JULY 6 1912

CHATS WITH YOUNG MEN The Man Who Prays

The man who prays is a man who's clean, A man with a manly heart, withal,

To know that a cry from a life obsce Will find no answer to greet its call The man who prays is a man who tries b live his life as he lifts his prayer : o learn the lesson that round him lies take some interest in right, and

The man who prays is a man who feels The man who prays is a man who teels That unless he lives in the proper way There is no use, as he bows and kneels, To lift his hands unto God and pray, For what is prayer from a life that's

stained With daily evil and unaccord ; Or how can it merit the blessing rained From out the bountiful hand of the Lord?

The man who prays is a man who strives

With earnest purpose from day to day To live his life so there still survives Some meaping and reason for him t

pray. The man who prays is a man who sees That he whose life is a daily sin Can only ask pity, upon his knees, Can only be sad for the might have

-THE BENTZTOWN BARD.

THE TIME FOR RECREATION In this insistent age, when life every-where is at high pressure, there is great need of emphasing the importance—yes, the absolute necessity—of recreation. What is work worth, especially brain work, when it is performed with jaded faculties, the energy of the brain cells being expansion 2

eing exhausted ?

One ambitious of becoming a writer for example, thinks he is saving time by for example, thinks he is saving time by forcing his brain beyond natural limits. He believes that what he does over hours is clear gain, and that writing a chapter or an article after his day's work in an office, a factory or a store, is to his advantage. But sooner or later he will realize his mistake. Nature

will not be cheated. A man may profitably occupy his evenings in study or in some other oc-cupation than that by which he earns cupation than that by which he earns his daily bread, but he cannot do/a full day's work of any kind and then wisely attempt to do 'creative work in the evening. A fresh brain is absolutely essential to the production of original thought. Even a recognized author who forces too much work upon his principles. brain will soon see that his writings are not as in as much demand as they have been, and that his reputation is waning.

The literary product of an exhausted brain lacks spontaniety, vigor and buoy-ancy and the reader detects quickly the physical and mental condition of the physical and mental condition of the writer. Heavy, labored, tired writing makes heavy, labored, tired reading. Books that are products of overworked minds will not live. There is no immortality in such composition.

Man does not live by bread alone, nor by work alone : he needs a deal of play. A man who never plays, no matter what A man who never plays, no matter what his occupation or profession, never does really good work. All of the facilities, functions, nerves and brain cells must be |relaxed from time to time, or the work and the worker will inevitably suffer. Everybody needs a measure of heatthful, joyful recreation. It not only improves the physical condition, but it also rejuvecates the mind and holds are at hay knowing the heat young and age at bay, keeping the heart young and the eves bright, even when the years of

a life have run into the scores. It is an acknowledged fact that Amer-icans are great wasters of mental and physical force. A prominent foreigner declares that we squander as much energy as most other nations utilize. Speaking of this, Doctor John Mitchell "If one observes a crowd it is said : curions and disagreeable to see how curious and disagreeable to see how few there are who are not constantly making grimaces and working 'heir faces and jaws in some manner. I have heard it said that it is bashfulness that causes this, but it has not been my observation that bashfulness is a widely

Knowledge and science without char-Knowledge and science without char-acter is a curse. Our Saviour calls such whitened sepulchres; they are like a corpse decked out with precious gar ments and jewels—like an adobe but beautifully whitewashed—in one word such so-called education is a sham. It is not a development of what is polyest such so-called education is a sham. It is not a development of what is roblest in man; it is a decking out, a bedizen-ing of a pitiable monstrosity. Let us look at this thing so precious, without which all refinement, culture, knowl-edge, art and science is a mere sham. What is this thing so precious that alone can give value to man's acquire-ments. ments ? The first meaning of the word " char-

acter" is an engraved mark. In silver-ware you look for the mark : sterling. When you find that mark you know that the article is solid silver—that it is not silverplated. This word "sterling " is: the mark or character that indicates the value of the article. Every person bears a mark that indicates his worth. This mark we all reveal by our conversation and conduct. Broadly speaking character means marked in-dividuality. In this sense we speak of a weak or firm character—of a dissolute or dishonest character; of a noble and

sterling character. A moral Christian character means life dominated by moral, Christian principles as opposed to life dominated by mere impulse from within, or circumstances from without. Christian principles are truths of religion, deeply rooted in the mind and elevated into standards of judgment, feeling, and action, consistently applied

teeling, and action, consistently applied to life. Take for example the words of St. Paul: "All the law is fullaked in one word—'Thou shalt love thy neighbor as thyself.'" Hlumine this doctrine by the words of Our Saviour, "By this shall all men know that you are My dis-ciples if you love one another; this is My commandment that you love one an-other as I have loved you; whatever game.

