CHATS WITH YOUNG MEN

NEVER SUCH OPPORTUNITIES

" Never in the history of the world were there such wonderful opportunities for young men as at present," says Mr. Charles M. Schwab, of the Bethlehem Steel Company mistake to think that all the great fortunes have been made, all the great resources of America developed. Business is looking for the young man who can produce something, and once he is discovered his reward is conditioned only by his ability.

"As an example, take Mr. Grace, president of the Bethlehem Steel Corporation. When I went to Beth-lehem I found him in the yard shifting cars from one locomotive to another. Now, at thirty-seven, he is a power in the financial world, his statements are received with the greatest respect; I hear him well spoken of in every direction. When I went to Bethlehem ten years ago I chose as my chief assistants fifteen untried young men, because I believed that they had brains. J was criticised for not choosing mature and experienced workers, but one of the greatest gratifications of my life is And are sweeter than Italy's wines; won success through the opportun-

ities I was able to give them. What attributes, besides brains, help the young man to succeed?"
"First of all, he must possess a reputation for absolute integrity. As

I told my nephew when he was st rt-ing out in life: 'You will probably commit follies, some of which I know, some of which I can't even guess. But I shall not be really districted by the shall not be really districted appointed in you unless you try to cover up your faults by lying—in short, unless you fail to be sometimes of the cover up your fail to be sometimes and t short, unless you fail to be a gentle-

"Personality, the ability to put yourself in the best light, is a tremendous asset. Some people are born with it, but I believe it can be cultivated.

There is no room in the business world for the snob. Nobody who works should be ashamed to be seen in the company of the humblest worker. A young man in an office cannot afford to be rude and over-bearing to anyone. His tact and courtesy must be displayed to all, not merely to his superiors, for he will be judged less by some isolated instance of devotion to duty than by the atmosphere he creates about him by his everyday acts and words.

but by no means necessary. In fact, the college man must spur himself sharply to meet the competition of the boy who has received the roughand-ready training the world gives. A distinguished man has declared idea that they're better than men

who haven't been to college.

"Finally, the man who will succeed is the man who works for the sake of work and not for the sake of That must be incidental. money.

"Yet I think that he should receive financial reward proportionate to his productiveness. I don't believe in indiscriminate profit sharing, but I do believe in sharing with the man who adds to the prosperity of the business with which he is connected.

" Profit sharing with the productive worker is going to settle the labor question in this country. It satisfies the individualistic American temperament as no one of the socialist panaceas can do. The survival of the fittest is a law of business, just as it is a law of nature."

LEARN TO SEEK HAPPINESS

There are many people who seem to think that happiness is a thing, like a house or a dress, that you can get hold of and keep, as if it were a character. You have to work for it as you work for other desirable qualities. And you have to keep on work-

ing.

Teach yourself to respond to everything lovely or cheerful, to beauty, to enjoy the society of other persons, to delight in work, to find enthusiasm in play. Teach yourself interest in the struggles and hopes of others; the sort of interest that is of use, that is a help. Learn to enjoy the many things that turn up day by Make the most of your own mind, your own capacities.

Don't sit around pondering whether you are happy or not, whether or not life is worth living. Live it thoroughly; keep awake to all the wonder of it, and you'll be happy without knowing it at first, until you have gone along far enough to realize what happiness is. Except in times of real tragedy and suffering, happiness, in some at least of its myriad forms, is possible; is a duty, indeed. -Catholic Columbian.

ABOUT STODDARD'S CONVER-SION

The late Charles Warren Stoddard thus describes his conversion: was groping in the dark when a little light threw a ray across my path, suddenly, unexpectedly, as if a star each separate answer: 'Can you believe this?' 'Do you believe it?' 'Can you After each and all of these answers I replied triumphantly: 'I can and I a Catholic."—Catholic Transcript.

OUR BOYS AND GIRLS

LITTLE BROWN HANDS

[The following lines said to have been written by a girl fifteen years old, were pronounced by John Boyle O'Reilly the finest words he ever read. He published them four times and declared he liked them better every time he read them.

They drive home the cows from the pasture Up through the long, shady lane

That is yelllow with ripening grain.

