

CHATS WITH YOUNG MEN

VACATION DAYS WITH A PURPOSE

Let us put vacation to good use by means of recreation for ourselves and of good example of the Christian life given to all with whom we come in contact this summer.

The vacation days of 1918 are upon us. Let us resolve this summer to get more out of them than we ever have before.

What a contrast between the efforts of the bee and those of the butterfly! The latter dips here and there into the sweets of life, fitting from one to another, satisfying the desire of the moment and then, after this ephemeral existence, dies.

If bees, here are some of the blossoms we may call which will yield that which is not only sweet to the taste, but which, digested and assimilated, will prove to be "sweeter than honey and the honey-comb."

First, let us get a better idea of what self-surrender means. If we make that the cornerstone of our lives the rest of the building is comparatively easy.

Enthusiasm comes next. What a beautiful origin the word has!

Next comes a sense of personal responsibility in the great work of extending His kingdom on earth.

Vigilance! How essential an element it is to strong Christian character!

Incentive. Another word with an interesting history! Literally it means "that which sets the tune."

Courage. We shall need that, too, and lots of it, for discouragements await us on every hand.

Endurance. Not in the sense of "putting up with," but of holding steady, pressing on toward the prize running with patience the race that is set before us.

ON SAVING MONEY

Saving money means that you set aside so much a day, a week or a month from your regular earnings.

How you are to do this, and how much you can save, is a matter of individual choice, or individual circumstances.

We will assume that you realize the importance of saving and want to save. This naturally suggests the savings bank, the trust company or other bank, paying interest on monthly or quarterly balances as the place in which to deposit your savings.

First. Because you have an incentive to save by making a regular weekly deposit.

Second. Because the bank holds your savings and you have no temptation to spend the money as you would have if you were carrying it around in your pocket, and

Third. You receive interest on your deposits.

Through custom and through advertising these banks have become the recognized places in which to place savings and surplus money.

"It is all right to put money into savings banks. But after your account shows from \$100 to \$500," says financier, "you would do well to invest it in stocks, or bonds, or other productive investments that will bring you in more than 3 or 4 per cent a year."

"Banks are all right for children and for beginners in finance; but for people who want their full share of what their money will earn, investments can be made, under skillful advice, that will bring in from 4 1/2 to 6 or more per cent."

time, the savings bank or the prudently conducted building and loan society will prove to be an excellent friend.

Save to-day and let the question of investment wait until to-morrow.—Syracuse Sun.

OUR INFLUENCE

Every follower of Christ is a debtor to his fellow-Christians to do his utmost to lead a blameless life in all things. An example of fidelity to one's faith and profession of Christian discipleship is not only a thing of moral and religious beauty, but is an unending stimulus to the faith life of others.

No man liveth to himself only. Every one is either helpful to others in their Christian endeavor, purposes and desires, or becomes a stumbling block in their pathway.

There is no escape from the responsibility of the influence of our lives upon the lives of others. We are helpers or hinderers. There is no neutral ground. We are debtors for the help that has come to us from others, and owe all men an example of strictest fidelity to the faith which we profess.—True Voice.

LIFE'S LITTLE WORRIES

Some of us have had troubles all our lives, and each day has brought all the evil that we wished to endure.

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something so far beyond his dearest hopes that he is almost afraid of the very thought. He gets no encouragement; he hears plans discussed at home as to his future advancement. No one asks him if he would like to be a priest or a brother. And as no one thinks that he has a vocation he begins to think after a while that what he believed to be a strong inclination to one was only a boyish dream, the reality of which he alone believed.

How many more priests and brothers we would have to-day in the Church if an encouraging word had been spoken in the beginning, if it had been given to a boy to understand by his parents that it is quite possible that he was destined for the service of the Church, and that if he felt so inclined every positive help would be given him to follow his ideal and no obstacles would be put in his way.