My commandment that you love one al-other as I have loved you: whatever you do to the least of men you do unto Me." Ponder these divine words prayerfully, apply them to life and con-duct consistently; and see what a marvelous transformation under the influ-ence of divine grace, they will work in your lives. They will check pride and strogance and injustice; they will foster kindliness and consideration for the feelings of others. These divine Christian principles have transformed human society-they are at the root of all that is noble and Christ like in man.

An ideal Christian character is the embodiment of all Christian and moral Jesus Christ is the one e ideal life. He is the Saint great divine ideal fife. He is the Saint of Saints. In Him we see the glory of the Oaly-begotten of the Father, full of grace and truth. The saints are bright copies of this perfect ideal, and Mary, the Queen of Saints, is the ideal of Chaints accounted. Christian womanhood.

If to a noble, sterling, Christian character is wedded the magic power of knowledge, culture, and art, then we have an enlightened, cultured man whose every thought and act are dominated not by mere impuise and shifting environment, not by the atest fad of current literature or foolish fashion, but Algebra by the eternal principles of truth, justice, charity, virture, self-respect and self mastery, in one word we have the ideal Christian.—Catholic Universe.

OUR BOYS AND GIRLS

great divin

A QUESTION OF HONESTY There was a ball game between the two rival claimants for the honor of the State of Iowa, scheduled to take place State of lows, scheduled to take place on the alternoon of the Wednesday of the second last week of school. The event was one of great local importance and the boys of St. Pani's High school of Ashington had ranged themselves on the side for their State, and looked forward to the day with utmost enthusiasm as an occasion when they could make a noise they wanted without reproof of any kind. Bat alas for best laid plans ! any kind. But also for best haid plans i Wednesday was a day on which the heavens opened their floodgates and let loose a waste of waters, in consequence of which the ball game had to be postponed to the following Wednesday. The

he could obtain it. In fact, in the last history examination be had made copious n es previous to the time and used them to good advantage, but in handing in the paper, be had, without knowing it, also passed in the notes. Brother Thomas said nothing, but he determined history examination be had made or to watch the guilty one for the future. When John reached home he paid special attention to the little duties assigned him by his father. He cut the grass, trimmed the walks off nicely and watered the lawn and sidewalk till it was a refreshing sight to Mr. Taylor after his day's work downtown. The rest of the evening and the next morn-ing John made himself generally useful, without caring to excite too much attention. As his father was leaving for work next morning, he said : "Father, may I go to the ball game this afternoon? This is the last week of school and we

may 1 go to send that week of sender This is the last week of sender haven't much to do." Mr. Taylor thought for a moment and then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is now then said : "I surpose, as there is not the said : "I surpose, as there is not the said : "I surpose, as there is not the said : "I surpose, as there is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said : "I surpose, as the said is not the said is not the said is not said is not the said is not said is not said is not said is not the said is not said is not said is not said is not the said is not the said is not said action you may go." John knew that if he went to school

been gifted with a keen sense of right, you must acquire it. The first in ac-quiring of any virtue or trait of characa conn knew that it ne went to school at all Brother Thomas would keep him and so he interpreted permission to go to the ball game to mean permission to stay away from school all day. The boys of the High school joined quiring of any virtue or trait of eharac-ter is to know wherein you are lacking. In the first place the keeping back of those reports was wrong for several reasons; you showed a lack of confid-ence in me by not telling me of the first misstep. Had you done so, we might have been able to apply a remedy that would have saved the rest of the school year and it would have certainly pre-vented many of the disasters that fol-lowed in its awake. Then to copy from your neighbors and to take notes to help your memory at examination time are

