CHATS WITH YOUNG

STAYING OUT LATE AT NIGHT The young man who stays out until late endangers his good name. What sort of persons do you generally find out late at night? Thieves, libertines, evildoers. "Every one that doeth evil hateth the light that his works may not be represed." Is it works may not be reproved." Is it very creditable to young men to haunt the streets at a time when such persons are astir? Certainly not; it is on the contrary, a disgrace to be found in such company. Be-sides, being out late at night brings young men into all sorts of danger

ous temptations to sin.

Health is endangered. Exposure to the night air and a consequent loss of necessary sleep are by all medical men considered injurious to health. men and often get into quarrels; they are sometimes roughly handled and even seriously injured. But the principal danger is to the virtue of the young man who makes a practice of being out late at night. His ciates are generally people of disso lute habits who know nothing of the fear of God, and to whom upright ness of character, is a term without meaning. Their lips overflow with boasting, their conversation is vul gar and low, their jokes are coarse and improper. "They have sharp-ened their tongues like a serpent, the venom of asps is under their lips." (Ps. cxxxix. 4). "The mouth lips." (Ps. cxxix. 4). "The mouth of the fool bubbleth out folly." (Prov. xv. 2). What can be learned from such companions. Their example is bad and unfortunately, influences many a Christian young man for

It is further an immoral habit. because it is against the order which God has established. God appointed the night for rest, no sooner has the sun set than a delightful quiet comes nests, the flowers close the calyces and droop, man who has labored all day, feels the need of rest. The person who prepares to go out at this time separates himself from the during the day is entitled to rest during the night. But the principal objection to wandering about at night from a moral standpoint is that it gives occasions to sins which young people would be ashamed to commit in the daytime. Young men go about from place to place drinking and carousing; they frequent places of doubtful character, are found in company in which they should be ashamed to be seen. Much that is profane and infamous goes under the mantle of darkness Language is heard that should bring the blush of shame to the cheeks of stop at words, they proceed to deeds, "rioting, chambering and impurities," of which the apostle speaks.-Exchange.

MAN IS A FAILURE When he values succees more than

character and self-respect. When he does not try to make his

work a little better each day. When he becomes so absorbed in swork that he cannot see that life A girl of truly Catholic spirit ought his work that he cannot see that life is greater than work.

wealth than he has.

When he does not care what hap-pens to his neighbors or to his time for smiles and cheering words. -Paulist Calendar.

HAVE AN AIM IN LIFE

conscious of it or not, every one has a ruling tendency; but every one should have a controlling and persistent purpose in life. Not one has a right to live aimlessly, for no one has a right to abandon reason and self-control, and consent to be a mere waif, drifting hither and thither like some plaything of the winds. We are endowed with powers that make us capable of good and often great achievement. We are gifted with reason, and conscience, and will, in order that we may both become and do that which is noble and beneficent.

COURAGE AND HOPE

Do not wear a scowl on your face. The skies are not only blue above you, but all the way down to earth. God rules, and will be Master of every life condition, if you will suffer it. Talk hope, and wear a smile, and see how ready the crowd who pass will respond to the radiant joys of a hope-ful and trustful presence. Plant the seeds of courage in human life each day. You can do it, if you try; the work will grow into a habit, if you persist in it. Cut the dirge out of the days, and strike the note of faith and hope. It will be better for you and everybody else. Talk hope. Heart, courage and hope—let these be the dominant notes of daily life This is what the man of Galilee planted within the hearts of the ages. Go thou, and do likewise. "Be of good courage," was his message. This is the word. He is asking you to carry to some of His children each

GO ON, SIR; GO ON!

cover of his book when greatly discouraged. They were: "Go on, couraged. They were: "Go on, sir; go on! The difficulties you meet will resolve themselves as you advance. Proceed and light will dawn, and shine with increased clearness on your path," written by D'Alembert.

