

CHATS WITH YOUNG MEN

A HEALTHY HABIT

One of our noted educators recently declared: "Of all the curious traits which we observe in young people given to our care I would draw attention to the passing of strict honesty. We may not close our eyes to the unpleasant fact that in twenty-five years 'smartness' which is so often but impudent trickery, has ousted certain fine things from youth's ideals. I do not mean that all our boys are actively dishonest, but they are less punctilious about honesty than they should be."

castles instead of laying foundations. Not even a genius can do that, and succeed, much less an ordinary human being. So all the possibilities of their lives were lost while they dreamed and wished, and shirked.—Catholic Columbian.

OUR BOYS AND GIRLS

AN HONORABLE NEWSBOY

"I chanced to be walking down town," says a correspondent of a contemporary, "during that hard storm we had a few weeks ago. The wind struck a small newsboy about eight years old and scattered his papers right and left in the mud. As he picked up the few that were near him, I heard him say, 'Dat busts me!'"

A LOST INSTINCT

One of the strongest bonds to keep society together, to prevent its dissolution and ruin, is the realization of its dependence upon the Creator and of its duties towards Him. It is the individual's clear perception of his responsibility to a higher law, and of the stern sanction of that law. One phase of this, Catholics call the sense of sin.

Now, if there be one fact looming ominous in our modern world, it is the gradual spouting out, the attrition of the idea of sin. The intellect of millions calmly slumbers in the treacherous repose of indifference, agnosticism and scepticism. These multitudes are in an intellectual coma. Their souls have become dulled and atrophied by the miasma of a rank materialism, poisoned by the virus of sensualism and vice.

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shun it or worship it as you please. Does it not finally come to this that men must not be troubled about it, that it is not to be taken into account when we are to assert our individuality, and when it may stand in the way of the perfect expression and realization of self? Is that doctrine new and unheard of in the novel, the lecture room, or behind the glaring foot-lights of the stage?

grandeur. Where it is vigorous and active, society and the individual alike rise in the scale of true morality and civilization. Where that sense either fails entirely or is considerably blunted, we can not expect lofty ideas or a pure and noble life. And when to the teachings of a ruinous philosophy the passions lend their aid, when the allurements of the world, enhanced by all the wizardry of science and the blandishments of art, afford every opportunity for reckless indulgence, can we wonder that Christians, Catholics at times, reproduce in their speech and in their dress, in their amusements, in social and in private life, in their mad rush for pleasure, wealth; for worldly success and honors, all the worse features of a Corinthian morality or a Babylonian civilization? To save society, to lift up the individual, we must reassert again in unmistakable language, the great principles of Catholic ethics and the moral law. A magnificent proof of the divinity of the Catholic Church is to be found in her uncompromising teaching throughout her long history of the malice, the folly, the awful consequences of sin. She preached it before, she preaches it now, she will preach it forever, she will not be silent, she will not be afraid, she will not be overruled, she will not be silenced. She will not be overruled, she will not be silenced. She will not be overruled, she will not be silenced.

In Spain. What wonder that it should have been done in the early days of the Spanish American Republics? Every investigation shows that there was no real reason for it except the political necessity for funds for the party and its members.

Such persecutions in history are usually said to be due to some unpardonable faults. The monasteries are often supposed to have gotten out of touch with their environment. Evil is declared to have accumulated in them until their corruption could be no longer borne with and reform had to be made. Those who talk thus know nothing about the realities of the case. When they know, they understand, and then the monks and nuns of any time prove to be beautiful characters, veritable Christians in every sense of the word. Knowledge comes, but wisdom lingers, the poet said but above all what Catholics need to insist on at the present time with those outside of the Church when they utter calumnies, is that they do not know us. With knowledge always comes understanding.—Buffalo Union and Times.

