

CHATS WITH YOUNG MEN

COUNT YOUR BLESSINGS

Have you sorrows? You must bear them. Without murmur, without moan; Think not you may shrink or share them.

CHARMING TALKERS

A well-known writer says "A good conversationalist is one who has ideas, who reads, thinks, listens, and who has therefore something to say."

IF YOU WILL IT

If you are dominated by a resolution that recognizes no defeat, neither men nor demons can keep you back. If you yearn for an education, if you are hungry for knowledge, no matter how hard or confined your lot in life may be, you will manage somehow to get at the books you want and to find time to read them.

We are the architects of our own lives. Every human being is, in a measure, master of his destiny. Each is his own schoolmaster, and he can train himself every day of his life in all of the qualities that make for efficiency, for happiness, for nobility and completeness of character.

There is no human being, not within the domination of evil, that cannot, if he wills it, turn about face and walk in the opposite direction. It is just a question of will-power, of right self training, of forming a new habit to drive out the old; repeating the reverse until a brain path for the new thought, the new act has been formed.—Catholic Columbian.

Don't get discouraged because you have made a mistake. There has never been a human being who did not make some mistake. The best way he can do is to try not to make the same mistake again. In this way our work will become more and more accurate and we will become more and more reliable.

Don't get discouraged because you are blamed for something you did not do. Explain the matter in a straightforward manner if you can; if you cannot do that, circumstances seeming to point to you as the guilty party, just wait. Time will clear up the whole matter and exonerate you from all guilt.

Don't get discouraged because you seem to be standing still in your business life while others are forging to the front. Do your duty faithfully and your opportunity will come, and when you least expect it.

Don't get discouraged because others seem to be making a brilliant success of life while you are only making moderate advancement. Meteors make a brilliant flash across the midnight sky, but they soon die out and are heard of no more.

Don't get discouraged because you have lost your position through no fault of yours. Many a man has risen from such an experience to higher and better work than he would have gained if he had held the old place.—The Echo.

Mental prayer is to converse with God as with a personal friend. If we could only bring ourselves to treat God as a friend who is intensely interested in everything which concerns us, who has made us to be happy with Him and therefore to know Him very intimately and love Him very dearly, our prayer would surely be easy.

OUR BOYS AND GIRLS

HIS FATHER IN HEAVEN

A well-known priest was making his usual visit to the different classes of his parish school speaking here and there words of encouragement, instruction or praise. He came in turn to the third class boys, from seven to twelve or fourteen.

"Boys," he said, looking around with a pleasant smile, "can you tell me what relation Jesus Christ is to us?" The boys looked serious. It was not the kind of question they were accustomed to in their catechism.

"Well, he said, 'who has an answer?'" "Our Saviour," said one. "Our Redeemer," called another. "Oh, that is not what I mean," said the priest. "What relation is Jesus Christ to us?"

There was a moment's pause, and then a bright little boy of about seven years answered: "He is our Brother." The good priest was so pleased and touched that he went to the little fellow and took him in his arms and embraced him tenderly. "Yes," he said, "our Brother. But tell me how is He our Brother?" There was another longer pause: at last the same little fellow said: "His Father is our Father."—The Monitor.

THE BEGINNING OF A BANK ACCOUNT

A long time ago a small boy had a ten-cent piece. "Get a penny-worth of taffy, Billy," advised his chum. But Billy turned the dime over in his hand and said: "If I break it, it'll all go." Billy grew up. He went to work, and every week he managed to put something by. When the opening came he invested his savings and today he is a wealthy banker. "He must have been a miser!" exclaims one of Uncle Jack's young folks. No, he was not. But he was wise and careful. He didn't spend every cent of his own and borrow from other folks like some boys that Uncle Jack knows. It is a very bad habit to get into, children, this habit of running off to spend your money the minute you get it, whether it is a nickel or a dollar. Then if you need anything, or want to give something, you haven't a penny in your pocket. Billy may have been called stingy by some of the good fellows in his town, but he was too independent to care: he was sensible enough to know that those boys would do nothing to help him or anyone else at a time of need.

Billy was kind as well as careful. He was good and generous to his mother, and he helped the poor in various ways. He deserved to prosper, and so will you if you follow his example. Nickels and dimes are small coins, but they can do a great deal in the right hands.—Sacred Heart Review.

