

CHATS WITH YOUNG MEN

SUCCESS AND SELF-DENIAL

"Much of what men term misfortune is absence of self-control," says the Catholic Citizen. "The men do well complain that he 'never had a fair chance.' The loser 'hasn't had a fair chance.' Every one has an apology for his own dereliction. This is a hard world, merciless and obdurate in its unchangeable laws which, whose' violates, pays to the full limit, the penalty. There are attractive paths and by-ways, all along the route of years, which invite self-gratification. There is not a day that passes but has its temptations to weaken the character and affect the moral perpendicular. Success in the highest meaning of the word is a history of rational self-denials."

KITCHENER ADMIRABLE GRIT

The late Earl Kitchener was a tremendous worker. His latest achievement in reorganizing the British army, increasing it from a comparatively insignificant force to an army of 5,000,000 thoroughly equipped and efficient men, even if it stood alone, would make the reputation of any man as a commanding spirit, an organizer and worker of the first class.

It is quite natural that such a man should respect and admire grit and energy and the capacity for hard work wherever they were manifest. It seems that he had a special admiration for the American brand of grit and industry exhibited by young American engineers and others who had worked for him in the Sudan.

In a republished interview of Richard Barry with Lord Kitchener, when he was commander-in-chief of the Indian army, the great tactician British war lord expressed himself with unusual freedom on this subject.

"I'd sent these chaps out into the desert on a job," he said to Mr. Barry. "Blessed hard jobs they were, too, sometimes, and they always went off without a whimper or question. I remember once I was sending a young chap out, a railway constructor. I think he came from Pittsburgh; a slight wiry youngster, all nerves and sinew, quite different from any of the English chaps. It was about the worst job I'd had up to that time. I remember as he left I said to him, to show he was going with my sympathy:

"That's a bad billet you've got there!"

"So," said he, "but you want it done!"

"It must be done," said I, "some how."

"I'll do it, then," said he, and started. I liked the way he spoke, and called after him:

"How are you going to work it off there in the desert without any communication?"

"He hardly stopped, but said, over his shoulder: 'Oh, I guess we'll put the whistle up first, and tie the engine to that!'"

"I never forgot him. He appealed to me."

"That is the sort of young man, who appeals to every employer, to every earnest man."

The man who enjoys his work who, goes at it with a will, who concentrates on the job in hand, whatever it is, cannot be held back—Catholic Columbian.

AMBITION

Ambition is the spark plug that ignites the oil of effort. No man ever succeeded without ambition and some have failed because of it.

Be ambitious, but don't be too lazy in that ambition. Focus ambition and it will turn defeat into victory. The man who vaguely imagines that he wants to succeed—to own a business, to be rich, to get on—will never find the fabled Castle of Achievement.

Men who travel, if they wish to reach a destination, know in advance where they are going. We live in a practical world; we aim to eliminate waste and lost motion; we want results—quick! Therefore, know where we are going.

Brutus was ambitious, but his ambition was not tempered by a desire to serve and benefit. Brutus was the original Wallingford. He wanted to get rich, quick, to become Caesar overnight. Brutus' ambition led downward.

If a man would grow big in life, let him never lose his ambition. When one goal is reached, let him marshal all his energies and resources to win again on the morrow. Be up and doing! Never let the sun go down at night with your ambition dead and your ardor cooled.

Men who are ambitious never grow old, for they have found Ponce de Leon's magic fountain. Ambition leads men on and on, through every adversity. When success has crowned our efforts, we find that ambition has taken wings again and on the morrow we break camp to follow.

Ambition has built cities, tilled the fields, populated the waste places, drained swamps and dug graves.

Ambition is the child of Eternity. Eternity is the distance between Sunrise and Sunset. We are in the Now; we are fighting for our ambition—and we are winning! There is no other way to win.

Ambition is power.—St. Paul Bulletin.

The men at the summit were not pulled into their positions—they pushed their way there.

OUR BOYS AND GIRLS

LITTLE THINGS

"No, thank you, Miss Mallory; I can't stay a minute," Jean said hurriedly, as she entered the sitting-room and placed a glass of jelly on the table. "I'm on my way to school. I did want to bring you some flowers, but there weren't enough in bloom, so I brought current jelly."

"I'm very glad to have the jelly," Miss Mallory smiled. "You see I have flowers—and I have been longing for some jelly. Thank you, dear."

Jean went on her way, saying to herself:

"How appreciative, Miss Mallory is! I sometimes think she is the dearest friend I ever was. I shall be glad when she is well."

Miss Mallory watched Jean's trim, girlish figure go down the walk and murmured:

"What a thoughtful girl she is—always doing the little things that give such pleasure."

