# CHATS WITH YOUNG MEN

THE FEW

The easy roads are crowded, And the level roads are jammed; The pleasant little rivers With the drifting folks are crammed But off yonder where its rocky, Where you get a better view. You will find the ranks are thinning And the travelers are few. Where the going's smooth and

pleasant You will always find the throng, For the many, more's the pity, Seem to like to drift along. But the steeps that call for courage, And the task that's hard to do In the end result in glory For the never wavering few.

### LOYALTY

There is no more noble human trait than that of loyalty. To be loyal is, first and last, to be true. To be loyal is to love a cause or clime, a person or thing, better far than the personal ego commonly claiming first place—better even than life itself. To be loyal is to be impersonal, disinterested, self-sacri
To make it well! ficing, even self-effacing, in every dream and thought, word and deed To be loyal is to be faithful unto death, even though death be the cost of our loyalty !-True Voice.

YOU WILL BE COMMENDED For living a pure life. For doing your level best. For being kind to the poor. For looking before leaping. For hearing before judging For thinking before speaking. For harboring clean thoughts. For standing by your principles. For being generous to an enemy. For stopping your ears to gossip. For asking pardon when in error For being square in business deal-For giving an unfortunate person

a lift. For promptness in keeping your promises For putting the best construction on the acts of others.-Exchange. RULES TO KEEP YOU STRAIGHT

Keep good company. Keep good hours. Keep yourself busy. Eat moderately. Keep your tongue from evil. Take plenty of exercise. Breathe pure air. Sleep regularly. Hold lofty ideals. Be in earnest. Be prudent. Be just. Be patient Be cheerful. Be forgiving. Be noble. Avoid debt. Avoid vulgarity. Avoid scandal. Be ready to help. Be a ray of sunshine. Trust in the Lord.

PRINCIPLES BEHIND CHARACTER

Behind all character there are enduring principles, and it is by these principles, handed on often from sire to son, but developed for the first time sometimes by him in whom they are illustrated, that greatness is nurtured and truest kingship achieved. We see, now and then, men of the humblest lineage. as the world reckons such things, who mount to the lottiest eminence from lowliest and most obscure beginnings, and we see all along, in the history of such men, certain dominant aspirations, certain clear convictions, a faith and courage and whose behalf Pestalozzi labored. tions, a faith and courage and and mold them from the beginning. Such men, whatever their origin, seem to be born of great truths and nurtured by grand ideals. In the womb of these their intellects were nourished, their wills disciplined and hundreds who never had a thought their consciences enlightened. If we go back to the mothers who bore them, no matter in what humble station they lived and toiled and painters, as great in his art as was nourished their little ones, the same noble qualities appear and these are of literature. the influences that rule and mould the man. Such a man, in whatever high station he stands, is great and noble, because he is, most of all, the son of noble beliefs and noble convictions.-St. Paul Bulletin.

THOMAS JEFFERSON'S ADVICE TO A BOY

The following is a letter written by Thomas Jefferson in the eighty. third year of his life and in the year before that in which he died. It was written in answer to a request

This letter will, to you, be as one from the dead. The writer will be in the grave before you can weigh its which were all accessions to my counsels. Your affectionate and excellent father has requested that I were squalid, the opportunities for early Christiaus the saints figure as would address to you something study poor, but it was by making the intercessors for their souls and which might possibly have a favor- the best of these that the "Stone among these saints Mary always which might possibly have a lavorable influence on the course of life
you have to run; and I, too, as a
namesake, feel an interest in that
course. Few words will be neces

the best of these that the state and states havy among these same in the state havy among the state havy among the same in the state have a same in the state havy among the same in the course. Few words will be necessary, with good dispositions on your and delight. part. Adore God. Reverence and cherish your parents. Love your and are you trying to make the best neighbor as yourself, and your coun. of it?—True Voice. try more than yourself. Be just Be true. Murmur not at the ways of Providence. So shall the life into which you have entered, be the enjoyable in dark days. -- Goethe.

portal to one of eternal and ineffable bliss. And if to the dead it is permitted to care for the things of this world, every action of your life will be under my regard.

### OUR BOYS AND GIRLS

TINY TOKENS

The memory of a kindly word For long gone by; The fragrance of a fading flower Sent lovingly; The gleaming of a sudden smile Or sudden tear. The warmer pressure of the hand,

The word of cheer, The hush that means But I have heard,

The note that only bears a verse From God's own Word-Such tiny things we hardly count As ministry, The givers deeming they have

shown Scant sympathy But when the heart is overwrought,

MAKING THE BEST OF IT

Do you remember the old story of the two children of the slums, crouching one cold, stormy night behind a pile of boards, set slantwise against the walls of a deserted ware house in London? It was bitterly cold. The sharp wind pierced like arrows through the scanty clothing of the little waifs, and the snow and sleet stung the pinched white faces upturned to the grey, winter sky. As they clung closely together for added warmth, the boy said softly:

"Say, Mary, I was just 'wondering' what little boys and girls would do tonight that didn't have no nice warm boards to keep the cold out.' The boy preached, not exactly the

gospel of contentment, for content ment is mainly a passive virtue but he taught the rarely-mastered art of making the best of it. The impersonal "it" in this case stands for our surroundings-the mass of use, or which oftener uses us, as its passive instrument. What the 'best" is, depends upon what capacity or native force there is in ug. In the honor roll of modern educa

tion few names stand higher than

of Johann Heinrich Pestalozzi, of whose self-sacrificing work among the lowly it has been said, " He lived with beggars in order that beggars might learn to live like men." Few men, certainly, better illustrate than he the mastery of repeated difficulties, and the turning of disheartening failures to the service of final success. All aglow with the Christlike spirit of love for his fellowmen, Pestalozzi devoted himself to the work of the sacred ministry, but failed miserably and began the study of law. As a lawyer he was hardly more successful, and we next find him in charge of a farm at Nushof, which he had purchased with borrowed money. Here it was his intention to give instruction to ignor-ant peasantry in improved methods of cultivation, with a view to bettering their present wretched condition. But the experiment at Neuhof was also a failure. The farm passed into other hands, though Pestalozzi re-mained there for a time and with a small capital furnished by his wife, opened the first industrial school for the poor known in history, thus showing the practicability of an idea

Florence, with a burnt stick, using a smooth stone for a canvas. His called the Mother of God. materials were poor, but he made The devotion that Cath the best of them, and in the midst of

Hugh Miller worked for fifteen years as a stone mason, lodging with is the gift of her Divine Son. Those flooded in wet weather by water from a father who had named his observations. Describing his life at their orthodoxy. Contrast for inson for the immortal Virginian, and who wished his boy to have some "The one-roomed cottage, which I France with the north of Germany, memento of him whose name he shared with three other in or the Protestants and Catholic combore. Because of the good advice it mates, did not present all the posmunions in Ireland." contains we transcribe it for the sible conveniences for study, but it benefit both of our boy and our had a little table in a corner, at parent readers. It will be noted that which I contrived to write a good the cemetery of Priscilla we find her the poetry is a metrical translation deal and my bookshelf already experience which belongs to the beginhibited from twenty to thirty volumes picked up Saturday evenings

What is the "it" in your case?

A word from a friend is doubly

BLESSED AMONG WOMEN

(B. X. O'R.) Is it impossible to understand the logical process by which a professed follower of Christ can come to the conclusion that one of the ways to show his love and respect for his Master is to ignore his Master's Mother. Even if we were to concede that Catholics pay too much honor to Mary it would not justify the Protestant position. The only explanation is the general tendency of

heresay to run to extremes. It would be manifest impossible in the limits of a short article to give an exhaustive treatment of the Catholic teaching and practice con-cerning devotion to the Blessed Mother of the Incarnate God. Probably one of the simplest ways to answer objections may be a clear statement of just what Catholics do believe. This is rarely understood by Protestants, if we are to accept their objection as sincere. All the objections raised against devotion to the Blessed Virgin are based on a false notion of the Catholic teaching.

The Catholic honors the Blessed

Virgin because she is worthy honor. Catholics do not adore Mary. They love and honor her as the Mother of God and the greatest of His creatures, but they know that she is only a creature and to give her adoration would be idolatrous. As early as the fourth century Saint Epiphanius wrote: "We adore no saints. Let Mary, then, be honored, but the Father, Son and Holy Ghost alone adored." We do not believe that to the Bleesed Virgin belong any of those prerogatives that belong to God alone. In the fourth century the heresay of the Collyridians, who paid divine honors to Mary, was expressly condemned by the Fathers of that time. It is said that there is no reason for giving so much honor to the Blessed Virgin since she was an ordinary woman. She was not an ordinary woman but the most extraordinary woman that God ever made the masterpiece of His handiwork, the one whom God honored above all for our surroundings—the mass of material outside ourselves, which we creatures. When the Angel Gabriel visited her at her little home in Nazareth he saluted her with these words: "Hail! full of grace. The Lord is with thee; blessed art thou among women." Her cousin, Saint Elizabeth, greeted her: "Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?" Inspired by the spirit of prophecy, Mary her-self cries out: "Bahold! from hence-

blessed." Mary was not an ordinary woman : she was the mother of God. We honor Mary as the Mother of God. She was the Mother of God because the Child that was born of her, Jesus Christ, is true God and true Man. It was for this reason that Elizabeth should greet her as the Mother of my Lord," and Saint Luke should say, "His Son who was Luke should say, "His Son who was made to him of the seed of David according to the flesh of the Divine Nature in Jesus Christ. , The woman whom we call mother is the mother only of our body, our soul being directly created by God, but we rightly call her our mother. The Blessed Virgin is the Mother of God because the Divine Nature, which is eternally begotten of the Father is united with the Human Nature in one Divine Personality of Jesus Christ, Who was born of Mary in the stable of Bethlehem. It is singular which, properly developed in this that Protestants, who admit the authority of the first six General Councils, deny the Divine Maternity, whose behalf Pestalozzi labored.