The boys of the High school joined the rooters early in the game. Since Brother Thomas had let them go as soon as they had finished the Algebra ex-amination without waiting for the formal dismissal, they were in time to do good service on the bleachers. When John saw them he began to think that he had paid rather high for his fun, since his classmates would witness most alace his classmates would witness most of the game without having run any chances of losing promotion. When Brother Thomas questioned him the fol-lowing morning regarding his absence of the average of the second second

of the previous day, he answered curtiy, " My father said I might go to the ball Brother Thomas made some remark to the effect that the game had not lasted all day, then proceeded to read the names of those who had passed such examinations as would justify their going into the last year of the High school. The list was published in the evening paper, and our hero's name was not on it. Brother Thomas dismissed

the class without saying anything fur-ther to John. In the meantime he made a call at Mr. Taylor's office and the gentleman agreed to leave the matter in the father's hands. A cold reception awaited the disappointed boy on his return home. His father was seated on the porch reading the evening paper as John turned in at the gate. He waited until the boy came near him, and as John raised his hat in salute, he said : " My son, I do not see

your name among those who successfully completed this year's school work. I would like to see your report." John felt in his pocket and reluct antly handed a much-folded piece of paper to his father. Mr. Taylor studied it for what seemed to John an age and, finally said : "How do you account for this?" pointing to the deficient mark in John hung his head for a while but at

length blurted out : "I was absent when the others took that examination, and Brother Thomas marked me defici-ent. He never did like me any way, and I won't go to school any more "How did you happen to be absent ?" asked his father, ignoring all of the

companying statements. "You told me I might go to the ball was the reply in a tone that ex game," game, was the reply in a tone that ex-pressed utmost surprise that he should have forgotten it. "Yes, but did you tell me that you had an examination that day, and did you tell me that your teacher had forbidden you to go?"

"No, sir," was the reply. "But you received other reports dur-ing the year, did you not?" inquired Mr. Taylor. "Yes, sir," answered John in a hesi-

tating manner. "Well, I would like to see them," said his father rather sternly. "I don't know where they are now,"

the boy replied. "Who signed them at the time you could give .- Sunday Compa received them, or who saw them, who knows anything about them ?" insisted

ROSES AND THE ROSARY

John, seeing that he was dismissed went to his room to think over the

the future. History has not told us how

by obtaining permission from me to do the thing he had forbidden. "Had Brother Thomas failed to come

neither should I interfere with his regu lations and rules in school. By not tell-

ing me of his order regarding the ball

is vested. By your slighting remarks of your principal you did more harm to yourself than you did to him. Notwith-

the time and try to repair some of the loss you sustained this year. I am will-

ing that you should go to school two

of degree

that he

ears or as many more as is necessary to

fit you for beginning life thoroughly

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WIT AND HUMOR

"No, Willie ;" said his mother, " no more sweets to-night. Don't you know you can't sleep on a full stomach ?"

"That's all right, mamma," said Willie; "I can sleep on my back can't I?"

A lawyer entered an eating house and was immediately approached by a waiter, who observed cheerfully, "I have frog's legs, devilled kidneys, pig's feet, and calves brains."

"Well, said the lawyer sternly, "you look it, but what's that to me ? I came your neighbors and to take notes to neip your memory at examination time are subterfiges unworthy of any son of mine and compared to which honest failure is always welcome. Besides all this, you were guilty of disobedience to your teacher and put me in a false light to est.

Jimmy had come to school with dirty hands. His teacher was shocked.

"Jimmy," she said, reprovingly, "your hands are very dirty. What would you say if I came to school that way?" "I wouldn't speak about it," said Jimmy. "I'd be too polite."

"Had Brother Thomas failed to come to me he might have gone away under the impression that I had wilfully and wrongfully invaded his domain and had done an act likely to undermine his authority in the school. After I had sent you to school I had no intention or right in fact to image a converted out of Briggs hired a horse the other day to take a little exercise. He got more exercise than he wanted, and as he limped to the side of the road to rest sent you to school I and no intention of right in fact to issue a command at vari-ance with one that your teacher gave you. I would not expect him to counter-mand any order that I gave you at home, himself a kind friend asked him : "What did you come down so quick

for ?' "What did I come down so quick for ? Did you see anything up in t hold on to ?" he asked, grimly.

