

CHATS WITH YOUNG MEN

EASTER

Easter should find every Catholic young man more determined than ever to be the master of his own body, not to be a slave to his passions, to control his carnal and sensual inclinations, and to live a free man, with the freedom of a Christian in the state of grace.

With fixed principles of pure mind and chaste conduct, with a firm resolution to avoid the occasions of sin, with a resolute purpose to practice self-denial in order to cultivate the will-power and to subjugate lawless nature, the young man who is anxious to be safe in the midst of temptations from within and without, will keep a constant check on himself.

From Holy Communion he will draw strength. That is the source of the virtue of the saints. Christ is there. He loves young men, who for His sake, are ever continent, willing to be hard on their body and to put it to pain, if necessary, in order to subdue it from its tendency to baseness.

They will look forward to a Christian marriage and will keep themselves worthy of possessing a chaste wife by preserving the lily of their own purity, not simply in act, but also in thought, in imagination, in deliberate desire.

God made us and His work is good. Let us keep ourselves, with His help, as He wants us to be, and before marriage and after marriage act like Christians.—Catholic Columbian.

HOME AND HAPPINESS

"Aw, come on; you can go home when you can't go any place else."

The substance is there, whether the exact words are or not. How often has such an idiotic sentiment been expressed! Two or three young fellows, through work for the day, and with nothing to do until to-morrow, waste an evening when they might be cultivating a happiness more lasting than that stimulated by convivial comrades. How subversive is the sentiment, "You can go home when you can't go anywhere else!" What kind of a home is that man making for himself, for his wife and his children if home is a place to go when there is no place else to attract?

Of course, home is what it is made by the occupants. It need not be palatial to be happy; it need not be a humble cottage to guarantee it against unkind words. Creature comforts are essential; there must be shelter, heat, food and clothing. A few of the luxuries of life are not amiss. With these supplied, the rest of the home is a reflection of the character of the makers. It is a little world all by itself, which requires just as much thought and care as the most exacting problems at the office or shop. A successful home is even more necessary than a successful business. If happiness and contentment are sought, it is in the home where the foundations are laid not only for the upbuilding of the individual, but of the very nation. It is there that interest in our fellow beings should begin; it is there that sympathy and smiles, love and endearing words, should foster interest in the family and in the struggles of the world outside.

Certainly the man who seeks home only when there is no place else to go has not made a howling success of life.—Intermountain Catholic.

HERE'S A EULOGY

"There was no dirty talk where he was." That was one of the words of praise that were uttered by the coffin of a young man the other day. One who knew him well uttered them.

"He couldn't bear to listen to anything impure and never hesitated to show that it offended him. He kept his own mind clean. To all women he was a high-minded gentleman. Instinctively they trusted him. The look out of his clear eyes was open and innocent. There were no bad thoughts back of those eyes. He influenced for good everyone who knew him. He avoided the occasions of sin. He was fond of innocent pleasure and was always cheerful. But his gait was not softness. He had the grit to fast in Lent and to get out of bed to go to Mass every morning. He was a practical Catholic. He went to Holy Communion often. But he made no parade of his virtues and only his intimate friends found him out. To others he was only a pleasant acquaintance, neat, clean, ambitious, friendly, likeable fellow, who was noted for being choice in the company he kept. He will not feel ill at ease in the society of the angels."

Wasn't that a splendid eulogy of the dead young man?—Columbian.

THE VISIT WOULD DO THEM GOOD

As to the "inspection of convents" idea that now finds itself expressed in bills before several State legislatures, the Western Watchman remarks: "Let us have visits of State, and municipal officers to our churches our convents and our schools. Let them come often and stay for prayers. Let them bring their wives and daughters along. But let them not overlook the collection box at the door. We know of nothing that would do curious, but honest Protestants more good: the priests and sisters and children would be delighted to chaperone them through all the cloisters and underground passages, including the 'Chamber of Horrors,' which generally consists of a poorly furnished ladder."