That maxim," says Arago, " was my greatest master in mathematics."
Following out these simple words, "Go on, sir; go on!" made him the first astronomical mathematician of

What Christians it would make of us," comments the narrator. "What heroes of faith, what sages in holy wisdom, should we become by acting out that maxim, 'Go on, sir; go on!"

SPARKS

Success takes all the credit to itself; failure blames others.

There is often more true Christian-

ity in silence than in a sermon.
Listeners seldom hear any good of themselves or anybody else.

The man who attends strictly to

his own business has little competi-

It doesn't take a derrick to raise the average man in his own estima-A pessimist is a man who is always looking for trouble and isn't satisfied

when he finds it. The fellow who boasts that he has never made an enemy must be a sort of human jelly-fish.

OUR BOYS AND GIRLS

DUTIES AND IDEALS

Writing in The Magnificat, on "The Duties and Ideals of Catholic Girlhood," the Rev. William P. H. Kitchin, Ph.D., gives this excellent advice to the girl home from school: Now let us glance at some of the practical ways in which a Catholic girl who has just left school, without ever setting aside the modesty of

realize this ideal. A Catholic girl living in the world ought to be first and always a Catholic; not a Catholic merely in the seclusion of the church or the privacy of the home, but a Catholic on the street, in society, everywhere.

budding womanhood, may strive to

A girl of education and refinement has a certain position awaiting her in every parish. It depends entirely on herself whether or not she will complish the good work awaiting her. The first step in this direction the negative part of the program consists in attending all the religious girls think that if they hear Mass on Sundays and say their prayers three times a week they are exemplary out convent training should have better results. In the positive part of the program, our girl can teach catechism, or sew for the poor, or assist about the altar, sacristy, or parish library, or lend her talents to train an embryo choir, or teach the little altar boys to serve Mass and to pronounce the Latin properly, or take a prominent part in picnics, and outings, and all the innocent ways by which societies and sodalitie show their present prosperity and

consider it a wonderful privilege When he lets a day go by without to be allowed to contribute, in howmaking someone happier and more ever small a degree, to the adornment of God's House. To repair When he tries to rule others by altar linen and vestments, to make a bullying instead of example.

When he loves his own plans and

Surplice, alb, or tabernacle veil, to give lights or flowers for the altar on interests more than humanity.

When his friends like him for what he has more than for what he distinction from the eminence of the person to whom it is rendered. At When he envies others because royal courts comparatively menial long as the cold wave lasted, which duties are proudly discharged by the highest in the land and if noblemen and high born ladies consider themselves honored by a service to their friends so long as he is prosperous.

When he is so busy that he has no humblest duty to the King of kings! Of the girl's duty to the home, Dr.

The amusements of youth are to be enjoyed but they should not be Every one ought consciously to have an aim in life. Whether he is life. A girl who longs to be away from home, who has no sconer re-turned from one friend's house than she is planning to be off to another's a girl who is on the street constantly and refuses to do her share of house hold duties, whose home is in short merely a convenient boarding-house for her-that girl decidedly is not

what a Catholic girl should be. Let no girl imagine that because she happens to be dainty and clever obscure duties are beneath her; let none foolishly fancy that there is something lowering in commonplace toil. It is idleness, not work, that dishonors. Readiness to perform the most menial tasks at need is one of the best proofs of moral beauty. Lacordaire, at the height of his fame. often helped the laybrother in the kitchen of the Dominican convenin which he happened to be staying—a single instance where innumerable might be cited. The ages of faith illustrated this truth by legends of the angels. Gabriel, one story runs, was once sent by God to serve in place of a poor shoemaker lad. 9

"Then Gabriel, like a rainbow's birth Spread his wings and sank to earth; Entered in flesh the empty cell Lived there, and played the craft-

And ever o'er the trade he bent, And ever lived on earth content. He did God's will, to him all one If on the earth or in the sun." BROWNING, "The Boy and the Angel."