game, you put me in a position of thwar-ing his wishes in your regard and of doing an act unworthy of myself. By "This man," he shouted, "is the one who can most fittingly govern this haven for the oppressed with its count-less myriads of happy homes, their ver-dant lawns and flowers scintillating in want of honesty you lost the last chance of promotion you had. "There is another point on which I do not agree with you and that is the dis-

the sublight !" With outstretched arms and gazing respectful manner in which you spoke of teacher. You owe it to yourself. fervently upward he exclaimed in a passionate voice : "If I had the pinions of a bird I would to your own self-respect, to show due re-gard for authority no matter in whom it

fly to every ward and precinct in this wonderful city and disseminate the glad tidings that -

standing your assertion to the contrary, you will go to school again. I will give you one week's vacation now and another just before school opens, but you must attend the summer school for the rest of Then a voice from the back of the "You'd be shot for a goose before you

had flown a mile ! "Johnnie, it 1 gave you two pence

and your father gave you three pence, how much would you have?" "Seven," promptly replied Johnnie. "You can't have understood me, ohnnie. Now listen, and I will repeat

equipped. I am not willing, however, Johnnie. that you should waste your time, and I the question. If I gave you two pence expect you to do good, conscientious work. Remember, the boy who cheats and your father gave you three pence, how much would you have ?" "Seven," said Johnnie again, and at examinations or in any school tasks is not honest any more than the man

who puts his hand into your pocket and takes your money-it is only a question

"JUSTICE AND WAGES"

A recent correspondence in the Times, headed "Justice and Wages," affords another and a welcome proof of the final rejection of the old laissez faire economic doctrines which, joined with un-Christian individualism, have been the fraitful source of all our in-dustrial troubles. That veteran social reformer, the Bishop of Oxford, started the discussion by an elequent plea for the extension of the principle plea for the extension of the principle of the living wage to all industries. The Bishop was somewhat sharply and hastily taken to ask by Canon Henson, who seems to be still under the influ-ence of the Manchester School, for con-fusing two such different things as economics and ethics, and a Times leader, after dwelling on the difficulty of determining a living wage, went on to endorse the Canon's attack by a still more crude assertion of the "higgling of the market" theory. That these two " writers" theory.

the market" theory. That these two "writers! were living in the atmosphere of a bygone age, and were blind to the innumerable interfer-ences of the State with "law of supply and demand," which have occurred ever since the date of the Factory Acts, was abundantly shown by subsequent more competent authorities, notably in a

letter from the Rigius Profes Divinity at Christ Church. The divorce between ethics and economics divorce between ethics and economics which Canon Henson and the Times maintained, was rightly con-demned as implying that there are some human actions which are independent of morality. The great ethical and economical principle first enunciated by St. Paul—"The worker on the land shall be the first to partake of its fruits" (2 Tim, ii 6)—was declared to be the de-Tim. ii. 6)-was declared to be the de termining factor of the new industrial order which all classes of the Statecapitalist, producer. consumer-must unite to establisk. Nowhere, however, did we notice a reference to the teach ing of Pope Leo, which, if beeded a quarter of a century sgo, would have changed the face of industrial society, but a recommendation by one corre-pondent that all parties should stuthe mediaval discussions of such ques tions of "Justice and Wages" seems to imply a recognition of how much modern civilization has lost by separa-tion from the Church.-The Month.

purity, that we enter there. His sen-tence is the gateway by which we gain access to those fires of the predestinate, a happy gateway to a land of pain, be-cause implying a sentence of immortal happiness.—Father Faber. USE ABSORBINE JR. FOR IT

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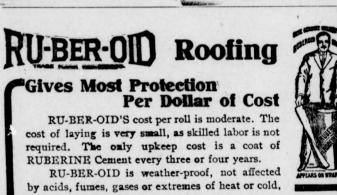
Purgatory

Nowhere is gloom so soft, nowhere are shadows so beautiful as in the land

of purgatory. There are few of the re-deemed to whom the geography of that

valley of expectation must not one day become familiar. But it is through the Sacred Humanity that we enter there.

Jesus is our Judge as man, not as the Word ; and it is at His bidding, almost anticipated by our own love of perfect



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VANCOUVER.







distributed American misdirected nervous energy, which ought to be aiding the movements of the legs or getting stored up somewhere in the central reservoirs for future use." No one who expets to make life

No one who expe ts to make life worth living can sflord to get into a nerworth fiving can induce of the whole body should be kept youthful, vigorous, and alert, by a sufficiency of rest, and a reasonable amount of play-real, rompreasonable ing, healthful recreation, such as shakes the whole system, sends the blood ting-

the whole system, sends the blood ting-ling through the veins, and makes the heart beat faster with joy. Outdoor: play is, cf course, the most healthful. The healing restorative powers of nature are marvelous. One powers of nature are marvelous. One may remember that, when he left his office in the city, almost a physical wreck, and went into the open country, the very air seemed to act like magic. The romps among the hills and moun-The romps among the fills and moun-tains were a perpetual tonic. Na-ture smoothed away all troubles; all worrying, fretting, and anxiety disap-peared, you scarcely knew how or when, but you returned to the city a new man.