SUCCESS

A great many boys and girls, as well as men and women, are often heard to say, "I would do this and that and the other thing—if I only had the money," writes Agnes Kenning, in Extension Magazine.

Do not imagine that if you have money you are going to do anything great for mankind, if you did not do it before. And so, if you cherish a dream of getting rich and building a hospital for the poor, or founding an orphan asylum, or feeding the hungry the probability is that none of these beautiful thoughts will be carried into execution. It is poverty that brings out the goodness in most people. All the great deeds for the human race recognized this.

The Christ Child lived a poor life; He had nowhere to lay His head, and, too, Christ laid down poverty as a condition for following Him closely.

All of the saints, especially those founders of religious orders, that have done so much to alleviate the sufferings of mankind, recognized that all good things are born in poverty. And, too, from a purely human point of view, money does not bring success. It brings sorrow and scandal and notoriety, but it does not bring success. For success means getting the best out of life, in the right sense.

The great masters of the ages, had they not felt the bitter sting of poverty would never have produced the great poems, the wonderful dramas and beautiful operas they have left to the world. It was their poverty, bitter, painful poverty, that brought them forth.

And so dear boys and girls who are reading this, do not make up your mind that you are going to grow up and be rich make up your mind that you are going to grow up and give God and your fellowmen the best that is in you. It is true that you may not have much to give, but nevertheless give. First of all give to God. Give Him your heart and soul; then give to your parents, give them your love and respect; and then give to your fellowmen, give them your service.

Do not refuse to do a good act to any one. Remember you may not have a chance to do the same tomorrow, and life which is only a few todays and a few tomorrows will soon be over. Then it will be a matter of small moment to you whether or not you leave gold for your friends and relatives to fight over. And so now begin to live a successful life—a life that is honest and pure, a life that is blessed with work well done, a life that is for the purchasing of what God intended it should purchase—eternal happiness.

FEAR AS AN IMMORAL ISSUE

The martial noises from across the Atlantic have been causing our country to quake with fear. But a reaction has already set in; due principally to our weariness from fighting about the war. Having preserved peace for ourselves and put profit in our pockets at the same time, we are now nigh to that sweet state of mind which prompts us to smile and say: "How foolish to have feared anything at all!" That is a natural sentiment, the appearance of which has always, historically, followed the disappearance of any great danger. But Dr. Frank Crane writes extremely enthusiastically over the advent of this, our new national feeling, as though it marked some really significant turn in our American civilization.

He glowingly opines that "the present campaign against fear is the greatest movement of the race"; declares that fear is "the child of half-knowledge," and believes, with Alexander Pope, that "a little learning is a dangerous thing." Thus far his doctrine is as harmless as commonplace. Everybody realizes that excessive fear is not a desirable condition for either an individual or a nation. The Doctor might be pardoned for dangle a set of platitudes in the public's face; he might even be commended for his concern for our common sense. But certainly he merits neither pardon nor praise when he composes sentences which, plausibly couched, can cling tight around the casual reader's thoughts and stifle noble aspirations.

Dr. Crane frankly tells us that, "When men half-knew gods they trembled at them," and quotes Lucretius's belief that *timor fecit deos*. It is to be hoped that the Doctor does not share the pagan's view of the origin of religion. Could it be that the peoples of old made Zeus and Jove, because these gods made them tremble? He who can cause one to tremble does not need to be "made," being very evidently "made" already. If the early peoples feared the phenomena of nature, it was because their minds saw a great Master behind and in these phenomena, ruling the universe. Fear did not make God; it was the tremendous visible work of God, whom the human intellect could perceive and appreciate in it that made fear. Lucretius put his cart before his horse; Doctor Crane does not seem clearly opposed to a similar proceeding.

Nations that only half-knew God, trembled at Him, not because they only half-knew Him, but because He was God. Was not that single fact sufficient to set them quivering with reverence and awe? Does the Christian, who knows twice as much about God as the early pagans knew, being fully impressed that He is infinite charity as well as infinite justice, fear His power the less because he appreciates His love the more? If so, he sins by presumption, and incurs the condemnation of his faith. Fear never made gods, except in the minds of those who would make the world godless. Half-knowledge never made men fear God; for the better God has become known, the more majestic has appeared His might and glory; consequently the more reason has there been to fear Him.

