

CHATS WITH YOUNG MEN

MORE JOY IF YOU PROMISE

To be so strong that nothing can disturb your peace of mind. To talk health, happiness and prosperity to every person you meet. To make all your friends feel that there is something in them. To look on the sunny side of everything and make your optimism come true. To think only of the best, to work only for the best, and to expect only the best. To be just as enthusiastic about the success of others as you are about your own. To forget the mistakes of the past and press on to the greater achievements of the future. To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet. To give so much time to the improvement of yourself that you have no time to criticize others. To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble. To think well of yourself and to proclaim the fact to the world—not in loud words, but in great deeds. To live in the faith that the world is on your side so long as you are true to the best that is in you.—The Monitor.

WHAT COUNTS MOST

It is not length of days that counts but achievements that are put into the days that are lived. In a letter to his mother, shortly before he met his death in the trenches in France, young Lieutenant Gladstone, a grandson of the great William E. Gladstone, said: "Really, you will be wrong if you regret my going, for I am very glad and proud to have gone to the front. It is not the length of existence that counts, but what is achieved during that distance, however short." The thing which animates your thought and determines your ambition, is the best indicator of your real character. A young man inspired by the sentiment expressed by Lieutenant Gladstone can not fail in life. Nothing on earth can keep him from standing for something distinctive, for making his life count. It is not the length of existence that counts, but what is achieved during that distance, however short. The higher success, which is the making of a man, is not a thing of chance. It is not at the mercy of fate, or dependent on the elements, or on economic, financial or social conditions. It is absolutely within the control of the individual. Everything that is really worth while is within our own reach. The things that the rich can have which are denied you are not essential for your success or happiness or well-being. How much more can the richest get out of life than a young man fired with the ambition to make his life count? No organization can corner or control God's pure air or sunlight or the perpetual miracle which nature is performing in the soil, in the heavens, everywhere in the universe. Nature makes no class distinctions in her distribution of brains, of ambition, or general personal assets. If you make the most of your personal assets there is nothing to prevent your attaining any worthy ambition. You are infinitely better off than if you were rich in material things. You will not be hindered, as so many are, by money. You will not be burdened by a fortune which you cannot use, and which so often makes the owner a mere caretaker of his property. In an address to the students, President Hadley of Yale, referred to "the peril of the winner." He said that the peril of the loser, of the one who fails to make a fortune, or to make good in what he undertakes is usually emphasized, but that there is a tremendous peril to the winner, which is often even greater than the peril of the loser. Many young men who are capable of splendid things start out in life with the low ambition to acquire a fortune. They succeed, but their so-called success consists in swapping their manhood for money. They become so infatuated with the dollar-chasing game that they very soon lose their finer impulses, their nobler sentiments. They become hard and selfish because they are all the time exercising and developing their coarser propensities, the lower side of their nature instead of the higher. Not long ago a man was boasting to me of his wonderful achievement. He was a complete stranger whom I met while travelling, but he told me the story of his "rise" as he called it. He started as a poor boy, and had had a terrible struggle in the beginning, but he was happy to say that he had at last "arrived." In confirming his statement he used an oath and other coarse language which threw a flashlight upon the character of the man. He was very ignorant, his vocabulary was small and poverty-stricken, and it was hardly necessary to talk with him to see that he was very coarse and brutal. The man looked pitifully small and insignificant beside his bloated fortune. He was a winner, so far as dollars were concerned, but what of the man? Was he not a colossal failure? No man succeeds who does not make a success of his personality, of his individuality; who does not develop manhood during the course of the years. Whatever else he may

do, however wonderful his material achievement, it is discounted by his failure in man-making. That life is long which has made a Christian gentleman. That life is short and wasted, although it last a hundred years, which has turned out a worthless character.

OUR BOYS AND GIRLS

THE CHILDREN

The house that have the childer is the house that has the joy in it, To me 'tis only home that has a girl-een or a boy in it. An' every one that's added only makes the place cheerier; If childer are the gifts of God, the more He sends the merrier. Sure, every little one I've had gave something to my bliss the more, An' every little baby face my lips were drawn to kiss the more, An' though I know the trouble an' the thrial an' the care they're, An' though I know how often wild, how wayward an' how queer they are, An' though 'tis many a night I've watched beside the little beds of them, An' held their little hands an' cooled the fevered little heads of them; An' though I know the surly moods that falls upon the best of them— Can one who is unkind outweigh the love of all the rest of them? No, no, the trouble that I've had, through them, I'll never rue at all, An' sure, without the childer, now, I don't know what I'd do at all! — DENIS A. MCCARTHY

A LITTLE HEROINE

A five-year old German girl started to save pennies to give to the missionaries to help little heathen children. This was a difficult matter, not because she was tempted to spend them, but because she was poor. Yet she was determined to make her little hoard increase faster in every way possible. She fell sick soon and the doctor prescribed for her a medicine which was disagreeable. With her little box in mind, she asked her mother if she might have a penny every time she took the medicine without complaining. Her mother agreed, and as the pile of pennies grew larger, the little girl grew better.—The Monitor.