Parents do not say enough to their children about the religious life; neither do they pray enough that God may call their children to serve him in his special manner. Indeed, we are treated to the spectacle so often where if a boy or girl—and it is so more often in regard to the girl—gives expression to the wish to enter some religious community, this disposition of soul is met with distrust, supreme contempt and positive hindrance.

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recorder's office and pay over the money."

"Well, here's the \$10."

The officer and his former prisoner lost no time in leaving the train, but as they turned to leave the station the policeman was surprised to see the farmer standing near him on the station platform.

"Better go aboard if you are going to Boston; the train will start in a moment," he said. The modern Samaritan smiled cheerfully.

"I'm going back home, officer. You see, I haven't got quite enough money now to make that trip; but I guess next year will do just as well."

—The Youth's Companion.

LITTLE JOHN'S ESCORT

John Murphy, a cripple, is probably the first little boy in all the world who has been accorded the honor of having a uniformed mounted police officer specially detailed by the chief of police of one of the big cities to carry him home horseback night after night after the completion of his day's work, writes a San Francisco correspondent of the New York Times.

The story of John Murphy is quite extraordinary. John is twelve years old, and lives at 629 Victoria street, which is on top of the hill about a mile from the car line in Ocean View. John has sold gum at Fifth and Market streets for several months. He has one bad leg, and he gets around on crutches.

About the first night that John got off the car, six months ago, he saw a big mounted policeman seated on his horse looking at the people get off the car in Ocean View. This policeman was August G. Harry, and he said to little John:

"Where are you going my son?"

"To the top of the hill over there," replied John.

"What on those crutches and up that dusty, rocky road?"

"Yes sir," answered little John, respectfully.

"I'll give you a lift," said Harry. Whereupon he swung the frail little chap to the saddle, and thus carried him horseback up the hill to his home.

Recently an order issued out of the chief's office, and this order transferred Mounted Policeman Harry to another part of the city. Therefore, when Wednesday night came and John got off the car there was no mounted officer to meet him. He was obliged to climb up the hill, and he was a very tired boy that night. Thursday night came and Friday, and still no mounted policeman. Then little John learned that a strange mounted officer was detailed at Ocean View.

John decided he would find out why his big friend was sent away. He went first to Captain Kelly, who referred him to Chief of Police White. Yesterday little John appeared before Chief White in the latter's office in the Hall of Justice. He told Chief White all about his friend Harry.

Chief White made many more transfers out there at the present time," said Chief White, gravely, after listening to the story of the little lame boy, "but I will have this matter attended to right away."

Then Chief White took up his desk phone and asked Central to give him the Ingleside Station. "Is this Captain Kelly?" asked the Chief, while John's eyes grew wide with attention. "Say, captain have a mounted man to go to the View at 7 o'clock every night after this and take little John Murphy from the street car up to his home on the hill. If the boy is not there at 7 o'clock, have the officer wait for him."

"All right," said Captain Kelly.

"THE CUSTOM OF THE COUNTRY"

Mrs. Wharton is contributing to Scribner's Magazine a serial which is exciting considerable discussion. The central figure of the story is an attractive-looking young woman whose only ambition is social success and whose sole occupation is spending money on self-indulgence. When her well-born but impecunious husband cannot provide her with the sums she has been accustomed to wheedle out of her overworked father, she accepts the attentions of a wealthy divorcée, her husband, abandons her baby without regret—

fer had not its coming robbed her of a year's "life"—and waits impatiently for her rich lover to secure a legal separation from his wife.

This is a faithful portrait, we are told, of a type of woman familiar in America to-day. For it is now "the custom of the country" for men to toil and scheme incessantly in order that their feminine kin may pass selfish, useless lives, spending money lavishly in the pursuit of pleasure, and it is only "the custom of the country" for these women to break promptly any ties, however sacred, that would put just limits to this heartless self-indulgence. The picture, let us hope, is overdrawn. It must be owned, nevertheless, that there can be read in the daily papers much that seems to prove such scandalous doings are rapidly becoming "the custom of the country." It is the "divorces, extravagances and excesses, of our best society," of course, that provide much of the "copy" for the papers. But whatever is done by the wealthy, the prominent or the fashionable is slavishly imitated, according to their "lean and low ability," by those in less exalted social circles.

