

BATS WITH YOUNG MEN

THE SIX PARTNERS

We can all see where our neighbor is at fault, what a mistake he makes, how he is injuring himself, and why he should reform, but when it comes to applying our wisdom to our own folly, O, then, we are just like our neighbor:

Some years ago, three brothers started a very small two-story factory in an eastern State. They worked hard and succeeded wonderfully. Their factory product was nationally advertised, and brought all over the land. So great was their success that more capital was soon required to expand the factory, already much enlarged, to a plant big enough to handle the growing demand.

The three brothers had married into prosperous families, and it seemed as if the best way to get capital, and yet not let the control of the business go out of the family, was to take in their brothers-in-law as partners.

Three brothers-in-law promptly volunteered, as partners, to bring as much capital as was needed into the firm. So the business was reorganized, with six partners, all united by ties of blood or marriage, and all ready to work hard.

So far, so good. The new capital went into a fine plant. The six partners worked together loyally and well for several years, and the profits were large and steady. But suddenly a dispute arose as to trying a new venture involving quite a sum of money. Some of the partners wanted to go ahead, taking it out of the profits. Others of the six objected, considering it unwise to risk money on an experiment. Those who did not care at first were drawn in and took sides. The affair developed into a battle royal among the six men.

Difference of opinion—so the story goes—developed into friction and then into daily disputations. So constant and angry did the quarreling become that the whole six withdrew, each to his own office, refusing to meet except when it was necessary to transact some urgent piece of business. Worse than that, each partner told his side of the dispute, and his opinion of the other five partners, to every outsider who came into his office. Visiting salesmen, jobbers, retailers, any body and everybody, knew the story of the firm's quarrels and complications.

Now the business was a splendid business. It could stand almost anything, for orders came in a flood. But in the end, it could not hold out against the refusal of the partners to pull together. Like an old time criminal tied between four wild horses. It was torn to pieces before all eyes. Then, when it was thus rent into fragments, two of the partners—who had exhausted their combativeness and longed for peace—brought out the other four making the best terms they could. Then they set to work to build the business up all over again, in peace and unity.

It took a long time, but it is now showing signs of prosperity once more. If it had never been wrecked it would now be a business of the first rank. As it is, its competitors are ahead of it, and it will probably never lead the trade again. But its owners are thankful that it is alive at all, and they are right, for it came very close to ruin.

Of course, every reader of this story considers the six partners blameworthy. Anyone will say that they might have known just what would happen; that their anger was childish, and their actions ruinous. But suppose, instead of a business, that it had been a household that was concerned; or suppose, instead of a household, it had been an organization of some kind—what then? Suppose, instead of six business men, it

was the members of a family in a home, or the members of a young men's society, would not the folly of dissensions be equally apparent and the quarrels be even more disastrous?

Blessed are those who have their temper under control, who get angry only when they are righteously indignant, and whose gentle disposition tends to disarm opposition and to hold affection!

BE INTERESTED IN YOUR WORK

Unless you get interested in your work you will suffer the tragedy of tired and unhappy hours.

Do your work grudgingly and you can't do it well.

Think it over.

Here's to your work, and you've got to stick to it.

Isn't it best to determine to get all the fun possible out of doing it?

If you look at your work as something to be got through with as quickly as you can, a necessary evil, you won't get on very fast.

You'll stick where you are.

Suppose you give your job a chance to interest you.

Try to study out all the angles of it. Find ways to make it more important.

On every job there is the bad, the good or the better worker.

Be the better. Don't let your brains grow dull over your work.

Make your job a brightener and sharpener of wit every day you work at it.

IS LIFE WORTH LIVING?

"I sometimes wonder if life is worth living," mused the pessimist.

"It is," replied the optimist. "It is worth living much better than most of us live it."

It would be hard to pack more wit and truth into twenty-eight words.

The worth of life is not a detached thing, to be weighed and calculated apart from the individual who is living.

The individual's will and personality are really the most vital part of the whole calculation.

Two men are born in the same town, brought up in the same school, go into the same business. In ten years, one is a drunkard in the gutter, and the other a man of standing whom the community respects.

For one of them, life has proved worth living. For the other, life has been a thing to throw away. Yet who can weigh the respective worth of life without weighing the two wills and personalities with it? In each case, the man himself has determined the value of life. The worth of a life greatly depends on the liver.

