

CHATS WITH YOUNG MEN. "WASTE NOT, WANT NOT."

There are many wise sayings which experience of the ages has suggested, and among them stands prominently that which heads this article. God, the Author of life and the Creator of the things necessary to sustain it, is faithful to provide a sufficiency for man's needs, and there is no real want, generally speaking, from His part except in some few failures of the crops at rare intervals, and even these are the result of that misfortune here. He supplies for that misfortune and the suffering it entails, by larger and more fruitful crops of the same kind in other countries.

But there is want which men bring upon themselves. It is not from the lack of the necessities, but it is from wanting them. And this want is as vast, almost, as the numbers which make up the human family and is as widespread as the land they inhabit. Every class and condition of society contributes its thousands and millions to the ranks of those who feel want in one degree or other, because in every class human nature and its weakness are the same, and there is want felt and its consequent pain and hardship, because there is waste of which it is the fruitful source.

"A willful waste makes a woeful want," says the old adage. And experience proves the truth of it. It seems to be God's way of punishing man for the wastefulness of His gifts. What we have is given us by Him. It is gratuitous, we have no right to it. God has given it like life itself, out of His goodness and His mercy. It is all His, "for the earth is the Lord's and the fullness thereof," as He declares in Holy Writ, and these gifts, even the least of them, are great, and required the power of God to create them, and so God will not permit them to be ruthlessly wasted without punishing the one that wastes them, by having him sooner or later find the need of the very things he threw away.

Nor is this rule applicable only to the things necessary to sustain or, even more, which contribute to its well being and happiness, but likewise applies to the energy and endeavor with which one must use his opportunities and his powers to gain these things which life needs and legitimate desires crave, for here often is the prime cause of want, the waste of time that God allots and the neglect of using the health and strength which He gives not only to supply one's needs, but even to give a superabundance for every want.

God condemns this idle existence, for He says, "If a man will not work, let him not eat." The law of nature is labor, for man is to eat his bread in the sweat of his brow, as told us on the very first page of the holy scriptures. And there is plenty of work for everybody; one tills, another sows; one is herding, another is storing, the mechanic is building; the merchant is buying, the clerk is selling; brave captains and sturdy seamen are exchanging the products of the different countries. There is work for all and every one should do a part.

Health itself demands activity, and the law of labor which God imposes is what nature requires to be fulfilled for its health and happiness. "It is better to wear out than to rust," is an undeniable truth. More die of inactivity than of activity. It is the hard worker that usually lives the longest, whether in the field or in the shop, at the store or in the office, and so it is the waste and the destruction of one's life and powers rather than the saving and preservation of them, and the sluggard pays the penalty in an early grave.

OUR BOYS AND GIRLS. THE MISER'S HAND.

A STORY OF MICHAEL ANGELO. One evening, many years ago, a female, completely enveloped in a long, black mantle, was walking towards the bridge of the Rialto, in Venice. Her steps were weak and uneven, and at intervals she looked around with a hurried, frightened glance.

She paused at the centre of the bridge, and looked down with a shudder on the clear blue waters of the Adriatic; then, closing her eyes, and murmuring faintly, "Antonio — my Antonio — adieu!" she prepared to throw herself over the parapet.

Just as she was falling a man rushed forward, seized her with a powerful grasp, and drawing her back, said: "Girl, destroy not the life which has been given you! If you are unhappy because your church, kneel on its low paved pavement, pour out your sorrow and thank your Maker that you have been preserved from rushing into His presence!"

The girl tried impatiently to shake off the strong kind hand that held her, and said: "Let me go! I must die in peace!" In another moment she tottered and fell to the ground, where she lay with out sense or motion. Her preserver raised her head, and, in order to give her air, drew back the veil which concealed her features. They were lovely and the man gazed on her with wonder and admiration as she was gradually restored.

By degrees she told him who she was and where she lived. Her history might be summed up in a few words: An avaricious father, a poor lover, a mutual but unhappy father, a rich Maria pleaded in Venice, the cause of her lover, Antonio Barbarigo, the handsome gondolier plying beneath the Bridge of Sighs.