Just what percentage of the 100,000 divorces granted last year in the United States took place in "high



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life "we have no means of knowing. But it is safe to say that a good proportion of the remainder would not have been sought for, had not our "best society" set the example, had not a sensational press shown in detail with what fatal readiness the marriage bond could be severed, and had not "public opinion," far from being outraged, smiled approval and thought as highly as ever of the offending parties. For in America, as all the world is aware, "every man is as good as his neighbor." Then why should not Jack and Jill, if so inclined, do whatever Mr. and Mrs. Bullion have shown to be the custom of the country?"—America.

EMPTY CHURCHES

A few weeks ago we had occasion to comment on the numerical weakness of American Presbyterianism as shown by the thousands of empty pulpits and empty churches. The falling off in the number of adherents, it seems, is not confined to America. The recent report on statistics submitted to the Assembly of the Presbyterian Church of Scotland disclosed for the first time in living memory an actual decrease in church-membership. What is still more ominous, perhaps, is the steady fall in the number of theological students at the United Free Church Colleges.

The London Universe calls attention to an equally menacing condition of the dissenting bodies in Great Britain, where, if the present rate of decline continues, Nonconformity will be only a memory in 1950. In 1907 the aggregate membership of the Baptist, Congregational, Primitive Methodist and Wesleyan Methodist denominations in England and Wales (as given by a Nonconformist in a recent issue of the Morning Post) was 1,713,674. In 1912 this total had declined by 51,205, an average yearly loss of more than 10,000. In the same period the decline in Sunday school attendance was 98,788.

A curious state of affairs is shown in the returns of the Primitive Methodists. In 1900 they had 606,477 hearers in 4,250 chapels, and in 1912, though adding 650 to their number of chapels, the increase in

STREET PREACHING

Remarkable scenes were witnessed in the old market town of Malton in the course of the mission which has been conducted there by Father Power, S. J., of Edinburgh. On the opening day of the mission the entire congregation, accompanied by their pastor, Father D'Hooghe, walked in procession to the market place, reciting the rosary and singing hymns. Arrived there, the missionary set forth his errand to Catholic and non-Catholic alike in a stirring address, the immediate effect of which was seen in the large attendances at the nightly services.

During the week Father Power traversed the town and outlying hamlets, inviting all to "come to the mission." On Sunday there was again a procession to the market place, where, from an improvised platform, Father Power answered the queries which had been placed in the Question Box. There followed an exposition of the Catholic Church's teaching, especially in regard to the question of infallibility, which the missionary set forth so clearly, and with such persuasive logic, that his words must have made a lasting impression upon all the thoughtful non-Catholics present—and there were many. The public renewal of baptismal vows was a striking close to a gathering memorable in many respects.—London Catholic Times.

LUCRE WINS

Notwithstanding the veto of the College of Bishops of the Methodist Church, South, on Carnegie's gift of a \$1,000,000 to the Vanderbilt University, the Board of Trustees of that institution have agreed to accept the proffered sum. They virtually have closed a bargain with Carnegie which amounts to this: We are willing to sacrifice the religious interests of the Methodist Church in return for a \$1,000,000. The Nashville Christian Advocate, a Methodist organ, indirectly arraigns the Board of Trustees of Vanderbilt University when it says: "There are many people in the world and some of them in the Church who find it as difficult to justify the refusal of a dollar, especially of a \$1,000,000, as to square the circle." Evidently the people here referred to are represented on the Board of Trustees, who by their acceptance of Carnegie's money have declared that religion should give the right of way to filthy lucre. The species of disloyalty to their Church, of which these representative Methodists have been guilty, is thus described by the Nashville Christian Advocate: "She (the Methodist Church) has no apology to make for refusing that whose acceptance would not only mean the impairment, if not the destruction of what is her own, but would besmirch her honor, cripple her energies and rob her of her God-given functions."