WHAT DOES YOUR FACE SHOW?

A few years ago I received the photograph of a boy friend of mine, who is now away at school. It was an interesting photograph, and I showed it to a number of friends. "That face shows determination," said the first friend. "What that boy undertakes he will see through. He is no quitter." My friend was right. The boy has the reputation of staying by anything he undertakes until he has accomplished it. "That's a clean boy—clean moral-ly," said another man. "How do you know?" I asked. "Shows it in his face," he replied. "A boy whose thoughts are continually impudently where in a muddy stream in it, soon betrays it in his face. It may not show right away, but it will show sooner or later." I told him, too, that he was right, for I knew the boy well and believe he is morally clean. "That boy is gentle and kind," said a lady to whom I showed the picture. She was right, too. Yet there was a time when this same boy was rough and unkind and even cruel. His face then didn't show gentleness and kindness. The more I thought about the photograph, the more I studied the faces of boys as they came before me. What a study it is! Here's a boy who used to have such a fine, manly face; now it looks coarse and heavy. What had happened? Well, it didn't take much study to find out—many things have come into his life which are hurting him, and his face tells the story. What does your face show? Be sure that folks are reading it, reading it like a book. Be sure, too, that it shows what is going on inside—in the inner life. The face tells the story of the thought life; the thought life, after all, is the real life. If, as you look in the glass, your face tells the story of some things you would rather not have folks know about, remember it isn't the face you need to think about—it's the thing back there in your life that finds reflection in your face. What does your face show?—Catholic Sun.

ANOTHER CATHOLIC SCHOOL VICTORY

The superiority of Catholic schools over the Public schools was demonstrated unexpectedly in Pittsburgh on Oct. 20. The occasion was the one hundredth anniversary of the City Charter, and in honor of the event the Western Pennsylvania Historical Society offered eighteen prizes for the best essays in English on the history of the city, the competition being open to the sixth, seventh and eighth grades of the elementary schools, and the ninth, tenth and eleventh grades in the junior High schools. Both Public schools and Catholic schools competed, and to the amazement of the city authorities, when the prize lists were read out in Carnegie Hall, on the evening of Monday, Oct. 20, it was found that eight out of the first nine names

read were from Catholic schools. Catholic schools captured ten of the eighteen prizes. And this, too, in spite of the fact that the number of Catholic children competing was about one-third the number of Public school children.

The victory is no empty one evident from the fact that lecturers went about from school to school in the Public schools preparing the children for the contest. The Board of Award was composed almost entirely of non-Catholics, and in every way the achievement of the children in the Catholic schools of Pittsburgh is a notable one and proves that there is no reason at all for sending children to any other than Catholic schools for their entire education.—N. Y. Catholic News.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