OUR BOYS AND GIRLS

LUCILLE'S EASTER LILY

By Grace Strong

Lucille was a charming girl, but those who knew her best found a streak of selfishness in her which they regretted. Loving her they tried to excuse her by pointing out that circumstances had conspired to aid in its development. She had lost her mother early in life, and having only a father who spoiled and petted her while a child and gave her full sway over his life and home when she was grown. She knew nothing of the duties and responsibilities of life. In the practice of her religion she lived strictly by the letter and missed entirely the spirit of its teaching.

If only something would happen, her friends thought, to rouse her good heart sufficiently to break the everhardening crust of selfishness. Lucille would not be only more lovable but happier. She was given to bewailing the loneliness of her life, without a mother and sisters or brothers; and this complaining spirit was increasing as she grew older. Selfishness and melancholy are undesirable as life-companions. They are more powerful in driving off friends than poverty and affliction.

When Lent began this year, Lucille, as usual, was one of its strictest observers. She sought no dispensation from the fast, the weather was never too inclement to prevent her from attending the morning and evening services; and all social pleasures were rigorously avoided. The one diversion she permitted herself was inspection of the shops; but that she felt was somewhat of a duty, for one owed it to others as well as to oneself to appear in new garb on the feast of the Resurrection.

A careful study of new styles and new materials, and many an earnest conversation with her dressmaker, had resulted in a selection of gown and hat that promised to be among the most beautiful of the season. Church would witness on the swiftly advancing Easter morning. This morning Lucille had received her allowance from her father. In view of the change of seasons it had been made more liberal than usual, but as he gave it to her, he added a word of advice as to care in its expending, since times were still hard.

Lucille drank her coffee and ate her regulation slice of thin bread; then hurried off to the 8:30 Mass. As she prayed, she tried to drive off the distracting thought of the pleasure ahead of her, when the sharp scissors of the clerk would give to her the dainty material she had selected, and the charming hat she had induced her milliner to set aside for her, would repose in her own wardrobe.

After carefully performing her devotions, Lucille left the church. She proceeded leisurely along the street. The day was fair, with the hint of spring in the mellow sunshine. The sparrows appreciated this, and their twitter was gay. The homeliest dog curled up against the wall where the sun fell, looked supremely contented. The poor human strays also looked desolate, as they walked aimlessly along, or stood on the street corners watching the hurrying crowds of the world's workers—the men who had found the places which the others had missed.

Lucille thought the city was exceedingly pleasant that morning, for we are apt to view the world through the spectacles of our own mood. As she was thus sauntering along, she heard a piping voice at her side saying:

"Please lead me across the street." Lucille turned her head, and saw a fragile little girl standing near the electric light pole. Dark, pathetic eyes were set in a pale, but very pretty face. An old thin shawl covered the thin form, hiding the patched and faded calico dress.

"You are big enough to cross the street by yourself," said Lucille, who had rigid notions regarding the instillation of self-reliance in the hearts of the young.

"But I am blind," said the little girl, sadly.

"Oh I forgive me!" cried Lucille, with a swift sorrow, as she hurried to the child's side. She took the child's little hand in hers, and led her across the street; while the thought beat against her brain that all the fairness of the day was lost to this helpless creature.

They reached the opposite side, but Lucille did not relinquish the child's hand.

"Were you always blind?" asked Lucille.

"No, ma'am," said the child. "I could see until about two years ago. The doctor says I could see again, if I could go to the hospital."

"And why do you not?" asked Lucille.

"Why, you see, ma'am," said the child, turning her pathetic little face toward the speaker, "there is no one to work but mother. She has to go out every day and I have to stay with the baby."

"Is it possible," exclaimed Lucille, "that there is no neighbor who would take care of the baby for your mother?"

"No, ma'am," said the child. "What selfish people!" she cried, her heart burning with indignation. "Even when they know they are depriving you of your eye sight?"