But if it is reprehensible to neglect It is told that Arago ascribed his success to words found on the paper cational advantages to appear advantages : to

superior to the parents whose gift they are. The child who is not grateful, for the trouble, worry and self-denial—perhaps even for the patient penury and dull years of un-remitting labor,—which her advan-tages cost her parents, has reason to fear well-merited retribution.

Nor should a girl, once she has left school, allow her talents to lie fallow. The music, drawing, painting, languages, acquired with so much toil, were intended to be a source of pleasure and profit in maturer years, when some one of these carefully cultivated accomplishments may be of incalculable value. A facility in literary expression, a pretty knack in verse, an artist's dainty pencil, an aptitude for languages or mathematics—these or any other exceptional endowments are too good to be allowed to perish for want of exercise. Knowledge is no burden; God has given us our glorious faculties for use. Many a weary hour of pain isolation or despondency may be wiled away usefully with such resources. Those who have no mental resources must seek for outside tinual strain after empty pleasures. Such purposeless lives, devoid of ennobling ambition, are deplorable, even from a natural point of view. But to the Christian they are criminal waste of infinite possibilities and abounding heavenly graces.

"Finally, whatsoever things are true, whatsoever just, whatsoever lovely, whatsoever of good report think of these things, and strive to realize them. We are all soldiers of Christ, to whom some post has been confided; we have all ome destined task which we alone can accomplish to perform for our Master. It will be our happiness here and our salvation hereafter to discharge that duty well, to toil faith fully at our post until our General

DOGS TOLD THEIR FRIENDS The fact that dogs have a way of communicating news to one another was demonstrated in a very singular and amusing fashion in a certain district in Georgia, where, as yet, little provision is made for the comfort of

omestic animals.
One bitter night, such as "cold waves" frequently bring to that locality, a Georgian heard at his front oor the unmistakable sounds of scratching and whining. He found, neighboring friends, a pug and a little errier, asking admission.

In the face of the cruel cold it was granted them, and they were made welcome to share the comfortable quarters of the two household dogs. In the morning they took their leave; but great was the astonishment of the Georgian to see them return the following cold evening, this time accompanied by a large Irish setter, who likewise wagged admission to the warm quarters of which he seemed to have knowledge.

If there were any doubts as to whether these hospitable night lodg-ings were discussed among the shelterless dogs of the neighborhood the doubts were removed on the third night, when the three tramps mented by another pug and an old pointer. The mute but eloquent language of their wagging tails, the humble appeal in their eyes, were at once amusing and pathetic.

With his own two pets and these five tramps the Georgian had now seven dogs stretched out comfortably before his dining room grate; but their irreproachable behavior and many ingratiating ways had insured for them a welcome at his house as was a week. After the cold subsided they returned no more.-Harper's

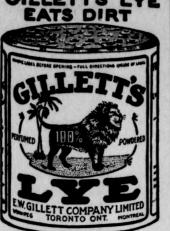
ASKING GOD'S HELP

Every morning when we rise we have a load of some kind to carry. There are errands we must undertake, lessons we must learn, duties that mother and father expect us to fulfill, and tasks we must accomplish. If we rush out of our rooms, hurry to breakfast and then to school with first kneeling down at the bedside and asking God to help us through the day, we may be sure that some part of our load will not be carried as it should. Never forget to pray in the morning; never say, as boys and girls sometimes do, "In the daytime I can take care of myself." In the daytime, most of all, we need God's constant presence. At night, too, when we sleep, we must pray to be kept in safety and to have refresh-ment for another day.

KEEPING YOUR TEMPER Let me give you a bit of my personal experience, girls. I used to pride myself on being "good natured." seldom lost my temper. I could

CRUBBING is well begun and half done when you start it with -**Old Dutch**

GILLETT'S LYE EATS DIRT



argue with my sisters for hours, and never show the least vexation. I was very self-satisfied about it. My sisters would get very angry, and I would talk away as calmly and pleasantly as ever. But one day, when I was congratulating myself on so selworse to make other people so furi-ously angry as you do!"