CONVERSION OF THE MOHAMMEDANS

The religion of the Mohammedans is a false religion introduced into the world by Mohammed, a notorious fanatic, popularly known as the Prophet of Islam. He was born at Mecca, in Arabia, in the sixth century. In his fortieth year he claimed that he had had a vision of the Angel Gabriel who presented him with the sacred book of the Koran, and he began his active career as the prophet of Allah, and apostle of Arabia. His fiery preaching brought persecution down on him and he was forced to flee from Mecca to Medina in 622. This year is known in history of Islam as the Year of the Hegira, or Flight, and is the first of the Mohammedan era. The constantly increasing number of Mohammed's followers strengthened his arm and encouraged him to begin war against the "infidels," that is, all those who refused his submission. He took up the sword, conquered Jewish and Christian colonies, became master of Arabia, and finally united all the tribes under one emblem and one religion. This fanatic died in the year 683, but his religion lived on after him, its general aim being to unite pagans, Jews and Christians in the worship of one God under certain laws and ceremonies. The whole system may be summed up in one formula: There is no God but the true God, and Mohammed is His prophet. This formula, however, implies six distinct dogmatic articles: Belief (i) in the unity of God; (ii) in the angels; (iii) in the Scriptures; (iv) in the prophets; (v) in the Resurrection and Day of Judgment; (vi) in God's absolute and universal decree and predetermination both to good and evil. The practical moral element consists in the observance of five duties: (i) Bearing witness that there is but one God; (ii) reciting daily prayers; (iii) giving the legal alms; (iv) observing Ramadan, or the month's fast; and (v) making a pilgrimage to Mecca once in a lifetime. As the value of a religion may be gauged by its influence on the lives of those who profess it, the development of the religious, social and ethical conditions of the Mohammedans has been a blot on the history of mankind. It has left hundreds of millions in past centuries in a state of spiritual ignorance, helplessness and apathy. Giving attention rather to external forms, it paid little regard to the discipline of the human will and allowed the basest passions and appetites of man to grow up in wild luxuriance. The religion of Islam has neither sacrament nor sacrifice, if we except one or two meaningless rites allusive to the typical sacrifices of the Old Testament; its liturgy is bald, meagre and cold, and devoid of all ceremony and figurative representation. A German writer has characterized it as a distorted, abortive Judaism that came into the world six hundred years too late. From the sect's earliest years its pandering to sensualism drew millions into its fold, and when it grew strong enough it started out to subjugate the world. When there was a chance of success over the "infidel," religious war became a sacred duty for the followers of Mohammed. They conquered Arabia, Northern Africa and part of Asia in the seventh century; in the eighth century they invaded Europe, conquering part of France and all of Spain which latter they held for seven centuries. They were not finally expelled from Spain until 1609. In the middle of the fifteenth century they took Constantinople, made it their capital and the seat of their religion. At last, kings and popes took up arms against them in order to save the Christian nations, and only after a series of dearly won victories were they able to force the hordes of Islam to retreat to Asia. The present war may oblige those remaining in European Turkey to retire across the Bosphorus. The number of Mohammedans in the world, according to reliable statistics, is about 233,000,000, that is, about one-seventh of the human race. There are 5,000,000 still in Europe, 60,000,000 in Africa and 170,000,000 in Asia. Of all the sects Mohammedanism is the one which has offered in the past, and still offers, the strongest resistance to Christianity. Not merely does it remain impervious to missionary effort, but its own sectaries are active proselytisers. In Asia, at the present time, it is making tremendous efforts to win over the millions of the lower castes, and a recent writer

asserts that it is doing untold harm in Africa. "In the Soudan, in Sahara and on the banks of the Nile, as also in German, English and Portuguese East Africa, Mohammedanism is really a menace," he writes. "Christianity might very easily win over a great part of the blacks of Central and South Africa, if it were not for the difficulty which its corrupt customs put in the way of keeping the commandments. Mohammedanism demands but little of its followers and can get along quite well with the polygamy and other vices of the negroes. While one considers, besides, that the Arab traders of Central Africa are born missionaries, and that they use the most reprehensible means in their propaganda, one is not astonished that Mohammedanism should have entered so strongly into many parts of Africa." Similar methods are also used in Turkey where to the followers of Mohammed Christian and infidel mean the same thing. We have only to recall the massacres of the Armenians in recent years, and even during the present conflict, to learn how far this powerful but execrable sect will go to prevent the spread of the true religion.

The Holy Father, who has the interests of the Universal Church at heart, is looking for the conversion of the teeming millions in Asia and Africa who are threatened by this baneful system. The lack of missionaries on those continents, occasioned by the war in Europe, has weakened the forces opposed to Islamism, and the Sovereign Pontiff asks the tribute of our prayers to supplement the efforts of those who remain. He asks us during the present month to offer up to the Sacred Heart all our prayers, works and sufferings for the destruction of the cruel and false Mohammedan religion. The prayer of Christians has obtained victories over them in the past—we have only to recall Lepanto—and prayer will obtain victories over them in the future. The efficacy of our prayers in union with the Heart of Jesus will smoothen the path of the heroic Catholic missionaries who are working in Mohammedan countries, will encourage them to persevere in their apparently hopeless labor, and will eventually bring them victories that surpass all other victories, the conquests of souls. E. J. DEVINE, S. J.