They find in the thick, waving grasses Where the scarlet-lipped strawberry

grows:
They gather the earliest snowdrops And the first crimson buds of the

They toss the hay in the meadow, They gather the elder-bloom white; They find where the dusky grapes purple In the soft-tinted October light.

that those fifteen young men have They know where the fruit hangs

vines.

They gather the delicate seaweeds, And build tiny castles of sand: They pick up the beautiful seashells.

And at night-time are folded in

Those who toil bravely are strongest, The humble and poor become great And from those brown-handed chil-

dren

The pen of the author and states-The noble and wise of our land-The sword and the chisel and pal-

lette, hand.

ST. RITA

St. Rita, "the Saint of the Impos A college education is desirable, sible," is another saint who spent by no means necessary. In fact, some part of ber life in a monastery. Rita was an Italian girl, born of poor and intensely religious parents. They were so respected in their vilthat their fellow men would have them to settle their differences that college spoils more men than it makes—chiefly because they get the by their decision. The great desire of Rita's heart was to consecrate her life to God in religion, but her parents insisted so strongly upon her marry ing that she obeyed them. Her married life was marked with suffering, but finally her prayers and pen ances won for her husband and chil dren the grace of salvation. At the death of her husband, Rita again turned her heart toward serving God in the cloister, and she repaired to a monastery of Augustinian nuns, who would not receive her on account of her widowed state. But Rita knew full well that prayer gets all things, and so she prayed long and earnestly that God would move the hearts of the religious to accept her, and again she returned to the monastery with her request. Again was she refused. Nothing daunted, she redoubled her prayers. Especially did she pray to her chosen patrons, St. Augustine, St. John the Baptist, and St. Nicholas of Tolentine, and one night these three saints appeared to her, so we read in her life, and took her inside the closed cloister of Cascia and left her get hold of and keep, as to your own. It isn't. closed closter of Cascia and possession of your own. It isn't. closed closter of Cascia and possession of your own. It isn't. closed closter of Cascia and when the possession of your own. It isn't. closed closter of Cascia and when the possession of your own. It isn't. closed closter of Cascia and when the possession of your own. It isn't. closed closter of Cascia and the possession of your own. It isn't. closed closter of Cascia and the possession of your own. It isn't. closed closter of Cascia and the possession of your own. It isn't. closed closter of Cascia and the possession of your own. It isn't. closed closter of Cascia and the possession of your own. It isn't. surprised to behold Rita among them, and knowing that she could not have gotten into that sacred spot unless supernatural aid had been given her, considered it that it was God's will that she should stay with them. The life of Rita in the cloister was even more holy than the life of Rita in the world. In commemoration of the Crown of Thorns, to which she ever had a tender devotion, she received a wound in her forehead. After a holy life, Rita of Cascia died, and in the early part of this century she was canonized. Her feast is celebrated on the twenty-second of May.—Ex-

FALSE STATEMENTS

tension Magazine.

False statements are constantly being made against the Church. Seldom are they retracted, even when attention has been called to the slanderous nature of the charges. The case of Harold Begbie, author of

London Daily Chronicle he writes: "I am taken to task by the Glasgow Observer for recording the statement made by a Roman Catholic woman of the Glasgow slums that 'the priest said in after life that neither man her the catholic woman of the Glasgow slums that 'the priest said in after life that neither man prelude to empty pews in Protestant Protestant Protestant Catholic woman of the Glasgow slums that 'the priest said in after life that neither man prelude to empty pews in Protestant Catholic woman of the Protestant Catholic woman of the World for the toil and sacrifice of the world for the world for the sacrifice of the world for don't trouble about quarters the like nor book was the instrument of his of this.' I am taken to task so politely, and such a mass of evidence secret stroke of grace opened his eyes Man's Catechism.' The plain direct questions and the plain direct answers were just such as I had been longing to ask and receive. What a reading was that when finally I read it slowly and earnestly, asking myself after. and earnestly, asking myself after quiet, constant, perfectly organized the Roman priest in Glasgow to the powerful monarchial interests. But it is stated that graduates of the ed triumphantly: 'I can and I Glasgow poor. Whether this particular woman had been overlooked by preached with crowded audiences, always filled the churches where he heavily in the majority of the New York Presbytery. — N. Y. Freeman's the parish priest or whether she lied who hung upon his words.