TRUE TO HIS PRINCIPLES

The young man who must leave the surroundings in which he was brought up, to go among strangers, must expect a battle to preserve his own ideals. To him the words of Thomas Arnold apply: "It is an immense blessing to be perfectly calm to ridicule, or which comes to the same thing, to be conscious thoroughly that what we have in us of noble and delicate is not ridiculous to any but fools, and that, if fools will laugh, wise men will do well to let them."

IT TAKES TIME

Nothing worth while comes quickly. It takes years of study to make a scholar. It takes infinite pains and hard work to make a musician or an artist. Neither can we expect to be come saints in a moment's swift resolution. The moment may be enough to give us a glimpse of an ideal toward which we determine to work, but the work must be done day after day through patient years before that ideal can be realized.

TO THOSE NOT SO FORTUNATE

None of us have a right to look with contempt upon those who have received less than ourselves. The old motto of chivalry, "noblesse oblige," should be the motto of all who by money or social position or some special talent have an ad-

vantage over their fellows. Those who acknowledge the obligation thereby prove their nobility.

HORSE SENSE DEFINED

"Come in and have a drink, old man."

"Nothing doing."

"What's the matter? Sworn off?"

"Not directly, but I've resolved that this year I'll exhibit a little horse sense, and that is the ability to say 'no!'"—Catholic Columbian.

OUR BOYS AND GIRLS

MARY—A MODEL FOR ALL GIRLS

It is almost universally agreed, even by many who have not the full light of Catholic faith, writes Canon Sheehan in his volume, "Marise Corona," that the Blessed Virgin occupies large part of the designs of God as to the economy of His Church, and that—quite apart from her ministry and prerogatives as Mother of the Redeemer—the holds a very peculiar and important place in the world-wide organization that sprang from the wounded side of her Son on Calvary. The fact that she was the divinely appointed instrument of the Incarnation has raised her to a unique position in heaven; but it has also given her (apart from the glory of divine maternity) a distinct vocation and mission to the children of men. And just as the Incarnation is, as it were, repeated in the Sacrifice of the Mass, never ceasing to be a fountain of grace and mercy to the faithful, so the maternity of Mary is ever fruitful in its symbolism and far reaching influence in the realization of perfect womanhood, which before her time seemed to be but a half-suppressed revelation, or even an idle dream of ambitious weakness.

"Woman," said a very ancient author, "at each epoch of her life was always considered as a mirror, before the establishment of that immortal code which has enfranchised man, and placed the woman and the slaves on terms of equality with him." And, seizing with divine insight on his idea, the Church at once adopted our Blessed Lady as her type of all the perfection to which it was desirable that woman should attain.

As a witness to the admission of Protestant thinkers on this subject, we may quote the words of John Ruskin, which are all the more remarkable, as his mind, which was trained in the narrowest school of Scotch Calvinism, had little natural sympathy with Catholic principles and ideals. He says: "To the Protestant mind the dignities ascribed to the Madonna have always been a violent offence; they are one of the parts of the Catholic faith which are open to reasonable dispute, and least comprehensible by the average realistic and materialistic temper of the Reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholicity for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character." * * * There has probably not been an innocent cottage home throughout the length and breadth of Europe, during the whole period of vital Christianity, in which the imagined presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfillment of the assured prophecy of the Israelite maiden, "He that is mighty hath magnified me, and holy is His Name."

Nor is there any exaggeration here. It is almost impossible to exaggerate either the influence of the Christian woman upon her husband, her brothers and her sons; or again, of the influence of Mary upon the Christian woman. The mother is the first educator of her children, and Mary is the educator of the Catholic mother. Among us Mary is held up as the model of all womankind and of all the phases of womanly life. Her career is put before her sex as the young girl in the Temple, as the spouse of Joseph, the Mother of Jesus, the Dolorous Mother, the Mother of the Apostles and of the Church, the Queen of angels and of men. Our women reverence her as maiden, mother, martyr, queen and protectress. In all their own phases and circumstances the trials of life they are encouraged to revere Mary, to have recourse to her to admire and, according to their capacity, to imitate her character and her activity. This is the revelation of God to woman—woman who is at once the daughter of Eve and of Mary.—The Youth's Magazine.