new man. There is wisdom and strength in genuine pastime. One often accomplishes more by spending a pleasant evening in some innocent games or other amuse-ment than he would by poring over books with tired brain and exhausted body. He may have had qualma of conscience about it, and thought that even-ings given to social enjoyment were practically lost out of his life. Far from it 1 To better purpose than he dreamed of was the time employed. Body and mind were strengthening, and, unconsciously, without effort, being fitted for better work in the future. Man is a many-sided suimal, and re-

quires a great variety of mental as well as physical food to sustain and develop as physical lood to sustain and develop all his faculties, and it is just as essen-tial to his well-being to nourish the social side of his nature as to feed the mental and the physical.--Success.

uine, moral, Christian character.

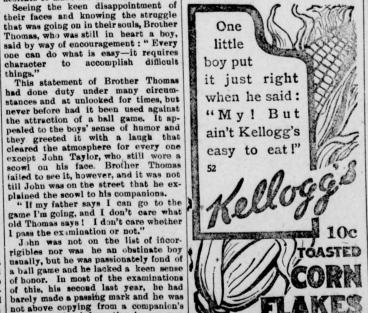
sary to have the examination in Algebra to-morrow alterncon. As High school boys you cannot afford to miss this

boys you cannot afford to miss this examination and though you may find it hard to forego the pleasure of seeing the ball game. I am sure you will not hesitate to make the sacrifice." Seeing the keen disappointment of their faces and knowing the struggle that was going on in their souls, Brother Thomas, who was still in heart a boy, said by way of encouragement: "Every one can do what is easy—it requires character to accomplish difficult things." things."

This statement of Brother Thomas This statement of Brother Thomas had done duty under many circum-stances and at unlooked for times, but never before had it been used against the attraction of a ball game. It ap-

tial to his well-being to nourish the social side of his nature as to feed the mental and the physical.—Success. CHARACTER A man may be famous as a musician, a linguist, a scientist, famous and eminent in any one or all the arts and sciences and yet may not have de-veloped that which is best in him and will support him through life as a gen uine, moral, Christian character.

poned to the following watheady. The boys eagerly watched the weather that week, and, when on Tuesday afternoon it was still fair, their hopes ran high. Shortly fore dismissal, however, a visit from the principal of the school. Brother Thomas, shattered all their ex-pectations. A half heliday had been promised the week before, and the boys thought as a matter of course that the promise still held good. After greeting the teacher and pupils Brother Thomas said : "I am sure that I bring disappointment with me. I know that you are anxious to see the the ball game, but as this is the last days, and there are still some important ex-aminations to be held, I find it neces sary to have the examination in Algebra to-morrow afternoon. As High school boys you cannot afford to miss this examination and though you may find it examination and though you may find it examination and though you may find it want of honor in all these transactions. it simply means that as you have not



hood of Mary that gave us Christ, the rose of the world first in Galilee, bone of her bone and flesh of her flesh, and again and again gives us Jesus in our hearts—as often as by her powerful pleading and pity we are helped, and

pleading and pity we are helped, and never has it been known that any one has had in vain recourse to her. The Rosary, her wreath of roses, is a beauti-ful sacrament meetly God's and hers who is "Exalted as a rose-plant in Jericho.

CULTIVATE KINDNESS

Kindness is a quality which every giri ought to cultivate. No matter how pretty and fascinating woman may be, she is of little account unless she has a good nature as well.

So many lives have been marred by So many lives have been marred by unkindness, so many hearts wounded by sharp words or bitter retorts. Much as we may regret a hard word we have spoken, it is out of our power to recall it, and all we can do is to try to efface the memory of it by a softer phrase. Even then the wound may remain un-healed. The great duty of life is to be charitable and kind in both word and action. Remember that "kind words are the music of the world."

They have a power which seems to be beyond natural causes. Life is short. We should make haste to gladden the world all we can by human sympathy and love.

The act we may perform does not sanctify us so much as the spirit in which we perform it.-Cardinal Gib-