But the Doctor confidently assures us that we dread God less today because we know Him better. As a nation? Hardly. Truly, his is a sanguine estimate of a country in which 60% of the inhabitants profess no religion at all, in an age which is permeated by aggressive atheism and indifferent agnosticism, and in an epoch which is remarkable for its materialistic ideals! His dictum is clearly disproved by his own history; nations have always feared God most when they knew Him best; feared Him least when they had forgotten Him most. Is it not an exploded assumption that science and reason have torn God from the "interstellar void" and found Him to be nine-tenths imagination?

On the contrary it is self-evident that we know more about dollars than the Deity; more about matter than spirit; more about our human selves than about our supernatural duties and destiny. The world has run ahead of the Middle Ages in many things; but in knowledge of God, which, after all, is wisdom *par excellence*, it has fallen lamentably behind. It is a pity that Dr. Crane should teach that God is not to be feared so much as loved. To what sort of civilization would such a doctrine lead? The little remaining fear of God among men is the loop of steel which has kept this planet from falling apart long before now with the decay of iniquity. Would Dr. Crane loosen or remove this band?

His alluringly perilous doctrine is somewhat akin to that which Luther wrote in his celebrated letter to Melancthon: *Pecca fortiter, crede fortius*. The Erfurt professor did not emphasize the need of fearing God, but over-emphasized the need of trusting in Him. As a result, his eyes were forced to witness the moral degradation into which his unbalanced teaching brought the people. "We live in Sodom and Babylon," he bitterly complained, "affairs are growing daily worse."

"Strange!" Dr. Crane exclaims, "Men have thought that fear helped morality! They tortured, imprisoned, killed, to cure criminals. They beat children. They burned heretics." His remarks, of course, ring with an up-to-date plausibility which ensures their wide currency. But, as Poor

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Richard Junior's Philosophy long ago informed us: "The lie that goes farthest is the lie that has a little truth in it." It is true that men have often exploited the element of fear unjustly and excessively. But it was not the fear of God that animated them, but sordid self-interest. When they used the motive of fear with prudence and moderation, history shows that it has been conducive to the common good.

The sentimental folderol of today which bids us clap the criminal on the back and cry "Hail fellow, well met!" is an insult to ourselves as well as a menace to the State. This fact is plain except to persons whose mental vision is glossed over with sentences from special articles, scribbled off by the gifted "sob-artists" of our dailies. The modern parent who gives the child sugar, when it deserves slaps, is training up a selfish, inefficient little monster for the nation. Today heretics are not killed, but let us not plume ourselves on our superb advancement. Was it any less legitimate and exigent for the folk of old by publicly ushering him into eternity to prevent the propounder of false doctrine from throwing Medieval Europe into convulsions, than it is for us to punish treason by death, or the death of a single man by the death of his slayer? To any but a positivistic mind, the slaying of a soul is a greater crime than the killing of a body. Over and above being social disturbers, heretics were spiritual murderers.

Dr. Crane ignores the fact that history and psychology combine to show that many a murderous hand is weakened from murdering, by the fear of condign punishment. He sets himself against the testimony of two sciences, and seems to think nothing of it. Thus he prepares us for the reception of further extremes. For he writes: "The most amazing creation of the human imagination is hell." Cold consideration, nevertheless indicates that the inferno is neither "amazing" nor "a creation of the human imagination." The Bible shows the latter; the fearful iniquity in the world, the former. But, unfortunately, the only part of the Bible which the sects of our separated brethren are all agreed upon, is, as some writer has observed, the covers. And today, when criminology has become identified with physiology, and the supposition is abroad that virtue can be put into the miscreant's soul by using a scalpel on his brain, the justice of punishing a bad life with flames is no more apparent than that of doing so to a bodily disease. Hell disappears in the confusion. When the religious and scientific atmosphere has cleared a little, however, it may well become clear again that Christ knew somewhat more about the avenues into which this life leads than Dr. Crane and his contemporaries. Let the latter raise the dead and rise from the dead, before they dare to pluck the force out of the solemn text: "Depart from me, you cursed into everlasting fire which was prepared for the devil and his angels."

When Dr. Crane and his class speak as mere men on merely human affairs, they may be listened to with patience, pleasure, deference and, frequently, profit. But when they try to inspire our country with fearlessness by destroying religion's sources of salient fear, they are not really America's friends, however much they may appear so to be. When all spiritual fear shall pass from Columbia, in that day her doom is signed and sealed.—Edmund E. Sinclair in America.