Grandmother Ackerman bent over her pansy bed while she admired their lovely little velvet faces upturned to her, and breathed a thankful prayer that on her eightieth birthday she was able to "tend to her garden."

"I wish you much happiness on this special day, grandma, dear!" exclaimed the fresh young voice of Rhoda Dumary, as her smiling face appeared over the fence. "I'm coming in for a second."

The next moment Rhoda stood beside grandmother and placed a compact little bundle in her hand, adding:

"With my love for your birthday, I was going to make you an apron, but I've been kept so late in the office the last week I haven't had a minute to myself, and I happened to think of the tea."

"You couldn't bring me anything I'd like better, dear," grandmother said gratefully. "I'm all out of tea, and I was thinking I'd have to wait till grandma could get into town to buy special brand."

"I'm glad I happen to know the brand," Rhoda replied. She turned to go, adding:

"Be sure to brew an extra good cup for your birthday supper."

As she walked away, she thought:

"Grandma is the most grateful old lady—I'm glad I didn't wait to make the apron."

And grandmother said to herself as she hurried indoors to put on the kettle:

"It was like Rhoda to bring the tea—she is such a comfortable neighbor to have."

Mrs. Brackett opened the door and stepped out on the porch to meet the postman.

"I trust you are bringing the letter I want," she said hopefully, adding as she placed an oblong white envelope in her hand: "Yes, this is the one! Thank you."

Turning indoors she broke the seal and read:

"Dear Auntie—My long promised letter to you must still wait—I have only time to send you the name and address you desire—"

Mrs. Brackett read no further, but said in relieved tones to her husband: "Here is Edie's answer to the first delivery to my letter; her promptness has relieved an embarrassing situation for me. I am so thankful she did not wait till she had time to write a long letter."

During a long and tedious confinement to her room Miss Ann Lesley found her chief diversion in writing delightfully entertaining letters which her friends rejoiced to receive. One rainy Saturday afternoon, Miss Ann discovered to her dismay that while she had plenty of envelopes, she had no paper, and she had received two really important letters on the noon mail which she desired to answer at once. At first, she thought to send Nora, the little maid, to the nearest stationer's shop, then remembered a package was expected by express, and Nora, must be on hand to answer the door. While she was cogitating about the difficulty, she heard light footsteps running up the stairs and a tap sounded on the half-open door, followed by a clear, girlish voice asking:

"May I come in, Miss Ann?" The door opened wider and a smiling face appeared as the owner added: "I've brought you a queer gift, Miss Ann. This morning, after Mr. Kelly finished dictating, he said: 'Miss Nina, if you can use the paper with the old letterhead, you are welcome to it.' Instantly I thought of you and all the writing you do, and I thanked him. On my way home I took the paper to the printing house where we have had work done, and had the business heading, which, fortunately, was not deep, cut off." As Nina spoke she unfolded the bundle she had dropped on the table, and taking out a sheet folded it. "You see how well it can be used this way, Miss Ann, I folded twice it will just fit into an envelope, and it is really beautiful paper."

"You dear, dear, thoughtful girl," Miss Ann cried gratefully. "You'll surely believe that I was sitting wondering when you came just how I could get some paper to use this afternoon."

"How fine that I brought it today," Nina cried delightedly. "At first I thought to bring it next week, but you know I like to do things as quickly as I can, after I think of them. But I mustn't stay—nobody is expecting me."

Jean, Rhoda, Edie and Nina have all learned the beauty of doing little things, without waiting to find time to do big things.—Catholic News.

THE CHURCH

WRITERS OF FIRST CENTURIES AND PROTESTANT MINISTERS DEFEND CATHOLIC "IDEA"

The testimony below is taken from Father Noll's "The Farthest Argument," now undergoing a third revised edition.

ST. IGNATIUS (First Century.)

"Do you all follow your Bishop as Christ did His Father? Without the Bishop let not man presume to do any of those things which belong to the Church." (Ep. ad. Smyrna.)

ST. IRENAEUS (Second Century.)

"The teaching of the Church is true and stable, showing to all men the same one path of salvation." (Irin. Book V.)

TERTULLIAN (Third Century.)

"It is not lawful for us to introduce anything of our choice, or even to choose that which anyone may have introduced of his own choice. We have as our authorities the Apostles of the Lord, who did not even themselves choose anything by their own will that they might introduce it, but faithfully delivered over to the nations the doctrines which they had received from Christ." (Apud Marcion, Bk. 4, Chap. 5.)

ST. CYRIL OF JERUSALEM (Fourth Century.)

"Guard the Faith, and that Faith alone, which is now delivered to thee by the Church, confirmed as it is by all the Scriptures." (Catech. 18.)