A NON-CATHOLIC'S TRIBUTE

Religion is a system of faith and worship. System implies an orderly arrangement of our public or private expressions of what faith is in us. Ceremony forms a large part of all religious observance, and to my mind the most beautiful, mentally inspiring soul nurturing of ceremonial is the Mass. This is the opinion of a believer, but a non-Catholic. As I stand almost within the gates of Paradise while I am in full enjoyment of the solemnity and entrancing charm of the Holy Mass, I approach a description thereof with sincere recognition of unworthiness—not that every motif therein fails to reach my comprehension, but that personal fervor is and must be so large a part of true enthusiasm that I fear to trust myself for free expression of opinion. Join me, then, at St. Patrick's Cathedral yesterday morning, where one of the largest religious congregations ever gathered in a New York house of worship saw and heard His Eminence John Cardinal Farley, Archbishop of the diocese of New York, celebrate Pontifical High Mass. The splendid temple was aglow with glorious sunlight of a perfect August day. Externally, never did heaven smile more brightly; rarely seemed earth so fair; inside the duomo, the paintings representing the grained arches of the roof, burst forth like stellar worlds! The altar of white marble, covered with laces, shone more clearly as the lights increased. The great organ was thundering out the Prelude in Rheinberger's Eleventh Sonata. Vesting of the officiating prelate began. Golden ewer and basin were brought for the first ablution. With eyes fixed upon the missal, the Cardinal continued in secret prayer as the robing was resumed. Silence such as exists nowhere else on sea or land the while! Finally, a golden miter was placed upon his head and taking the crozier, his official staff of office, attended by two deacons, the Cardinal Archbishop descended from his throne and in state ascended to the high altar. At the foot of the last flight of steps, he surrendered the crozier, the miter was removed, revealing the Cardinal's cap, and the celebrant Archbishop knelt a few moments in silent prayer, bowed down before it, signed himself with the sign of the Cross and in distinct voice intoned the words, "In nomine Patris," etc. Every person inside the Cathedral was standing. The Cardinal then returned to his throne, resumed his miter and remained seated while seminarians, priests and Bishops chanted the Introit. An important

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innovation was the presence of the Cathedral choir of Pittsburgh, which acted as sanctuary choir in the "Veni Creator" and the Gregorian chanting, later in the Mass. The impressiveness of the Gloria lingers in one's memory! The Cardinal, rising upon his throne, intoned the words "Gloria in excelsis Deo," and the choir, taking up the theme, filled the edifice with echoing acclaim. His Eminence then reentered himself, the miter was replaced upon his brow. Standing, in audible voice, he read the Collect. Next followed the Epistle, read by one of the deacons. The Graduale was beautifully chanted by the priests and the sanctuary choir. Meanwhile the Cardinal had returned to the altar; had incensed the reading desk and the deacon of the Mass proceeded to read the Gospel. After the sermon, everybody rising, His Eminence chanted the "Credo in unum Deum." Then followed the second ablution, after which the Cardinal celebrant reascended the altar. The moment of the Consecration had arrived. The Cardinal took in his hands the Host, and, lifting his eyes to heaven, used the language of Christ at the Last Supper: "This is My Body." The officiating Cardinal then knelt in profound reverence, holding aloft the Sacred Host. A bell, the tones of which might have come from another world, was struck thrice as the Host was elevated. Rising, the celebrant elevated the chalice and replacing it upon the corporal, covered it; again kneeling he adored. The bell heard thrice again! After prayer the celebrant signed the Cross three times across the chalice. Covering the chalice, the Pater Noster was recited, at the conclusion of which the Bread was broken over the chalice. Replacing its covering, he genuflected, and struck his breast thrice, as the choir burst forth in the "Agnus Dei." Thrice, as if far distant, the bell is heard again. The Holy Communion was then taken by the celebrant. The Benediction was said and the Mass was at an end.—The Bulletin.

ENGLISH CONVERTS

THE LIST CONTAINS MANY NOTABLES

A great sensation was produced by the conversion to the Catholic faith of Rev. R. H. Benson, son of the late Archbishop of Canterbury, some years ago. Yet, after all this case is not unusual or sporadic as the following very incomplete list of recent conversions will show: Rev. E. B. K. Fortesque, brother-in-law of Archbishop Tait of Canterbury; Father Harper, S. J., brother of an Anglican Colonial bishop; Rev. George Dudley Ryder, son of Bishop Ryder, of Lichfield, and his sister, Miss Ryder, who became a nun; Miss Mary Stanley, daughter of Bishop Stanley, of Norwich, a most fervent convert and one possessed of both zeal and fortune. She was a sister of Dean Stanley. Add to these Rev. Father Pope, nephew of Archbishop Whately, Newman's old antagonist; Lady Charles Thynne, daughter of Bishop Bagot, of Bath and Wells, Father Coleridge, S. J., had a brother-in-law in Bishop Mackarness, of Oxford. Even the great-nephew of the famous Dr. Pusey became a Catholic and a Jesuit, and two of his great nieces became nuns. Many of the Oxford converts—Newman and Faber conspicuously—were Huguenots and proud of their descent. Mr. Dudley Baxter is a descendant of the famous Dissenting Divine, who wrote the "Saint's Rest." Rev. John Owen, founder of the Bible Society, gave a daughter to the Church, and Wesley himself a great-granddaughter. CHARLES DICKENS' CATHOLIC DESCENDANTS The fact that the children of Henry Dickens, Q. C., son of the novelist, are being brought up in the religion of their mother—the Catholic—illustrates, afresh, the affinities of humor with Catholicity, and serves to recall Dickens' memorable dream in which he was told that the Catholic Church was the true one, and that he ought to belong to it. His last use of his pen was to write to the Catholic literature, Charles Kent.—Our Sunday Visitor.

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