

CHATS WITH YOUNG MEN

THE COME BACK

When you're feeling so blue that no sunshine breaks through, And you haven't the ghost of a smile...

WHAT TO READ

If you have the "blues" read the twenty-sixth Psalm. If your pocketbook is empty, read the thirty-sixth Psalm.

HOW TO SUCCEED

Most young men and older men consider a man successful when he has accumulated considerable wealth.

"How did you climb so fast?" asked the representative of a banking journal.

"I lived up to that text," he replied. "Tell me about it," I asked. "There is not much to tell," he replied.

"Suddenly the thought came to me: 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying, little things, my mental muscles have been allowed to grow flabby.'"

OUR BOYS AND GIRLS WANTED

Wanted at once, by the busy old world, A lad that is brave and strong, One who will shoulder his load with a smile.

Wanted, a boy who is clean in his thoughts, And who is true as truth, Who can work and wait till his dreams come true.

HELPS TOWARD HAPPINESS

Learn to laugh; a good laugh is better than medicine. Learn how to tell a story; a good story, well told, is as welcome as a sunbeam in a sick-room.

SCHOOL BOYS WARNED AGAINST CIGARETTES

A message portraying the evils of cigaret smoking was read, in the Chicago schools, during the closing days of the 1924-25 term.

SUCCESS AND FAILURE

There is no better and severer test of character than failure. Failure is the great revealer and the searcher of hearts.

JOHN'S REFERENCES

John was fifteen years old when he applied for a place in the office of a well-known lawyer who had advertised for a boy, but he had no references.

HARD TASKS FIRST

Suspended above the desk of a Pittsburg bank president is this motto: "Do the hard things first."

"A good face," he thought, "and pleasant ways." Then he noted the new suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin.

"Ah! that looks like thoroughness," thought the lawyer. Then he asked a few direct, rapid questions which John answered as directly.

"Prompt," was the lawyer's thought; "he can speak up when necessary." "Let me see your writing," he added aloud.

"I have not any," he said slowly; "I'm almost a stranger in the city." "Can't take a boy without references," was the brusque rejoinder.

"My Dear John—I want to remind you that whenever you get work you must consider that work as your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go!

CHARITY

MATERIALISM IN CARE OF POOR IS REACTION SAYS CARDINAL HAYES

Real charity as the full realization of the American ideal, and the necessity of proper emphasis on the spiritual aspect of care for the poor were outstanding points in the address delivered by His Eminence, Patrick Cardinal Hayes, Archbishop of New York, at the final meeting of the National Conference of Catholic Charities, Washington.

Approximately five thousand persons thronged the gymnasium at the Catholic University to hear the "Cardinal of Charities" deliver his address. Pointing out that charity is an essential part of real Americanism, the speaker declared:

"Neither mere tolerance nor common justice reaches the full realization of the American ideal. Charity alone is that full realization; tolerance is the minimum of the American ideal."

NEED OF SPIRITUAL SERVICE

"There is a pronounced tendency at the present hour," the Cardinal said, "to test nearly every human relation from the cradle to the grave, by a purely economic valuation. It is, of course, the result of materialism pure and simple. No more reactionary step, in the light of history, could be imagined. Religion must combat this tendency by ever cultivating the spiritual sense of the Divine and the human. Our modern civilization has need of this spiritual sense. It would profit America nothing to gain the mastery of the world, even of the universe, in things material and temporal, and lose its soul."

"The Universe and men himself," the Cardinal declared, "owe their creation to the Infinite Love of our Heavenly Father. The creation is more than a merely scientific proposition. Scientific research alone, as to man's origin, life and destiny, is doomed to failure. The Love of God has been a more determining factor in creation than His Omnipotence and His Omnipresence. The purely and coldly scientific theory of our existence holds no remedy for our tears, our sorrows and our offenses. Divine Love must enter primarily into a successful solution and a wholesome remedy for human ills and social disorders. It is this very thing that Christian Charity gifts itself to accomplish."

