These, too, obey the orders of manufacturers who stimulate trade by persuading the public that the latest design is the only possible thing. It is an endless chain of responsibility. Per-

haps the best guess at the secret is national nervousness. We must recognize the fact that the world expects much more of women than of men; often it demands that they reconcile incompatibilities. This is unfortunate. But let us, for the nonce, put aside that double standard. Let us consider the fashions in men's clothes.

In a period not so very distant, men wore trousers so tight that putting them on was an athletic feat; coats also shared in a fearsome strictness; hats partook of the shape of a soup plate; collars ranged from the lofty stock, the gorgeous ruffle to flowing arrangements something after the fashion of the sailor's blouse. It is needless to recall these horrible exhibits, but certainly male apparel has shown a variation all the way from the sublime to the ridiculous that challenges comparison with the most extreme vagaries of feminine whim.

Carlyle has discoursed exhaustively on the "philosophy of clothes" and mankind throughout the ages has shown a disposition to deck itself out in almost anything that would attract or frighten the eye. Only a few centuries ago women were garbed as soberly as black beads, while the male contingent shone forth in all the colors of the rainbow and the frills and laces it now scorns. The topic is much too large and mysterious for anyone to indulge in indiscriminate criticism. If today the ladies vie with flower gardens in the colors of gowns and hats and make the judicious gripe by what seems like a forgetfulness of modesty in dress, it must be said that it is merely the swing not the pendulum, from an extreme soberness of garb.

Mankind pays for every gain it makes. People of middle age recall their mothers going to church trailing skirts that acted as street sweepers. The sickness that the trailing gown brought into households was measureless. The mode has changed to the opposite extreme. The golden mean, a skirt that is sanitary and at the same time decent, has been attained as a rule, but naturally there are instances where the fashion has lent itself to license. Formerly men and women swathed their necks in mufflers of all sorts against the cold in spite of the warnings of physicians. Now it is generally recognized that in this winter climate the throat should not be weakened and health jeopardized by such senseless coddling. But here again good sense has yielded in certain cases to an exposure of the throat that is inexcusable.

We cannot reform mankind suddenly. There will always be extreme and silly folk to take advantage of every change of fashion. Extremes defeat themselves. We are getting more sensible every day. Let us be lenient with poor human nature. It means well.—A Looker on in Boston Pilot.

THE OLD YEAR'S BLESSING

I am fading from you, But one draweth near, Called the Angel-Guardian Of the coming year. If my gifts and graces Coldly you forget, Let the New-Year's Angel Bless and crown them yet.

For we work together; He and I are one; Let him end and perfect All I leave undone. I brought Good Desires, Though as yet but seeds, Let the New-Year make them Blossom into Deeds.

I brought Joy to brighten Many happy days; Let the New-Year's Angel Turn it into Praise. If I gave you Sickness, If I brought you Care, Let him make you Patient, And the other Prayer.

Where I brought you Sorrow, Through his care, at length, It may rise triumphant Into future Strength. If I brought you Plenty, All wealth's bounteous charms, Shall not the New Angel Turn them into Alms?

I gave Health and Leisure, Skill to dream and plan; Let him make them nobler; Work for God and Man. If I broke your Idols, Showed you they were dust, Let him turn the Knowledge Into heavenly Trust.

If I brought Temptation, Let sin die away Into boundless Pity For all hearts that stray. If your list of Errors Dark and long appears, Let this new-born Monarch Melt them into Tears.

May you hold this Angel Dearer than the last— So I bless his Future, While he crowns my Past. —ADELAIDE A. PROCTER.

Capital Trust Corporation Limited
Authorized Capital \$2,000,000
'A SOUND MIND IN A SOUND BODY'
Is the best condition a man can be in when making his Will, but no condition of mind or body can excuse a man for delay in making a proper provision for those dependent on him. Name this Company your Executor and your wishes will be carefully fulfilled.
WRITE FOR OUR BOOKLET 'The Will That Really Provides'
OFFICES: 10 Metcalfe St. Ottawa, Ont.