The person who had saved her led her gently to her home, and, having given her up to her father, seated himself in an obscure corner of the hostelry. Giannettini received his child with rude reproaches; and, bidding her cast a tire to her own apartment, he cast a suspicious glance at the person who had brought her home, whose athletic, muscular figure and firm countenance, however, deterred the innkeeper from addressing him in a hostile manner.

As Maria turned to depart, a young gondolier appeared at the door, and, furtively approaching her, said: "Dearest! Dearest!" Giannettini rushed forward, shouting: "Get out of this! Out of my house, beggar!"

The young man did not stir. "Have you finished?" he said, in a good humored tone. "Wherefore these hard words? Have you never loved, Signor Giannettini? Have you totally forgotten the feelings of your youth? Know you not that, since I was ten years old and Maria five, we have loved each other fondly? Will you not, then, allow us to hallow your old age with grateful blessings, or must we water your path with tears?"

SCANDAL.

THE NAME GIVEN TO ALL SINS WHICH INJURE THE SOULS OF OTHERS.

Scandal is the name given to all sins which injure the souls of others. It is "a stone of stumbling or a rock of offense." It is hard to exaggerate the enormity of this sin. The murder of the body is not so bad as the murder of the soul, yet scandal tends to the murder of the soul.

The giver of scandal injures the Almighty by depriving Him of the glory and service which belongs to Him by robbing Him of the love and service of His creatures. The scandal giver co-operates with him who "goes about as a roaring lion seeking whom he may devour." It is no wonder that our Lord says: "Scandals must come, but woe to him by whom they come." He continues: "It were better for him that a millstone were hanged about his neck, and he were cast into the sea than that he should scandalize one of these little ones. (St. Luke xviii.) Retribution will be demanded: The wicked man shall die in his iniquity but I will require his blood at thy hands."

Some men are diabolical in actually plotting and planning against the innocence of others, because, like the devil, they hate good. Sometimes it is done by weakness and without any premeditation. Amendment cannot be too quickly or too thoroughly made.

It may be well to know that there are nine ways by which persons may share or co-operate in the sins of others. These ways are: By counsel or suggestion; by authority over others to make them commit sin; by consent; by provocation; by praise and flattery; by concealment; by partnership; by silence and by defending the ill done.

Scandal may be given innocently, as for instance, when on account of ill-health a person may have a disposition to eat meat on a fast day. If opportunity presents to make that explanation. Then, again, on account of ignorance or weakness some may take scandal when that is done which is perfectly lawful. This is the "scandal of weak brethren."

There are some Protestants who have prejudices. They have exaggerated notions of Sunday observance and consider it sinful to play the piano or to toss a ball or to have any amusement on Sunday. As far as possible we should try to increase their prejudice against the Church.

Then there is "parisaical scandal" as when the Pharisees were scandalized at the actions of our Lord, as the healing of the bed ridden man on the Sabbath. Our Lord rebuked them, saying: "If you have an ox or an ass fall into a pit on the Sabbath day will you not immediately draw him out on the Sabbath day?" We ought to remember that scandal may be given by omission as well as by commission, as when parents fail to perform duties incumbent on them. Parents may give scandal by failing properly to instruct their children or by not keeping them from bad company or bad reading, or when they permit them to take situations in which faith or morals are endangered, or who do not firmly correct their faults and times that parents severely refer to bad language by instigating their children to lie or to steal.

Teachers and others in positions of authority should remember their responsibilities along these and similar lines. Good example is opposed to scandal. Our Lord teaches us this duty when He says: "Let your light shine before men that they may see your good works and glorify your Father Who is in heaven." Then the prophet Daniel says: "The light that instruct many to justice shall shine as stars for all eternity." (Daniel xii, 3.)

The Lord has left two important offices to each of us, namely, to give glory to Him and to give good example to our neighbors. There is no one so humble or in such a lowly station of life as to be unable to give good example. The good example of a lowly and their consistent lives have often served as the guiding lights leading others to the church as the wonderful star led the Wise Men to the stable of Bethlehem.