THE CATHOLIC BRIDE IN A NON-CATHOLIC HOME

If there is any one in the world that my whole heart goes out to it is the young wife of a non-Catholic husband. While the rosy time of the engagement flew by filled with all the joyous business of getting ready to be a bride, little thought had she that any difference of religious opinion or lack of religion in the man she loved could ever mean anything in the happiness of their future lives.

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"Thou shalt not steal"—so runs one of the commandments that Moses received for us. "Thou shalt not steal"—yet many who obey that law to the letter break it in the spirit. For though they would not touch a neighbor's purse or property, they have no hesitation about stealing other things from him, his ideas his ambitions, his honor and his reputation.

We all know the anecdote that fly like birds of ill omen about the heads of Gossip's victims; how, "here a word and there a word" with a few suggestive smiles and a cold silence or two achieve the blackening of a reputation and set innocent men upon the painful way of "living a story down."

THE TROUBLE WITH TOM

Many men are dreamers, who can imagine themselves doing things, but who are not men of action and who fail to "make good" when the time for action comes. "What's become of Tom Irving?" asked an elderly man who had returned to his native town for an Old Home Week celebration. "When I left, Tom was the coming man here, but I don't see his name on the program, or hear anyone speak of him. Is he dead?" "No," was the reply, "but his epitaph is written."

THE GENTLEMAN BOY

An eminent educator, addressing an assemblage of parents said in part: "Let your boy with the first lipings of speech be taught to speak accurately on all subjects, be they trivial or important, and when he becomes a man he will scorn to tell a lie."

Early instill into your boy's mind decision of character. Undecided, purposeless boys make nobby-pamby men, useless to themselves and to everybody else. "Teach your boy to have an object in view, the backbone to go after it, and then stick."

THE MYSTIC SEVEN

On the seventh day God ended his work. On the seventh month Noah's Ark touched the ground. In seven days a dove was sent. Abraham pleaded seven times for Sodom. Jacob mourned seven days for Joseph. Jacob pursued a seven days' journey to Laban. A plenty of seven years, and a famine of seven years were foretold in Pharaoh's dream of seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn. On the seventh day of the seventh month the children of Israel fasted seven days, and remained seven days in their tents. Each seventh day the law was read to the people. Solomon was seven years in building the temple. In the tabernacle there were seven lamps. Naaman washed seven times in the River Jordan. There are seven sacraments. Our Saviour spoke seven times from the cross, and after His resurrection He appeared seven times. In the Apocalypse we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven virgins, seven angels and a seven-headed monster.

VOCATIONAL SCHOOLS TEND TO NARROWNESS

Vocational guidance so strongly advocated at the present time by many educators was declared a menace by Dr. T. E. Shields of the Catholic University of America, in an address before the general assembly of the summer school at Dubuque college.

No age, it is true, has the accursed monopoly of sin. All men are sons and heirs of the great original transgressions. All are smirched with its guilt and stain. All ages are more or less sinful. Even in the days of the early Church, when the lessons of the Gospel had brought forth their loveliest flowers; even in the Ages of Faith, the ages of the great universities and the Gothic cathedrals, when humility, meekness, charity and chastity bloomed under the shadow of the Cross, sudden, at times savage outbursts of lust, cruelty, or revenge, proved that the volcanic fires of passion only slumbered, but were not quenched. The paradox was over; these men, these ages recognized their sin. Sin was an ugly fact to them. They did not juggle with it as with a toy. They knew its nature, its malice. They bewailed their crimes. They did manly, at times, heroic penance for them. For them sin was sin. It was not veneered with thin sophisms, glossed with glittering phrases. They knew that by their sins they had debased their nature to ignoble uses. They knew they had offended God. They had the sense, the instinct of sin. In spite of themselves they shuddered at it; they dreaded its fearful consequences in time and in eternity.