LACTANTIUS (Year 325.)

"The Catholic Church is therefore the only one that retains the true worship. This is the source of truth; that is the temple of God, which whosoever enters not, or from which whosoever departs, he is an alien from the hope of life and eternal salvation." (Inst. Book 4.)

ST. ATHANASIUS (Fourth Century.)

"But let us nevertheless, in addition to the above, see the tradition which is from the beginning, and the doctrine and faith of the Catholic Church, which the Lord indeed communicated, but the Apostles proclaimed, and the Fathers guarded, for on this has the Church been founded, and he who falls away from this, would not be, nor would he even be called, a Christian."

ST. JEROME (Fourth Century.)

"My resolution is, to read the ancients, to try everything, to hold fast what is good, and not to recede from the faith of the Catholic Church. What is his belief? That of the Roman Church or that which is found in the books of Origen? If he answers the first, then we are Catholics." (Apl. Adv. Ruf., 50, E.)

ST. CYPRIAN (Fourth Century.)

"You have requested me to transmit a copy of your letters to (Pope) Cornelius, that he may know that you are in communion with him, that is with the Catholic Church." (Ep. 52.)

ST. AUGUSTINE (Fifth Century.)

"Many are the considerations which justify hold me in the bosom of the Catholic Church: the assent of nations; the name itself of Catholic; the succession of pastors from the chair of Peter down to the present bishop." (Contra Epistolam Pelagii, c. iv. Also Serm. 131, alias 11, de Verbis Domini n. 10.)

REV. SELDEN P. DELANEY, D. D. (EPIS.) (New York, May 4, 1916.)

"The proper method of arriving at the true interpretation of the Bible is not through individual conclusions with regard thereto, but through the conclusion that has been arrived at by the whole Church, because Christ has promised that the Holy Spirit will guide the whole Church into the truth."

REV. EDWIN F. SNELL (Congregationalist, Winterset, Mo. May 24, 1914.)

"It is the old mother church. Let me emphasize that. Our churches are all the offspring of that church. A few ultra Protestants will try to claim that they trace their genealogy through some 'tray errant' movements back to the Apostles, without touching the Church of Rome, but this is largely imaginary."

"For more than a thousand years Rome preserved the integrity and transmitted the continuity of the Christian gospel before ever anything like Protestant secession was dreamed of; and when the Protestant movement came it was made possible as a branch is made possible on the vine; it grew out of the strong vitality of the mother church."

BISHOP CHARLES P. ANDERSON, (PROT. EPIS.) (Chicago, April 9, 1915.)

"Our Episcopal church is more akin to the Catholic Church than to the Protestant churches. I cannot find modern denominationalism in the New Testament. You speak of the oneness of the churches of Jesus Christ. I do not believe in that for one moment. I believe in the oneness of the Church, not the oneness of churches, though there were many Christs."

REV. F. J. HALL, (EPIS.) (At Norfolk, Va., May 4, 1916.)

"In the Apostles' Creed we say that we believe in the Holy Catholic Church; and in the Nicene Creed each of us says, 'I believe in One, Holy, Catholic, and Apostolic Church.' The Church thus described has historically meant the same

visible Church, which gave the decisions of the Ecumenical Councils their authority, an authority notoriously designed to be permanent and Christian-wide."

REV. E. W. AVERILL, (EPIS.) (St. Wayne, Ind., March 5, 1916)

"If we go back 500 years in the history of our religion we will find many perplexing problems, but not the one which confronts us now. There was then no Episcopal church, no Methodist church, no Presbyterian church. There was but one Christian church in the world, which went by the name of Catholic."

Going back 500 years more, we pass beyond the great schism of the Greek and Latin churches, and find one undivided, unbroken Christendom which had lasted from the days of Christ for a thousand years. If we believe that Christianity is always the same in its truth and essence, that the presence of Christ abides in His Church, then for the first thousand years of Christianity we find exactly that which St. Paul describes, and we find that convincing appeal to unbelief for which Christ prayed."

REV. R. W. BOYNTON (UNITARIAN) (Buffalo, Courier, March 6, 1916.)

"It is well to remember that some four centuries ago your ancestors and mine were Roman Catholic believers."

REV. A. LEFFINGWELL (New Albany, Ind.)

"Am I not well aware that members of the Jewish church wrote nearly all of the Old Testament; that members of the Christian church wrote the entire New Testament? Do I not well know that the Primitive Church was the mother, or author of the Bible; and not the Bible the author or mother of the Primitive Church?"

GLADSTONE (Newbury's Life of Gladstone.)