I was terribly offended, but it set me thinking. It was true, and I knew it. I could argue, and keep pleasant, but the mocking tones of my voice, the derisive curl of my lip, the saucy twinkle in my eye, were a hundred times more aggravating than anything I could say. And I knew it! had much more powerful weapons to use, and I, used them!

It means nothing for us to say, " never speak words that I will regret," as long as we are causing others to feel more bitterly than if we said It is easier to forgive unkind words than scornful looks and taunting tones! It is not simply a matter of keeping one's temper—it is helping others to keep theirs!

THE BIBLE EXPLAINED AWAY

CATHOLICS URGED TO READ BIBLE

Archbishop Glennon, in a recent sermon explaining the Catholic attitude towards the Bible, and reaffirming her fidelity to the Holy Scriptures, advised every communicant to possess a copy of the Bible and to read it "reverently, devotionally, piously, interpreting the words not according to the will, but according to Him who directed their interpretation in the Church He has founded."

'The Catholic attitude towards the Holy Scriptures is very clear and definite," he said.

"We believe that the Holy Scriptures are verily the Word of God: that is to say, not every word of the sacred Scriptures was spoken by Almighty God, but those who wrote them were divinely inspired to write. Inspiration does not necessarily mean revelation. Inspiration is the guidance of those who wrote the truth. It did not take away the free will of their writings. They were free to exercise that free will to a considerable extent, as is shown by

their individual style in writing.
"We believe that everybody who is competent to read ought to read the Holy Scriptures, and those not able to read ought to obtain adequate instruction in regard to Scripture history and Scripture truth. Hence, in all our Catholic schools we expect that in the curriculum there shall be a study of the sacred Scriptures.

we don't teach that the Scriptures are the sole rule of faith : because in the beginning and for more than a hundred years of the Church's life the same would be impossibleas the Scriptures to a certain extent were unwritten-and those books of the New Testament were uncollected.

"In the apostolic age the greater part of the New Testament was not written. It would have been impossible in the first, second and third centuries to make the Bible the rule of faith, because there was no Bible as we understand it now.

"Christ's message was to be spoken. 'Go forth,' He says, 'teach.'

"So that the rule of faith in the first ages was the teaching of Christ's messengers or apostles those mainly who formed and governed the Christian church.

ages the Catholic holds to still, and he is the more convinced thereof since Christ has said to that 'teaching' church which He established: 'Behold, I am with you all days.'

"It was the early members of the Christian church who wrote under divine inspiration the books of the New Testament. They were written for various purposes, and directed at first to different communities. Not one of them, nor all of them, claimed to contain the entire and complete teachings of the Blessed Master.

"In the third century those books were collected together, the spurious ones rejected, and those proven gen-uine set together, an a 'canon' of scripture established. This was done by the church in council.

"Then for more than a thousand years—indeed, until the art of printing was established—the sole deposi-tory and guardian of the Holy Scriptures was the Catholic Church.

"She gave to these sacred books unremitting care and constant study. The monks spent their lives in reproducing the manuscript copies, her artists in illuminating them. Her painters went to them for inspiration.

Missal, breviary and psalter are all founded on them. She taught the people to pray and to sing the songs and the prayers that the Scriptures was an of the prayers that the Scriptures was a holy day of obligation." If we fulfill

In spite of this, there are those who think we are very much opposed to the Holy Scriptures. That we are afraid of them, or at least afraid to let them be known by the common

This must be largely founded where the charge is honest) on the fact that we do not believe in the right of an infallible private interpretation of the Scriptures; in other words, we do not believe that each ndividual has a right to go to the Holy Scriptures and makes for him self a religion of what he finds there.