BETTER STAY HOME

A zealous Methodist minister from Belfast is trying to interest some of his fellow preachers in an effort to convert the people of Ireland to Methodism. We would seriously advise him to forget it.

The Irishman is still proficent with the wand of power planted by the fairies along the hedges of the roads in Ireland. Take our word for it, and 'tis kindly meant, a shillalah in the hands of an Irish farmer is not to be sneezed at. The good dominie surely knows that the days of famine are past in Ireland. The soper no longer plies his dirty trade among a starving people. The Irish are serving God in the good old way taught their forbears by the Sainted Patrick and need no Methodist minister to guide them.

The Irish are the purest, most honest and most law abiding people on earth. With her four millions of people Ireland has less crime in a year than any first-class American city will furnish in a week. The good minister should keep his brothers at home. They may not do much good here but they will be safe in the bosom of their families.—Providence Visitor.

THE CHARITY CONFERENCE

It is impossible to estimate the practical good that will follow the conference of Catholic Charities. The gathering represented every phase of charitable work. The papers read and discussed were from men and women who have given years to the study of their respective branches. One outstanding feature of the conference was its eminently practical character. No time was consumed in theories and generalities. The delegates never lost sight of the fact that they came for earnest work. They went home with new ideas and stimulated ambition.

The conference will serve another end, though it be only incidental. It will bring to the minds of the American people the truth that old Mother Church still cherishes the Christian ideal of brotherhood. The charities of the Catholic Church have never been properly appreciated. Too many still believe that no good can come out of Galilee. While the Catholic charity worker asks no public recognition, works for no earthly reward and tries to hide his light under a bushel, there are times when it is well to "so let your light shine before men that seeing it they may glorify your Father who is in heaven." That men may better measure the Church of God it is well that they know the inexhaustible resources of her charity beyond which lie matchless traditions of self-sacrifice.

From the days of the catacombs the Catholic Church has preached and practiced the doctrine of charity. In the days when poverty was a crime, sickness a curse and old age a burden, the Catholic Church opened her hospitals and asylums. Every convent and monastery was a haven for the afflicted, a place of rest for the weary, a never failing source of aid for the needy. Even the hardened criminal found refuge in the sanctuary of the Church. The Catholic Church never lost her relation of mother to the afflicted. She never gave up her claim on the poor. They are a sweet legacy left to her by her Divine Founder.

There is not a phase of human suffering or want that does not find solace and aid in Catholic charitable institutions. The infant is welcome in her founding asylums and the old man or woman, helpless and alone, will find a home with the Little Sisters of the Poor. The Catholic orphan asylum protects and educates to Christian manhood and womanhood the boy or girl bereft of natural protectors. The sick will forget their pain under the sweet touch of the gentle Sister of Charity, and the unfortunate girl who has forfeited the respect of society will find protection and hope in the care of the white robed Sisters of the Good Shepherd.

Besides the vast army of men and women who have consecrated their lives to the cause of Christian charity there is that great body of Catholic laymen, the St. Vincent de Paul Society. It is a world-wide organization of men who work without thought of salary or reward. With them Christian charity is not a sentiment. Their work is not mere philanthropy. The Saint Vincent de Paul man never loses sight of the supernatural. He is working for Christ. He draws no denominational lines but freely aids the poor of all religions. There are conferences of this society in every large city and parish of the world and millions of God's poor are daily fed and clothed by the lay representatives of Catholic charity. The love of Christ for humanity was as boundless as His infinitely merciful heart. The charity of the Catholic Church is the charity of Christ.

Catholic charity has been criticized. It has been accused of prodigality and waste. The charge in a sense is true. Our Catholic institutions and societies have a horror of red tape and card indexes. They know little of scientific giving. They are organized not that they may learn when and how to give but that they may learn how to give more. The theory of the Catholic Church has always been that it is better to help many unworthy ones than to run the risk of refusing one that is worthy.

The conference will produce great practical good. It means that Catholic charity will be able to do greater and better work during the coming year. It may also serve to call the attention of the American people to the truth that the Catholic Church which first taught the Christian ideal of the brotherhood of man still cherishes and practices in a heroic degree the charity of Christ.—Intermountain Catholic.

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First Announcement. We have in preparation a new book under the suggestive title: "The Facts About Luther" which will be ready for the market about October 1st, 1916. The work is written by the Rt. Rev. Mons. P. F. O'Hare, LL.D., who is well known as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther in its different phases as outlined in the contents.

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