STRIFE, BITTERNESS MUST GO

Declaring that no nation can long endure if racial and religious strife and bitterness "make a wreck of Christian brotherhood," the Cardinal continued:

"Self love, self interest, selfishness were the dominant motives of life before Christ. To enrich self by despoiling others, to save self by slaying others, was the accepted pagan philosophy of life. Christian charity proclaimed a new gospel which paganism neither welcomed nor approved. The Charity of Christ has inspired countless men and women to embrace voluntary poverty, practice heroic self-denial, and joyfully meet death itself in the service of the poor, the helpless and the afflicted. If the Catholic Church had not preached and practiced, these twenty centuries, the doctrine of Christian charity and the council of evangelical poverty; if thousands of the world's rich of her children had not put aside wealth and ambition in order to follow the lowly Christ; if generations of the poor themselves had not rejoiced in a poverty that made them skin and alkies unto the Master, it is a very reasonable question to ask whether our modern philanthropic and humanitarian movements for social reconstruction and betterment would have reached the vast proportions and have been endowed with the enormous resources they now enjoy."

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"The Cardinal was emphatic in pointing out that charity, to accomplish its mission, must meet the changing conditions of life by methods best adapted to care for the needs thus created. "We may not rest content with the work of past generations," he said. "The changed conditions and complex problems of modern life call for new ways and other means of reaching souls estranged or hindered by physical, moral or spiritual affliction from knowing and loving God. Both reason and faith demand that we study, with a view toward physical and moral betterment by prevention, the causes in our midst of human misery, sin and crime. There are hosts of charitable problems confronting the Church today which were practically unknown a few generations ago. We are called upon to meet the needs for mental clinics, and if we do not take care of the mental clinic, guide it and direct it according to Catholic principles, we shall let others do it for us to the everlasting damnation of souls. We are called upon to meet the need for probation and parole systems, for service in our juvenile courts and for scientific hospital care for the cancerous, the tubercular, the crippled and the insane. We must use new methods to preserve the home life of children and to give academic and vocational training to the blind, the deaf and the mentally defective."

CONDEMNED LEGAL PATERNALISM

The difference between the methods and results of charity animated by a spiritual motive and practiced by individuals, and cold legal paternalism was summed up by the Cardinal as follows:

"Charity practiced by the many from spiritual motives lifts man above the grim and often sordid plane of economic forces and produces in the nation a finer type of citizenship. It thus becomes an essential element of true and abiding democracy. The Fatherhood of God and the brotherhood of man spring only from Divine and human means also the love of man; and the true love of man cannot be without the love of God.

"Now Communistic experiments invariably lead to terrorism because of class hatred which drives out charity. Tyranny and injustice cannot live where charity abounds. The humblest and the poorest in a real democracy enjoy not a man-made, but a God-given dignity, which no power but persons degradation can take from them. It is the exercise of charity by the multitude that will prevent paternalism of the State which might pauperize, and that will save us from the over-bounty of philanthropy which might paralyze. When the wage-earner of limited means practices charity because he sees in his fellow-man Christ the Lord, he reaches a stature of dignified and splendid citizenship."

EMINENT AUSTRIAN CATHOLICS WILL ATTEND CONGRESS AND STUDY CATHOLIC WELFARE WORK

By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.)

There left Vienna for the United States on September 17, five eminent Austrian Catholics: Christian-Social Deputies of the Austrian Parliament, who are going to America to attend a Congress of the Interparliamentary Union at Washington in October.

These men, who represent all classes of Austrian society, plan at the conclusion of the Congress to undertake a journey of study and observation through the United States and Canada. They are competent for the task. In their persons Austria is sending five of her best workers in the Catholic movement and in the general public life of the country.

One organization in which the delegation is especially interested and which it proposes to study, is the National Catholic Welfare Conference. The party is made up of members of the Austrian National Council, and its members are the Rev. Dr. Drexel, Dr. Heigl, Dr. Kienboeck, Josef Stoekler and Dr. Erwin Waiss.