DO NOT BELIEVE IN HELL
There will be little surprise over the statement that a large number of sectarian clergymen neither believe in nor preach the existence of hell, or eternity of punishment, says The Ave Maria. The Reformation, so-called, has, for them, torn the Gospel to pieces. What fragments of its teaching, if any, we wonder, will finally be retained? Historical Christianity, outside of the Church, seems destined to utter destruction. The reasons which these "ministers of the Gospel" assign for their stand are that the doctrine in question is incomprehensible, and no longer held by an increasing number of Christians. Do the preachers comprehend the fundamental doctrine of the Incarnation any better than those to whom it was first preached by the Apostles. And is not belief in that Christian dogma also becoming weakened? It should be plain to everyone that the denial of a single doctrine of the Gospel involves that total rejection of Christianity. The honor and credit of its Founder are staked upon each point of His teaching. The question is not whether one of His doctrines is comprehended by our reason, or whether many or few believe in it; but whether it was really taught by Christ. There is a passage in one of Balmes' "Letters to a Sceptic" well worth quoting in connection with this subject. After making various objections as squarely as his correspondence could lay his wishes, the great Spanish theologian writes: "You ask me, my esteemed friends, if I comprehend what God's object can be in prolonging for all eternity the pains of the damned; and you answer in anticipation the reasons I might assign—viz., that thus Divine Justice is satisfied, and men are kept from the ways of vice through fear of such terrible chastisement. As regards the first part of that answer, you say you have never been able to conceive the reason of such rigor; and that, though we can trace the relation there exists between the eternity of punishment and the species of in finity of the offence for which it is imposed, there still remains some obscure you can not penetrate. You are far astray, my dear friend, if you imagine that this is not the case with every one; for it is well known that the human intellect becomes cloudy as soon as it touches on the portals of infinity. For myself, I will say that I can not clearly conceive these truths, either; and, firm as is the certainty I have of them, I can not flatter myself with the thought of their appearing to me with the evidence which those belonging to a finite and purely human order are capable of. But I was never discouraged by this mist arising from our weakness and from this sublimity of the objects themselves; and considered that if I should refuse assent from this motive I could not retain many truths of which it was impossible for me to doubt even though I made an effort. I am certain of the truth of creation, not only from what revealed religion teaches me, but also from what natural reason tells me. And yet when I meditate on it, and endeavor to form a clear and distinct idea of that sublime act when God says, 'Let there be light, and light was made,' my weak intellect is unable to comprehend the transition from non-existence of God; of His infinity, His eternity, His immensity, and His other attributes; but are we able to form clear ideas of what is expressed by these names? Certainly not; and if you read all that has been written on the subject by the most renowned theologians and philosophers, you shall find they labored more or less under the same inability as ourselves. "The human intellect becomes cloudy as soon as it touches on the portals of infinity," is a phrase worthy of remembrance. And it is worth while stating that certain difficult questions, like the existence of hell, or eternity of punishment, the fate of those who live outside the pale of the Church, and the fate of children who die without baptism, have seldom been more satisfactorily treated than by the illustrious Balmes.—Providence Visitor.

ABSORBINE
Will reduce Inflamed, Strained, Swollen Tendons, Ligaments, Muscles or Bruiises. Stops the lameness and pain from a Splint, Side Bone or Bone Spavin. No blister, no hair gone. Horse can be used. \$2 a bottle delivered. Describe your case for special instructions and Book 2 Free.
ABSORBINE, JR., the antiseptic liniment for mankind. Reduces Strained, Torn Ligaments, Enlarged Glands, Veins or Muscles, Heals Cuts, Scars, Ulcers, Itchy Pains. Price \$1.00 a bottle at drug stores delivered. Book "Epilepsy" free. W. F. YOUNG, P.O. Box 299, Lumberton, N.C. Absorbine and Absorbine, Jr., are made in Canada.

BIG MONEY in TRAPPING THIS YEAR
John Hallam Limited
530 HALLAM BUILDING, TORONTO.

St. Thomas College
Chatham, N. B.
Boarding and Day School Conducted by the Basilian Fathers
COLLEGE, HIGH SCHOOL, COMMERCIAL SCHOOL, PREPARATORY SCHOOL
The College is beautifully situated near the Miramichi River. Fine Athletic Field. Magnificent Skating Rink.
WRITE FOR OUR CATALOGUE

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS
B. LEONARD QUEBEC : P. Q.

We Make a Specialty of Catholic Church Windows