MAGIC BAKING POWDER advertisement. Text: MANY BRANDS OF BAKING POWDER CONTAIN ALUM WHICH IS AN INJURIOUS ACID. THE INGREDIENTS OF ALUM BAKING POWDER ARE SELDOM PRINTED ON THE LABEL. THEY ARE THE ALUM IS USUALLY REFERRED TO AS SULPHATE OF ALUMINA OR SODIC ALUMINIC SULPHATE. MAGIC BAKING POWDER CONTAINS NO ALUM. THE ONLY WELL-KNOWN MEDIUM-PRICED BAKING POWDER MADE IN CANADA THAT DOES NOT CONTAIN ALUM, AND WHICH HAS ALL ITS INGREDIENTS PLAINLY STATED ON THE LABEL. E. W. GILLETT COMPANY LIMITED WINNIPEG TORONTO, ONT. MONTREAL.

does not know what would become of me and little brother."

Unconsciously the child was leading Lucille into the wretched tenement district where she lived. Presently she stopped, and said: "I am now home, ma'am, and I am much obliged to you for coming with me."

"I would like to go in and see your mother," said Lucille. The delighted child escorted her to the dark stairway and together they mounted the steps. The poverty, the distress of the situation overwhelmed Lucille. How could people live in such places! The air seemed to stifle her, and she felt as if she should never free her clothes of the dirt that covered the place. The child's mother, in the patient way of the poor, repeated the story Lucille had heard; and when she looked at the sad, delicate mother to the fragile pathetic child, Lucille's good heart took on strength sufficient to burst the bonds of selfishness.

In her purse lay money enough to free the child from this perpetual night, and lift the burden somewhat from the shoulders of the poor mother. But to do so meant the sacrifice of her spring outfit, meant the wearing on Easter Sunday and many a Sunday of last year's hat. But the reflection did not cause her a moment's hesitation.

"Get the little girl ready, Mrs. Mays," she said. She must go immediately to the hospital. These beautiful eyes must not be sacrificed because of a few dollars.

Lucille once engaged in a good cause, did not stop half way. After seeing the little girl in the hospital and promising to return in the morning to be with her during the operation, she went back to her mother. Her husband was dead. She had been well trained in housework, but on account of the children she could not take a place as housekeeper or cook; and had to earn her livelihood by cleaning during the day and washing.

Lucille thought of the inefficient service she was receiving from her ill-trained cook and maid, and she resolved to give this woman, whom none wanted on account of her children, a chance. There was plenty of room, she reflected, in the house for the children, and their presence would brighten its loneliness. So she engaged the surprised Mrs. Mays to come up as soon as her cook's month was up; and then with the blessings of the widow showered upon her Lucille hurried away.

Little Lillian Mays had kept silent regarding Lucille's goodness, and the physicians and nurses were kindly disposed toward her and came to look forward to her daily visits to her protegee. Among the former was one who was especially impressed by Lillian's story and the oftener young Dr. Lawton saw Lucille, the greater became his admiration for her.

The operation was successful, and one joyous day, it was announced that the bandages might be removed on Easter Sunday. During Holy Week Mrs. Mays entered Lucille's service, and in the course of a few days, preparations began to be made for the coming of little Lillian.

"Where, Lucille, did you get the money to do all this?" asked Lucille's father, as they walked home, arm-in-arm, from the early Mass on Easter morning.

"You dear old daddy!" cried Lucille, "I think you need an operation on your eyes, too! Don't you recognize this hat and gown and don't you remember this is Easter Sunday?"

"Oh, I see!" he exclaimed, "you gave up your spring outfit! My sweet unselfish daughter! How like your mother in all things!"

"Oh, no daddy!" she cried. "I was a selfish girl until God led me that morning."

We have many Catholics among us. We meet them every day in business and in social intercourse; and the man who would say that in patriotism, nobility of sentiment, kindness to friends and neighbors, in public or private morals they are inferior to the rest of us is either ignorant or willfully seeks to mislead. There are men, who say that because of their allegiance to the Pope Catholics cannot be good citizens; but as the Pope's dominion is only in matters spiritual, and the dominion of our Government is only in matters temporal, there can be no conflict. In every crisis that has ever arisen the Catholics have been as patriotic as the rest of us; and it can be safely said that in every crisis that may confront us in the future they will be found loyal to our Government.

Many object to them because they prefer their parochial schools to our Public schools. They think religious and moral instruction should always go hand in hand with instruction in books, and should form an inseparable portion of the education of youth. They may be right. At any rate, if they are in error they are sufficiently punished by being taxed to maintain schools which they do not patronize without adding hatred and abuse.