St. Gregory says: "A large portion of mankind is more moved to the desire of heavenly things by example than by argument."—Catholic Universe.

HARD TO CONDUCT A DECENT SALOON.

"Personally," says Rev. J. T. Roche, "I would rather stand by the open grave of a Catholic young man than see him engage in the saloon business as it is conducted in America to-day. Apart from the spiritual danger arising from co-operation in another's sin, no form of industry can justify a business whose profits are largely dependent upon depriving defenseless women and innocent children of the means of livelihood. Added to this the necessity of consorting with the lowest elements of society and the further necessity of aiding and abetting in the physical and moral destruction of so large a proportion of the young manhood of the country, and you have a few of the difficulties confronting a Catholic who is desirous of conducting a decent saloon. He may do it and save his soul, but it is an extremely hazardous undertaking.

"Time and again I have heard it asserted that a majority of the saloonkeepers are Catholics. This assertion we all know to be false, but we know at the same time that there are altogether too many of them in the business for their own good and for the good of the Church. It goes without saying that many of them try their best to conduct their places in conformity with the dictates of conscience, but for many of them the business has been a curse and a blight.

A QUESTION OF CONSCIENCE. The letter of the Protestant Bishop of London with regard to the approaching marriage of the Princess Ena to the King of Spain is an insult not merely to the Princess, but also to the Catholic church. The Protestant Bishop protests that he would have nothing to say against a "genuine and convinced acceptance of the tenets of the Roman Catholic church." Since he has something to say, the implication is clear. It is that Princess Ena, who is about to become a Catholic, cannot give "a genuine and convinced acceptance" of the Catholic faith.

The Bishop of London cannot possibly have any means of knowing anything whatever about the conscience of the Princess, and therefore his letter is an insult as unmanly as it is unwarranted. As Catholics, we resent it, because apart from personal considerations, it implies that the Catholic church would admit a convert whose acceptance of Catholic doctrine was merely formal and not sincere. The church would not do that. That is not the Catholic practice. Unlike our Protestant friends who are accustomed in Ireland to

penalty on account of conscience. It is the negation of religious freedom. And yet it is the prayer of an official Protestant organization to the head of the Protestant church to-day. Of course, the King will pay no heed to it. He can prevent the marriage, but not even he can prevent the conversion. And although he was found willing to mutter some obsolete profanity on his accession—as a condition precedent to wearing the crown—he is not a bigot and cannot be made one.

Speaking for the Catholics of the country, we indignantly resent the implication that the Catholic church would accept an unconvinced convert. Ordinary unbelief impels as strong a protest against the baseless imputation that Princess Ena is acting unworthily and insincerely in returning to the faith of her not remote ancestors.—London, England, Catholic Herald.

Religious controversy makes but few converts. Catholic example and Catholic literature are now the two great factors in the work.

SURPRISE SOAP. The name "SURPRISE" stands for Pure, Hard, Solid Soap. The best value in Laundry Soap.

The New D & A Corset. The New D & A Corset. The New D & A Corset. is made in every style! High or low Bust. Long or Short Waist. There is a model for every figure. Get yourself fitted and note the number inside the corset and you can secure the same shape at anytime.

PROFESSIONAL. HELLMUTH & IVY, IVY & DROMGOLA. DR. STEVENSON, 391 DUNDAS STREET. JOHN FERGUSON & SONS. W. J. SMITH & SON. D. A. STEWART.

EPPS'S COCOA. The Celebrated English Cocoa. An admirable food, with all its natural qualities intact. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT. Losses Paid Since Organization, \$ 3,250,000. Business in Force, 60,000,000. Assets, 628,000.

TEES. GUARANTEED. AMERICAN. LIFE. ANADADA. UNIVERSITY. Fountain Pen. \$1.00. GUARANTEE. \$1.00.

Work Is Easy Expense Is Light. Church's ALABASTINE is as simple to prepare and to use as it is superior to other wall coverings. Just mix with cold water, and this PERFECT, EVERLASTING WALL COATING is ready for decorating. Church's ALABASTINE The Sanitary Wall Coating.