to create a silver sympathy, I cannot say. . . . It never occurred to me for one moment that I was attacking the Roman Catholic Church (who could attack that Church on the side of its services?) and I am grieved to say that it never occurred to me, as statement might give pain to people

sincere apology."
Surely these words have been set Where the quail whistles loud in the wheat field;

wheat field; intended to illustrate the character of the poor creature whose words he quoted, yet he has done far more than give satisfaction for a pure inadvertency. Incidentally it may be remarked here that it will always be well for Catholics to help correct by their letters any false charges that brought against the Church. Though seemingly overlooked, perhaps, such representations may nevertheless produce their effect. If Catholics in general would follow this rule the effect would be instant

TIME TO "CLEAN UP"

On the long, thorny blackberry CLEAN-UP DAYS ARE SET ASIDE FOR CITIES

BUT HOW ABOUT THE HUMAN BODY? barks, that have drifted to barks, that have drifted to cities. It is customary in most cities to designate a certain day as a 'Clean-Up-Day" on which householders are asked to cooperate with busy with his own yard; there is a to me!"-The Tablet. beating of rugs, sweeping of gutters and flushing of sewers, until the city finally emerges with a clean face and

a new Spring raiment.
But how about the human body? The city doesn't pay any attention to cleaning up individuals. And yet the human body needs a Spring "housecleaning" even worse than the city. The liver is clogged, the kidneys are over-burdened and the Shall be held in the little brown intestines filled with the poisonous rubbish and gases of a heavy Winter How shall we rid the body of these toxins? Surely not by purgatives or saline laxatives. There is but one normal and healthful way, and that is by adopting a simple wholesome, nutritious diet which not only supplies all the body building nutriment needed for the Spring days, but sweeps out from the intestinal tract all the accumulated

poisons of the Winter.

It is time to cut out heavy, greasy meats and eat whole wheat cereals, fruits and green vegetables, such as spinach and lettuce. The best cereal food ever discovered for restoring physical vigor and mental alertness and for bringing about perfect elimination is shredded wheat biscuit. It supplies all the tissue-building material in the whole wheat grain in bran-coat prepared in such a way as affirm certain doctrines of stimulate bowel exercise in a natural way. Eaten with milk or and fresh strawberries or other fruits it gives the body thorough housecleaning and brings back the bounding buoyancy and freshness of youth. Being ready-cooked, it is easy to prepare a delicious, wholesome meal with shredded wheat without any kitchen bother or worry.

PERE LACORDAIRE

November 22, was the fifty-fourth anniversary of the death of the famous French priest, Pere Lacordaire, and on that day in many churches throughout France, Masses will be offered up for the repose of

This wonderful priest, perhaps the most eloquent pulpit orator that France has produced during the past century, is gratefully remembered by Irishmen for his famous funeral oration on O'Connell. He was born in 1802, the son of a humble country physician, and was educated for the bar. His father had served under Rochambeau in the war for American Independence. When the young man was pursuing his studies and mingling with the social circles of the day at a time when infidel teach ings were being widely disseminated he became affected by the contagion, and was noted for his anti-Catholic utterances, as much as for the eloquence with which he expressed

THE TRANSFIGURATION

"The Lady Next Door," is a splendid exception to this rule. In the studying for the priesthood, giving up all pleasures and allurements of secret stroke of grace opened his eyes licenting as preachers persons who

quiet, constant, perfectly organized and affectionate services rendered by often brought into controversy with explanation of the stand it has taken wretchedest and most helpless of the the fame of his wonderful eloquence Union Theological Seminary are

The Archbishop called him to the pulpit of Notre Dame, and on or occasion was so carried away by his emotions that, rising from his throne in the presence of the vast audience, of its services?) and I am grieved to he greeted the orator with the title say that it never occurred to me, as it ought to have done, that such a retired to Rome to study for a couple of years, and on his return revived whose work for the poor I am not worthy even to praise. I shall be grateful if you will allow me to make public this explanation and this appointed in 1854 to the direction of the free college of Sorez, and preached his last sermon in Paris.