A HERO

This little incident, which comes to us from over the sea, teaches us what a true hero is:

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

One poor man was in greater trouble than his neighbors even. His home and cows were gone, and, so also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was a bright-eyed little boy.

"Oh, my son! my son!" he cried. "are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy," the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

THE QUARRLSOME BOY

There are boys who think it fine to be quarrelsome. They go about with a chip on their shoulders, hoping that somebody will knock it off and give them an occasion for a fight.

To be ready to take offense is a sign of weakness, not of strength. The boy who is peaceable and pleasant is just as able to take care of himself and of a younger brother or a little fellow as the bully who goes about blustering and trying to make trouble.

The leader of a large school for boys was one who shunned disagreements and turned small annoyances away with a laughing word. He was no coward, and when he grew up he became a great surgeon, who performed perilous operations with a keen eye and a steady hand. This required skill and courage.—Catholic Union and Times.

CARDS FOR EASTER

LET CATHOLICS REFRAIN FROM BUYING BANAL PICTURES OF EGGS, RABBITS AND CHICKENS

From America

"M. J. D.'s" timely letter in the issue of America for January 24 reminded our readers that "in a few weeks we shall have the usual flood of Easter cards, with the same lamentable absence of the religious element," which are bought in large numbers, even by Catholics. Our movement is wisely urged that we keep away from buying these banal pictures of eggs, rabbits and chickens, and to offer them facilities for purchasing instead Easter cards that are "religious in tone."

If all this year's Easter cards have not yet left the presses of the publishers, "M. J. D.'s" warning may be heeded with profit in certain quarters. With regard to the Easter cards that are on sale annually in Catholic book stores, there is an old complaint that, while these cards are thoroughly in keeping, of course, with the sacred character of the festival they commemorate, their price, however, is often excessive and their artistic value is not always sufficiently high. Perhaps these charges are not wholly without foundation. Be that as it may, as most Catholics probably buy the Easter cards at the art, book, stationery or department store that is most convenient, we suggest that they let the merchant they patronize know sometimes what kind of Easter cards they would like to find displayed in his store for their inspector this spring. Let them ask him now to have on hand a large supply of artistic low priced cards which express in suitable words or appropriate symbols the joyous Christian character of the "solemnity of solemnities."

"The Lord is risen indeed and hath appeared to Peter." "This is the day which the Lord hath made: let us be glad and rejoice therein." "Christ rising now from the dead dieth now more alive than this." Such words as these are constantly on the lips of the Church during the Paschal octave, and like sentiments should be found, of course, on the Easter cards that Catholics send their friends. Let us leave those gaudy pictures of eggs, rabbits and chickens to those who see in Easter only the old pagan festival of spring's awakening. In conclusion we would suggest mailing a marked copy of this editorial to the publishers or sellers of Easter cards.

RENTERS DRINK NAUSEOUS THROUGH RESTORING NATURAL PHYSICAL CONDITION

Drunkenness is coming to be regarded in its true light. It is a disease—a diseased condition of the stomach membranes, and sufferers should be pitied and helped instead of blamed or punished.

The drink habit takes hold quickly. Alcohol inflames the stomach and quickly brings about a diseased condition of the nerves and membranes of the stomach that creates an unbearable craving, and unless the patient is helped, his desire to stop is powerless.

Read what one devoted girl did for her father.

Silver Lake, Ont., Jan. 30th.

You may remember sending me a treatment of Samaria Prescription. I have administered it all and since the third day, Father has not taken a drop of any kind of liquor and looks a new man. Please accept my heartfelt thanks. May your company ever prosper in the good work it is doing.

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TRIALS OF A MINISTER

THE REV. MR. BULLARD SAYS HE WEARIED OF VAIN FIGHT AGAINST EVILS

"Men cannot tango with the devil and walk with God. When they insist on doing so it is time for their pastor to hold their souls up to the light."

That is the way the Rev. Mr. Charles B. Bullard of East Orange, N. J., epitomized his attitude toward the congregation of the Elmwood Presbyterian Church of East Orange, to whom he resigned his pastorate with the explanation that he did not wish to minister to hypocrites and pharisees.

Mr. Bullard has been pastor of the Elmwood Church for fourteen years. He is a chaplain of the Sons of the American Revolution, an alumnus of the Union Theological Seminary and is one of the best known Presbyterian preachers in the neighborhood of New York.