Giotto in his boyhood drew pic. by the Third Ecumenical Council of tures of the street beggars of Epesus. Both Luther and Calvin never question Mary's claim to be

forth all generations shall call me

The devotion that Catholics pay to Mary does not in any way detract from the worship that is due to God. above or beyond the squalid life Every prayer and act of devotion that they were living, Giotto rose to be the recognized leader of Italian devotion to God. Our love of her carries us to the love of God Whose his contemporary, Dante, in the field masterpiece she is. We freely of literature. deserving of love or praise in Mary others of his craft in wretched who claim that devotion to Mary will bothies or barracks, frequently detract from the worship due to God should reflect on the statement of from the neighboring swamps, and Cardinal Newman in his Difficulties so poorly roofed that he tells us of Anglicans: "If we look through he was awakened at night by the Europe we shall find, on the whole, "raindrops splashing upon my face where I lay abed." The work was have lost their faith in the Divinity hard, and the hours long, but Miller found time in the evenings and to His Mother, and that those, on in the enforced leisure of the winter | the other hand, who have been foreseason to prosecute his studies and most in her honor, have retained

Devotion to Mary goes back to the very first stages of Christianity. In ning of the second century. We have many pictures that were painted as name of Mary becomes frequent among Christians which shows the weneration they had for the Mother of God. Certainly no one will suspect that the Christians of the first centuries of the church were guilty of idolatry or paid supreme "How much did you worship to Mary or Mary's plotures. asked the travelling man.

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Unless we suppose that these early Christians venerated Mary in a special way we cannot explain these phenomena. These early pictures show that within the first fifty years after the death of Saint John the veneration of Mary flourished in the

In the Eastern church we have the words of Saint Ireneaus, the pupil of eminent advocate. The life of Saint Ignatius of Antioch reaches back to Apostolic times. In writing to the Ephesians he connects the mysteries of our Lord's life most ultimately with those of the Virgin Mary. might quote the words of Saint Justin and Saint Tertullian, both of whom wrote before the end of the second century, to show that veneration of Mary was common in the church of their time. We may say that veneration of Mary and devotion to her as the Mother of Christ began

even in the time of the Apostles.

It is monstrous to say that God would be jealous of the honor that we pay His Mother. We might as well say that Michael Angelo would be jealous of one who praised the ries of the Basilica of Saint Peter. As that great pile is a monument to the genius of Angelo, so is the living temple of Mary's soul a monument the goodness of the Architect. Although the Mother of God she must say: "Thy hands O Lord, have made and formed me. As well might the sun be jealous of the Mellow golden cloud that envelopes Him that reflects His brightness as to say that God is jealous of Mary, who reflects the glory and splendor of Him who made During life and in death Jesus and Mary were inseparable. We find the Infant Saviour of the world nestled in the arms of His Mother. Together they fled into Egypt and together they lived in the little home of Nazareth. At the foot of His Cross stood His Mother, and the mangled bruised Body of the Son of od was tenderly placed in the arms of the Mother who gave Him birth. The Heart of the Son and the Mother are linked inseparable in love, and just so inseparably are they linked in Catholic devotion. The Catholic venerates Mary because she is the Mother of God, he loves her because she has been given to him as the last legacy of his dying Saviour to ba his Mother.

My feet are wearied, and my hands are tired,

My soul oppressed-And I desire, what I have long desired-Rest-only rest.

Tis hard to toll-when toil is almost In barren ways; Tis hard to sow -and never garner

In harvest days. The burden of my days is hard to bear.

But God knows best ; And I have prayer; but vain has been my prayer For rest-sweet rest.

'Tis hard to plant in spring and never reap The autumn yield;
'Tis hard to till, and 'tis tilled to

O'er fruitless field. And so I cry a weak human cry, So heart depressed; And so I sigh a weak and human

For rest-for rest.

Twas always so; when but a child I laid

On my mother's breast
My wearied little head; e'en then I As now-for rest. And I am restless still; 'twill soon

ba o'er; For down the West Life's sun is setting, and I see the Where I shall rest.

THE NEXT TAXI MAN GOT HIS

Fred C. Kelly, the well-known wit and magazine writer, was sitting in his car in front of the New Willard hotel, with his golf cap pulled down over his eyes, waiting for a friend. A travelling man rushed dumped in his bag and said to the amused Mr. Kelly, "Union Station." Kelly started up and drove the man carefully and quickly to the

station. The passenger, alighting, asked "How much?" "Ten cents," replied Kelly.
"How much did you say?" again

"Ten cents!" again replied Kelly.

"Ten cents!" exclaimed the
astonished traveller. "I don't get
you. I've always paid a dollar for this trip.

Sorry, sir, but the law won't let me charge you any more.'

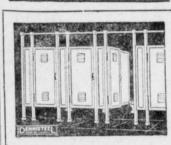
"You mean there are regula-"Yes," replied Kelly, enjoying the Polycarp, who was the disciple of situation hugely by this time. Saint John. He calls Mary our most They'd put me in jail if I charged you any more."

The passenger exploded. "The next time a taxi driver tries to overcharge me I'll beat his block off. -The Nation's Business.

Come, and let us go up to the mountain of the Lord, and He will teach us His ways, and we will walk in His paths.



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