Some wicked and malicious person has invented a monstrous oath which the Knights of Columbus are supposed to take; and misguided fanatics have given it wide circulation. Any one acquainted with the gentlemen who compose that order knows that they are as incapable of taking such an oath as are the Jews of sacrificing Christian children at their feast of Passover.

The persons leading these attacks direct their venom largely against the morals of the Catholic clergy and Sisterhoods.

We have had a great many Catholic clergymen in our midst, and if their morals have been bad, they have had a singular power of concealment. In a small city like this immorality soon comes to light, and the immoral men and women are soon pointed out. So far as we know, the morals of the Catholic clergy have maintained the level of the morals of the Protestant clergy; and we are glad to say that that is a high one.

The Catholics naturally feel intensely these sweeping and indiscriminate attacks upon their spiritual guides. If names were given and specific charges made, their truth could be investigated in an action of order or other judicial proceeding. But the parties making these accusations deal only in generalities, for which they cannot be punished.

The Catholics do not feel so strongly these venomous attacks upon their clergy as the unparagonable assaults upon their religious Sisterhoods. These saintly women are the most conspicuous examples of self devotion that this world contains. They give up all the joys of life and devote themselves entirely to caring for the sick and educating the young. Their lives are hard and painful, with no hope of earthly reward. Every Catholic justly respects aspersions upon their virtue as he would resent aspersions upon the virtue of his own sister or mother; and it is asking too much of them to ask that they sit still while such slanders are being uttered.

The Catholic Church, like everything else, is subject to fair criticism, but these scurrilous attacks, of which so many have been made of late, can do no good. They only stir up strife and ill feeling; and we appeal to our good people of our State to discourage them. This can be done by simply refusing to go to hear the incendiaries and refusing to read their literature. If not patronized they will cease their agitation. If they have a tangible charge to make against any priest or nun whom they will name, so that an investigation can be had, they should be welcomed; but if they come to indulge in mere general abuse, or to relate imaginary cases beyond our jurisdiction, whose truth there is no way of disproving, they should be treated with the obloquy due to the slanderer.

W. E. Lawson, G. B. Rags, J. W. House, J. M. Moore, J. W. House, Jr., W. W. Dickinson, W. L. Hemingway, Charles C. Reid, Tom M. Mahaffy, W. E. Hemingway.

PROMINENT PROTESTANT CITIZENS DEPLORE PRESENT ANTI-CATHOLIC AGITATION

We regret that there are a number of persons in our midst now actively engaged in a campaign of vituperation against the Catholic Church. By rearing and sympathy we are Protestants; but we sincerely reprobate such attacks and hope that these mischief makers may be discomfited in every way. Our Constitution guarantees to all men freedom of religious opinion and of public worship. It is animated by a broad spirit of toleration. It welcomes to our shores men of every faith; and the spirit of our Constitution should animate our people.

Nothing is nobler or more profitable than tolerance; nothing more pernicious than intolerance. The spirit of tolerance unites all the members of the community. It brings peace, harmony, mutual confidence and support. It makes a nation powerful and happy. Intolerance brings only strife, dissension, weakness and disaster. And intolerance is particularly unbecoming in the members of a faith whose Founder built His Church upon the principle that we should love our neighbor as ourselves. It means hatred, not love.

In the past there has been bitter strife between Catholics and Protestants, attended with bloody wars and much oppression on both sides; but centuries have elapsed since then. No man living has witnessed anything of the kind; and those who in this enlightened century would revive the passions of the dark ages of bigotry are enemies of the public welfare. Let the dead past bury its dead, and let all good men unite for the building of our land.

We have many Catholics among us. We meet them every day in business and in social intercourse; and the man who would say that in patriotism, nobility of sentiment, kindness to friends and neighbors, in public or private morals they are inferior to the rest of us is either ignorant or willfully seeks to mislead. There are men, who say that because of their allegiance to the Pope Catholics cannot be good citizens; but as the Pope's dominion is only in matters spiritual, and the dominion of our Government is only in matters temporal, there can be no conflict. In every crisis that has ever arisen the Catholics have been as patriotic as the rest of us; and it can be safely said that in every crisis that may confront us in the future they will be found loyal to our Government.