The Archbishop alas said that in-dividual interpretation of the Scriptures is widely variant. He compared

Sometimes we are said to be gov erned by the constitution of the United States," he went on. "Well, we are not. We are governed by the ones who interpret the constitution of the United States. You begin to read this constitution and you find. All men are created free.' You try. to interpret that freedom according dom getting angry, my mother said to your own notion and you find that quietly, "Well, I think it's really you run against the government you run against the government. The constitution may serve as a written order, but it must have an interpretation. A book can never govern a people.'

The speaker said those who oppose the teaching that the Pope is lible concerning Bible interpretations everybody infallible in their interpre tation of what the truth is." He added: "Everybody finds just what is written in his own mind. find one sacrament in the Holy Scrip tures; some find two; some find three: some find none at all.

Some think infant baptism is the only thing; some think only adult baptism; some baptize by immersion; some baptize by sprinkling; some think Christ rose from the dead some not; some find in the Holy Scriptures, a Trinity, some only a

Unity.
"Look at what strange things Mrs.
Of course, her Eddy found there. Of course, her enemies claim she should not make any such assertion, but if you admit the right of private interpretation and make the individual mind the court of last resort, then you must admit Mrs. Eddy and all the others are within their right.

Private interpretation leads to this confusion, misery and disorder we find everywhere outside the Catholic Church

'The Protestant commentators for the last hundred years have been most earnest, most studious, ener getic body of writers. Their study of place and of language, and of fact, and of miracle, and mystery, has been thorough and profound. But we find now that the most learned have explained the Holy Scriptures by exlaining it all away. They find out there is nothing sacred about it. A great deal of it is simply 'folk lore,' much like the books which exist in

The Archbishop, in the course of his sermon, directed a little jesting at Protestantism evangelization of

"It is rather funny," he said, "to hear to day of the people that are sending Bibles over to Italy. I believe they have several hundred thousand dollars subscribed every year to send the Word of God to these benighted Italians. Well, about a month ago I was giving confirmation up in the of St. Ambrose, and I found that Italian congregation was able to tus,' several of verse for verse, without any book at all. I doubt very much whether those that are sending the Bible over to Italy to instruct those Italians in the Holy Scriptures could chant as many Psalms as they do without the Bible very near and having some one very near to tell them the number."

In concluding, Archbishop Glennon urged his hearers to cling the more closely to the Bible, declaring this devotion would simply be a revival of the zeal felt in the beginning for sacred writings.—Catholic Bulletin.

MASS AND DEATH

No creed is so reasonable with its followers as the Catholic one; no creed is more stringent in its rules. Sunday observance is not restricted o prayers and pious reading: neither is it arranged on the sliding-scale plan. Sunday and summer do not mean a re-adjustment of the laws which governor the observance of the Lord's Day. To hear Mass Sun-days while on vacation is obligatory as when on duty. Nowadays, unless one seeks the north or south pole for an outing place, he is certain to find a Catholic Church within reach. And even be it somewhat difficult or fatiguing to make the trip when he had counted upon unbroken indo-lence, surely Catholicity is worth that bit of physical strain.

How often has the grief over a

sudden death been assuaged by the thought, "He was at Mass that morning?" And how many dangers beset the man on a summer vacation, boating, swimming, mountain climbing, automobiling, and if an accident occur to the Catholic man on a Sunday on which he has not attended Mass, what sorrow it occa-sions to those left behind. And what

our duty to God as prescribed by His holy Church, then, come what may, when earthly friends are far or impotent, we can plead our right for divine interposition. And if He should so will that this untoward accident has come for our death, rest assured He will forgive and forget our transgressions, and give us the final absolution that opens heaven, the absolution that we had hoped to have a priest some day pronounce as we passed away in the presence of loved one.—Union and Times.

Grief has a harsher touch than

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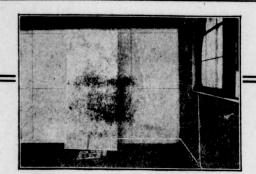
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