We take it for granted that the ac-

ceptance of Carnegie's money by the Board of Trustees of Vanderbilt University closes an incident that teaches a lesson. It was a test of the religious strength of the dollar and of the religious sentiment of one of the Protestant sects. The dollar has carried the day. The College of Bishops of the Methodist Church, South, to their credit be it spoken, made a good fight for principle. But they have been beaten. What the Roman poet has called "the accursed thirst for gold" was too much for them. In one sense, however, they have met with a measure of success, in so far as they have focused the attention not only of Methodists but of all their Christian countrymen upon the attempt to prostitute our educational institutions to the service of Agnosticism.

That is the meaning of the victory of that \$1,000,000 flaunted in the faces of the Board of Trustees of Vanderbilt University. "The agnostic steel-monger," Bishop Candler's characterization of Carnegie, has had his way. He began his campaign against Christian education by establishing an old age pension fund for college professors, who are to be recipients of his bounty on condition that they have never been in the service of educational institutions under either Catholic or Protestant auspices. That was the beginning of his campaign for de-Christianizing American education. He supplemented this initial movement by planking down a \$1,000,000 as a direct bribe to the Methodist Church.

It is the first time in the history of the United States that an individual has so flagrantly affronted one of the Protestant Churches by assuming that it is in his power to induce it to abandon its principles in return for cash paid. It is a sample of what Carnegieism stands for. Carnegieism should be held up to public scorn in the interest of Christian civilization, which is so intimately bound up with Christian education.—Freeman's Journal.

THE CHURCH AND THE CROSS

The Catholic Church has always been true to the Cross of Christ. She uses that Sacred Sign over and over again in her ceremonies. Inside and outside her temples of worship, her places of education, her convents, monasteries and hospitals, the Cross of Christ is ever seen. Even before her children are able to reason they are taught to make upon themselves the Sign of the Cross. It is her constant affirmation of belief in the Trinity and in man's salvation by means of Christ's suffering and death. Some members of the Protestant churches are now regretting that their fathers, out of opposition to Catholics, gave up their reverence for the cross. The Northwestern Christian Advocate regrets, in a recent editorial, that Protestantism has so measurably relinquished the Cross. "Upon the few spires left in Protestantism to-day," says this Methodist paper, "there seems to be a studied attempt to eschew that symbol in favor of the weathervane." But is not the fickle weathervane a more appropriate symbol than the steadfast and unchanging cross for churches which change their creed at every shifting wind of doctrine? The Catholic Church in its fundamental beliefs is unchanged and unchangeable. She has the same belief now in Christ and His Cross that she had in the beginning. She does not attempt to whittle down the faith delivered to the saints. She is not and never has been ashamed of the Cross. Through all the past ages of her career it has been her well-beloved standard, and she will bear it proudly until the end of time.—Sacred Heart Review.

Oh, that we could take that simple view of things, as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even to please those whom we love, compared with this?—Cardinal Newman.

Why should any other cereal be called "just as good" as Kellogg's CORN FLAKES

Because Kellogg's is known to be the best and most nutritious cereal on the market—

Because the sale of Kellogg's Corn Flakes is enormous as trade returns will show—

Because another large modern factory, the best and most sanitary in Canada had to be built to take care of our constantly increasing trade—

Because the imitator, knowing these facts and having few selling arguments for his own product thinks to create a market for it by comparing it to Kellogg's:

But--the flavor and the sustaining qualities of Kellogg's Corn Flakes cannot be counterfeited. Sold in big packages at 10c. Look for the signature.

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METAL AND WOOD Cleaned Quickly Thoroughly and Economically with Old Dutch Cleanser MANY USES AND FULL DIRECTIONS ON LARGE SIFTER—CAN 10¢