"I had previously taken a great deal more of teaching direct from the Bible, as best I could; but now the figure of the Church rose before me as a teacher too, and I gradually found in how incomplete and fragmentary a manner I had drawn divine truth from the sacred volume. Such, for I believe that I have given the fact as it occurred, in its silence and its solicitude, was my first introduction to the august conception of the aspect in which I had not yet known it. Its ministry of symbols, its channels of grace, its unending line of teachers joining from the Head."

RELIGION SHOULD OFFER THE PEOPLE DEFINITE CONVICTIONS

(By Rev. Dr. Chas. H. Parkhurst (Presby.), in the Los Angeles Herald, Oct. 17, 1916)

"Nebulous-minded people make the claim that an unsettled state of mind is a symptom of intellectual breadth. On the contrary, it denotes a condition of vacuity, which has no dimensions, neither breadth, length nor thickness, and as such prevents one from being a producer."

"Were we to apply the principle we are urging to matters of religion we should have to acknowledge that the Roman Catholic Church shows much sounder sense than do very many of our Protestants. It gives its children something definite to believe and the belief accomplished in them by faithful tuition fits the child to grow up a Catholic consciousness."

"Men who are unsettled can never help to settle anything."

MEXICO

LATEST WORD FROM STRICKEN COUNTRY REPEATS TALE OF STARVATION, PLAGUE AND CONTINUED PERSECUTION

Vera Cruz, Nov. 2, 1916.—Following this introduction, the American Catholic readers are once more presented with evidence of the overwhelming religious persecution of the Carranza government in Mexico. Mexico is Catholic; to such an extent that the women of Mexico braved the storm of public notoriety and faced the first chief in his palace, to protest in the name of Catholic rights against the abuse of Catholic rights and property. A machine gun was turned boldly; threats made no difference to them in their spirit of exaltation which had carried them thus far. Only one who knows Mexico intimately as does the writer can appreciate the seclusion and protection thrown around the Mexican women. They rarely go outside; the girls who do not have to, never do. But when their churches were desecrated they met and marched through the streets of their native city and the jeers and insults of the citizen soldiery, their Carranza received the ladies the first time they called on her; a commission composed of one thousand

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members is rather formidable. Then, on to the palace, and through the crowded business and shopping districts marched the women intent on their mission. The grand salons of the palace were filled to overflowing; and seeing that more still came, the aides of the chief closed the doors. The machine guns are still kept in the palace windows (as an indication of the improved conditions of the Confederates in Atlantic City are discussing, no doubt), and one was turned around to intimidate the ladies. But it was not used and failed of its purpose.

CATHOLICISM SURVIVES

The protest undoubtedly did little good at the palace, but it roused general rejoicing throughout the republic wherever the facts of the protest became known. It has no precedent, but it speaks well for the spirit of the women here. And if the Carranzistas only knew it, it would be a thousand times easier to level every mountain in their country, to make Mexico one vast plain, than it will be to blot out Catholicism. I—an American Catholic—rejoice in spite of all the suffering that I am here to witness Mexico's intense Catholicity. There have been abuses in the Mexican Catholic Church—no one denies it—but today the nuns, the priests, the people, are unconsciously purifying and sanctifying their religion by their fortitude under persecution and their resignation in unpeppable suffering and trials.

The new Mexican Catholicism will not tolerate abuses; but will be born again, stronger and better for this period of misery and anguish. But God pity the sufferers. Only one present can know what is happening today throughout the entire country. Few nations of the world possess the riches, natural and mineral, of our beautiful neighbor country; and there is not one today so terribly destitute, so terribly stricken, as Mexico.

Is it true that there is no hope from humanity any longer? That only the Divine may give aid now? Beautiful resignation; but sadder than any other quality of these patient people: the faith that enables them to console their sick and bury their dead and see only the goodness of God over all. When the truth of all Mexico's trouble is really known and believed, all will not be left to the Divine agency. There is enough of the Church militant left in the world, enough of human kindness and Christian charity in the heart of mankind, to save Mexico. When humanity recovers from the idea that Mexicans are not worth saving (nothing was ever created that was not worth at least the effort), and full realization of a country dying reaches the heart of mankind—God will only be leader—men will help Him do the rest.—New World.

Happiness is seldom found among the over-rich. It is found among the lowly, among the most humble and obscure. Wealth can buy pleasure which affords satisfaction for the moment, but cannot buy happiness which is the security of the morrow. The only possible happiness that wealth can procure is the good it can do in helping others to be happy. There is no happiness in eating and drinking, only pleasure, and not even that always. There is no happiness in luxury, only comfort. There is happiness in love bestowed and love received, but wealth cannot buy it and has nothing to do with it.

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