ENTERS FRENC I ACADEMY

Once only was he recalled from his provincial solitude. In 1860 he was elected to fill the chair in the French Academy, left vacant by M. de Toc-queville. He was introduced by M Guizot, and his installation had all the significance of a political demon stration. Montalambert prayed with him to remain in Paris for a day or two, but after some little hesitation he answered: "No, I cannot: it would perhaps prevent some of my children, who are preparing for the coming festival, from going to confession. No one can say what the loss of one Communion may be in the life of a Christian.

With such zeal did he give himself to his new duties that Sorez, under his care, took rank as the first school in the South of France. His observ ance of monastic rule was rigorou in the extreme, and his health suffered by his austerities. "The great men of antiquity were poor," he used to say. "Luxury is the rock on which everyone splits to-day. People no longer know how to live on little. A great heart in a little house is of all things here below the city government in cleaning up the dirt and rubbish that have most." He died on the 22nd of accumulated during the Winter. On the appointed day everybody gets were: "My'God, open to me—open

PRESBYTERIANISM AND THE HIGHER CRITICISM

The Union Theological Seminary of New York has again become the object of attack by members of the New York Presbytery. It is the hot-bed of the "Higher Criticism" which is akin to the "Modernism" that was effectively disposed of by Pius X. As Protestantism has no centre of authority like that possessed by the Catholic Church, it is a harder matter to fight Protestant propagators of heretical views. The long-drawn-out contest between leading Presbyterians of this city and the Union Theological Seminary confirms the statement we have just made. The latest incident in the battle for the maintenance of Presbyterian orthodoxy was the granting last Monday of licenses to preach to three graduates of the Union Theological Seminary, who have made an open profession of disbelief in doctrines which hitherto have constituted the fundamentals of Presbyterianism. The three young men who applied for authorization to preach to Presby a digestible form and retains the terian congregations refused to Presbyterian Church, such as the Virgin birth of Christ and certain

> favor bly by the New York Presby-It was St. Paul who said that if Christ had not risen from the dead, vain was the faith of Christians. What the Great Apostle declared to be an essential of Christianity, the New York Presbytery regards of so little importance that it does not require its acceptance as a prerequisite for a license to preach in the Presby-terian Church. From the published account of the proceedings we learn that all three of the graduates of the Union Theological Seminary declared their disbelief in the virgin birth of Christ as related in the Gospels of Matthew and Luke. Mr. Chaffre was the name of the one who would not affirm the raising of Lazarus from the dead or the resurrection of Christ. He and two fellow-disbelievers expressed "a growing belief" in some parts of the Bible about which they are in doubt at present. Comment ing on this assertion a member of the

New York Presbytery said : Some of us think it would be well to defer licensing these men and let their growing faith grow some

more This is sound advice, which should be acted on in the interest of the Presbyterian Church. What imparts vitality to that Church and to every other Protestant denomination, is the Suddenly he astonished all his body of Christian doctrines Protestacquaintances by confessing to an entire change of feeling and sentiment shortly after his coming of age, ing of their authority has the influence of the Protestant Churches decreased.

Churches.
The New York Presbytery, in openly repudiate what a few years



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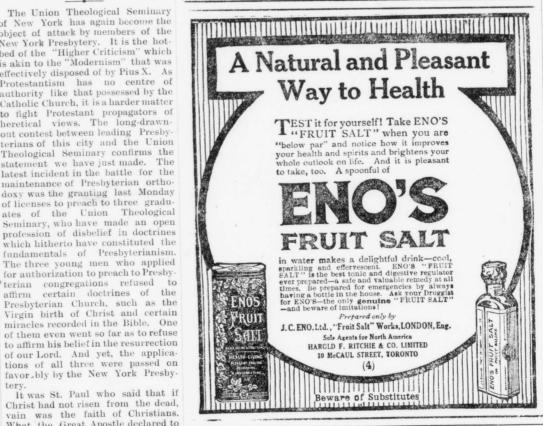


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