Our century has gone beyond all that. Pilate, the representative of pagan age, asked in the presence of the Living Truth: "What is truth?" and would not wait for an answer. In the very shadow of the Cross, men today shrug their shoulders and sneeringly exclaim "What is Sin?" and go their way. Evolutionists tell us that animals and men themselves gradually lose those organs, or at least the use of those organs which the struggle for existence no longer summons into exercise. Our age is evolving itself out of its old rudimentary cocoon. It is sloughing off, with many other things, the sense, the instinct and the fear of sin. Useful, perhaps, in a former age, in an earlier period of the world's civilization, we need it no longer. Not a few proclaim this gospel from the house-tops. Thousands whisper it in their deluded hearts and act it in their lives. Right and wrong belong to the lexicon of the bygone age. The thought of sin must not spoil our banquets or break the cadence of the whirling dance or dim the gaudy lights and colors of our festivities. What has it to do with youth and pleasure and wealth, with roses and garlands and song?

So millions speak. The causes of this dreadful state of affairs are varied and numerous. At the very root of the matter, as foundation stones on which this second tower of Babel rests, we must place the destructive principles of a false philosophy. And this even for those who could not define what philosophy means, but who unconsciously have been inoculated by the poison of modern unbelief. Thousands have never heard of the animosities of Kant, of the philosophy of Hegel, Fichte or Schelling. But thousands hold what they taught. The "identity of contraries and differences" would puzzle them. Without knowing it so? Coming to from the cloudy heights where the leaders of that false philosophy pitched their tents, the fog has crept over the dwellers in the lowlands of life and blurred, distorted into grotesque shapes the true forms of things. Do we not hear it said that a statement may be false yet not false, a lie yet not a lie, that there may be a God, yet not a God, that what one affirms another may with equal truth deny? Does it not mean that there is no such thing as objective truth, that a thing is true or false as we think it so? Coming to concrete examples they will tell you that sin is an evil, yet not an evil, wrong, yet not wrong, that you can

KNOWLEDGE AND UNDERSTANDING

Perhaps nothing is more interesting at the present time than to note the change of opinion with regard to the monks and nuns, to use the popular names for religious, that comes over people when they know something by actual contact with members of religious orders. Many a person outside the Church is quite sure that such to them apparently unnatural institutions, cannot be for good and can only serve to give openings for serious abuses. They know nothing at all of the supernatural, and therefore they fail entirely to understand the meaning of the lives of monks and nuns. In our time, however, there are so many religious in America that it is very hard for those outside the Church to be entirely without meeting them. If the meeting is more than casual, it is, indeed, surprising to see how soon their opinions of monks and nuns change. Some of the greatest admirers of our Catholic religion now are men and women who in their younger years were quite sure, out of the depths of their ignorance of them and the prejudices which they had imbibed from education and reading, that the monastic institution was a serious blot on the Catholic Church. They are now even more assured that it is one of the most beautiful features of the Church and one of those that makes them quite right in their religious views. As a matter of fact, contact with religious men and women has brought more non-Catholics into the Church than any other single feature of our Catholic life.

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KNOWLEDGE AND UNDERSTANDING

A very interesting exemplification of the change in view with regard to monks and their work has come as a consequence of the study of what was accomplished by the Franciscan monks out on the Pacific coast. In a recent number of the Century Magazine, Henry Van Dyke, now our minister to the Hague, pays a fine tribute to the work of the Franciscans on the coast. He tells of how much they did for the Indians, how gloriously they brought the benefits of civilization, but above all the blessings of Christianity to them, lifted them up, made them as happy as it is possible for human beings to be, and with what unselfish sacrifices on their part all this was accomplished. Their work was ruined by politicians for whom the one thought was how much money they might derive from the confiscation of the property. At last there is coming home to men the realization that the erudite government persecution and breaking up of monasteries and convents is largely a matter of graft. We know how pervasive the power of graft can be and it explains many things in history. It was easy in times of political disturbance to work up feelings against the inoffensive monks and nuns, and then politicians could divide among themselves their properties, though these were really inheritances for the poor and the needy. They have done it in Italy in our time, they have done it in France, they are doing it in Portugal, and it has been partly accomplished