THE ANGEL OF SIBERIA

The adventurous experiences of Dr. Drexel, who as field-curator of the 2nd Regiment of the Emperor's Own Tyrolean Riflemen, fell into the hands of the Russians and spent seven years in captivity in Siberia, already have been described by this correspondent. Doing parochial work among the prisoners and peasants during his captivity, he gained the affectionate title, "The Angel of Siberia." Upon his return to Austria, he was elected to the Austrian Federal Council, and at the last general elections returned to the National Council. He had been a member of the Austrian Parliament in the days of the late monarchy, since 1907, where he was known as a powerful speaker. His special field is social work and the welfare of laborers. His studies of old-age insurance are notable. One of his latest parliamentary successes was to bring about the passage of a bill which permitted Members of Parliament to accept posts as directors or managers of joint stock companies only under very strict conditions.

DEPUTY HEIGL IS A CHRISTIAN SOCIAL MEMBER FROM THE SUBURBS OF VIENNA, WHERE THERE IS A STRONG SOCIALIST MAJORITY. HE HAS BEEN IN PUBLIC LIFE FOR THIRTY YEARS, AND IS ONE OF THE FEW REMAINING MEN WHO FOUGHT SIDE BY SIDE WITH DR. LUEGER, THE GREAT VIENNA CATHOLIC LEADER. HE IS AN EXPERT IN THE FIELD OF INDUSTRIAL WELFARE.

PREMIER SEIPEL'S COLLABORATOR

Dr. Victor Kienboeck, a Vienna attorney, was Premier Seipel's most prominent collaborator. As Minister of Finance in the Cabinet of the priest-statesman, he laid the foundations for the economic reconstruction of Austria. To him is given the credit in large measure for the reorganization of the country's finances and the carrying out of the League plan for the relief of Austria. He is an able orator and jurist, as well as an authority on economics and finance. Before the War he was a member of the Council for Labor Questions. He saw active service in the great struggle, and as a captive in Serbia took part in the terrible fight of the Serbian army across Macedonia. He came back to Austria as an exchange prisoner through the intervention of Pope Benedict XV. He is a foremost leader of Austrian Catholics; one of the founders of the Academic Marian Congregation of Vienna, and a member of the Committee of the Catholic People's Union of Austria. He is a prominent figure particularly in Catholic education, which is now under heavy fire from the anti-religious Socialists.

LEADER OF FARMERS

Deputy Josef Stoekler is a leader of the Austrian Union of Farmers, a powerful organization resting on Catholic principles and comprising several hundred thousand members. He has been in public life twenty-four years and is a senior Austrian parliamentarian. He has occupied the post of Secretary of State for Agriculture and Forestry, and is an agrarian authority.

Dr. Waiss is one of the younger statesmen of the Christian Social party. Holding the position of judge, he was called to Parliament and then became Under Secretary of State for National Defense. He served with distinction in the War, and made a name for himself by his devoted care for the graves of fallen Austrian and enemy soldiers. Austrian Catholics hope through the visit of this distinguished delegation to see the formation of new spiritual relations with their coreligionists in America.

VETERAN CATHOLIC WRITER STILL BUSY

Washington.—Henry M. Beadle, veteran Catholic newspaper man, is continuing his literary work despite the fact that he has just celebrated his eighty-ninth birthday here. He is a contributor to the Daily American Tribune, Catholic newspaper in Dubuque, Iowa, and at present is engaged in writing a "Short Life of Christ."

Mr. Beadle, who is a convert to Catholicity, has had a varied career. A native of Ohio, he joined the Catholic Faith in Memphis in 1880. From 1882 to 1884 he edited the old Washington Catholic. In 1886 he was appointed Superintendent of the Government Indian School in the Crow Agency in Montana, and in 1890 he was with the St. Xavier Mission in Montana. In 1899 he was in North Carolina with Father Price on the staff of Catholic Truth. He also is the author of "Notes on the History of the Crow Indians."

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