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DEPLORE SLANDERS

The following statement has appeared in The Arkansas Gazette, of Little Rock, the most popular daily paper published in that State. The ten names appended thereto are those of prominent Protestant citizens of Little Rock.

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"Another popular illusion is that the Catholic Church is mixed up in Mexican politics.

"Neither the Church nor the common people have domination in Mexico. The Government under ordinary conditions has a President who rules over the 32 States of Mexico. To these States he appoints Governors and his own personal representatives, the Jefe Politicos.

"These Jefe Politicos are practically absolute in their own domain and friends of the large land owners. And, as they have paid high for their positions, they plan to get as much money out of it as possible. If a man kills some one, he can escape punishment by payment of a certain sum to the Jefe Politico.

"If the Jefe Politico dislike a man or covet his property or his wife or daughter, they can send him to the National Valley—the unhealthiest part in Mexico—where tobacco is raised and men work as slaves.

"Dislike of the clergy is a mark of the Jefe. 'Don't talk to a priest,' was the advice given to the lecturer, 'the Jefe might see you, and he wouldn't like you any better for it.'

"So much greater is the confidence of the poor in the priest than in the Jefe and his representatives that American business men who have labor troubles there ask the 'padre' rather than police to help them out.

"But aside from its position as friend of the poor and a possible assistant in the economic development of the country, every Christian believes that Mexico will not have a stable government until Mexico grants religious liberty to Catholics, and every well-informed American knows that the supreme aid to stable government in Mexico would be the Catholic Church."—St. Paul Bulletin.

Go always earnestly beyond the mark of duties that are traced out for you, but keep within the mark of pleasure permitted you.—Mme. Swetchine.

LUX advertisement. Text: To add to the life and beauty of woollens, flannels, laces and all kinds of sensitive fabrics—use LUX. The incomparable cleanser. LUX is the pure essence of fine soap, in flakes. It dissolves readily in hot water—makes a cream-like lather which cannot injure fine fabrics or dainty hands. Just try LUX. Won't Shrink Woollens. 10c. Made in Canada by Lever Brothers Limited, Toronto.

COWANS PERFECTION COCOA advertisement. Text: Children particularly love the delicious flavor of Cowan's Perfection Cocoa, and its healthful purity and nourishing food-value make it the very best possible drink for them. For their lunch or at tea-time it is the very best thing to give them. Don't Be Without Cowan's. Quarter-pound Half-pound & one-pound tins.

WM. RENNIE CO., LIMITED advertisement. Text: The Government Slogan: "PATRIOTISM and PRODUCTION." Plant RENNIE'S SEEDS. Send a postal for a catalogue to-day. WM. RENNIE CO., LIMITED, ADELAIDE and JARVIS STREETS, TORONTO, ONT. Also at Montreal, Winnipeg, Vancouver.

Alabastine advertisement. Text: Beautiful is the House Sanitary when Alabastine is applied to the walls. This beautiful modern flat-toned wall finish is sparkling alabaster rock, ground to a fine-grain powder. It has natural antiseptic qualities that destroy disease germs and banish vermin. Alabastine can be put on by anyone, skilled or unskilled; covers well and spreads evenly without brush marks. Painters and decorators like to use it because of the pleasing effects obtained and all round satisfaction it gives. Modern standards of taste require soft, flat tones—that walls constitute what they are intended for, suitable backgrounds. Here Alabastine is ideal and gives results superior to the most expensive methods at far less cost. We furnish users of Alabastine with complete plans of interior decoration and stencils, free. Our artists also advise individually when desired, without charge. Let us tell you more about Alabastine. Just send a postcard with your name and address and we will mail you our booklet "Modern Wall Decoration" free. The Alabastine Co., Limited 56 Willow Street Paris, Ont. CHURCH'S Cold Water Alabastine

Sinks advertisement. Text: Sinks. Made Pure and Clean by—Old Dutch cleanser.