TELLS WHY HE RESIGNED

He told a reporter of The Sun just why he made up his mind to leave the Elmwood church. The Rev. Mr. Bullard is sixty years old, but looks younger. He is tall and straight, has smiling brown eyes, and talks with a young man's enthusiasm.

"I have resigned," he said, "because I will not tolerate the un-Christian words and deeds of a faction of the congregation. They have turned a chill and unfriendly eye upon newcomers who did not belong to their set."

"They froze out worthy families who wanted to ally themselves with the Elmwood church. They lacked Christian fellowship. The real reason the pews of Elmwood are not better filled is because of the wranglings and jealousies of a clique."

"This clique introduced dancing in the parish house. I have been a minister of liberal mind, but I will not tolerate tangos and turkey trots or any form of dancing in connection with church activities. If people want to dance outside the church, that is their own affair, but the Presbyterian Church forbids such dancing as I speak of. The danger of making it a part of the recreation of the church is emphasized by a recent happening which touched, though it did not involve, the social life of our young people. I refer to the downfall of a young man and the disgrace of a young woman."

BOYS REFERRED, HE SAYS

"The faction I referred to permitted young boys to gamble, permitted lotteries to be held, and instead of taking measures to stop the evil assumed a defiant attitude toward me when I protested. I was defied in my just authority when I tried to shield the fair name of the church."

"Members of the faction worked against me in an unmanly and un-Christian way in a deliberate and systematic attempt to oust me from the pastorate. They started a pretended investigation as to whether or not the people wanted a change of pastors. They stated that 95 per cent. of the people wanted a change. They violated Christian courtesy as well as the prerogatives of session and presbytery under Presbyterian order."

"They used offensive expressions to me on various occasions. They told me that my protests against gambling had given a blow to the church from which it could not recover for several years. They misrepresented my words and acted utterly and unjustifiably. If what I had said gave offense it was because I had to cut deep into the consciousness of wrongdoers."

"They assailed my truthfulness directly and by insinuation. They said I had misrepresented the real condition of the church membership, that I had lied, in plain words, and that I had driven support from the congregation. They treated me arrogantly. Some of these men told me that I did not exercise proper leadership, that I was overofficial and that my usefulness was at an end."

ACCUSES OPPOSERS OF DECRET

"On top of that, they came to me with smooth words in their mouths and protestations of personal regard. But I loathed their duplicity. Their spirit forbade confidence. Until the policy of the present leaders in the church work is changed I see no possibility of real advance. If the church were able to secure some great preacher whose name would draw crowds and fill every pew the work of God would not prosper until the jealousy, wrangling and duplicity now existing have been purged from the church life by repentance and prayer."

"I cannot tolerate hypocrisy and intriguing. I withdrew in the hope that the congregation will be awakened to real conditions. I thank the members of the congregation who have stood by me loyally."

Pastor Bullard was urged to reconsider his resignation, and the vote of

the church session which received the resignation was 38 to 9 in favor of his changing his mind. But he declined to listen to his supporters.

Opposition to Mr. Bullard has been growing for several years. Influential members of the congregation made up their minds, especially after the building of the new church edifice at Elmwood avenue and Eppitt street that a younger and more progressive minister was needed. One objection made by the anti-Bullard faction was that he did not enter into the life of the young people of the congregation. And when refused to permit the new dances his most outspoken opponents went to work.

"They speak of my gray hairs," said Mr. Bullard, closing his interview, "but they forget that most of my gray hairs were won in their service."

"NO TIME," NO EXCUSE

The Rev. Adolf Chwala, O. M. I., in a sermon on frequent Communion, published in The Homiletic Monthly, takes up the plea so often made, of lack of time to receive Holy Communion:

"I would gladly do so," some one will say, "if I only had time." My answer is, first, your excuse is a bad one; you have no time, because you do not wish to have time. Whoever has the good will, finds time for Holy Communion. I wish, however, to remark at once that I am far from wishing to urge any one to go to Holy Communion, if thereby he would be obliged to neglect the duties of his calling and position in life; but, at the same time, I should like to point out that any one who divides his time properly and makes a conscientious use of it, will always find that he can go to Holy Communion. It does not occupy much time! We waste hours in idle conversations, in eating and drinking; we even find time unhappily for sin; we have none at all for God? What we lack is not time, but good will.

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