

## CHATS WITH YOUNG MEN

## WHY DID YOU LEAVE THE FARM?

"Why did you leave the farm, my lad?"

Why did you bolt and leave your dad?

Why did you beat it off to town And turn your poor old father down?

Thinkers of platform, pulpit and press

Are wallowing in deep distress;

They seek to know the hidden cause

Why farmer boys desert their past.

Some say they long to get a taste

Of faster life and social waste;

And some will say the silly chumps

Mistake their suit cards for their trumps.

In waging fresh and germless air

Against a smoky thoroughfare.

We all agreed the farm's the place,

So free your mind and state your case."

"Well, stranger, since you've been so frank,

I'll roll aside my hazy bank.

The misty cloud of theories

And tell you where the trouble lies

I left my dad, his farm, his plow,

Because my calf became his cow;

I left my dad—'twas wrong, of course,

Because my colt became his horse;

I left my dad to sow and reap

Because my lamb became his sheep;

I dropped my hoe and stuck my fork

Because my pig became his pork.

The garden I made grow

Was his to sell, but mine to hoe.

It's not the smoke in the atmosphere,

Nor the taste for life that brought me here;

Please tell the platform, pulpit,

press,

No fear of toil nor love of dress

Is driving off the farmers' lads,

But just the methods of their dads."

—Your Book for Nissouri

## RESOLUTIONS

Nowadays men laugh when they speak about making resolutions. It may be because of a kindly humor which really does not intend to ridicule the idea, but it undoubtedly has a bad effect on those who listen, and from constantly hearing about broken resolutions, men have come to look upon them as futile.

The making of good resolutions has been relegated by many to the beginning of the New Year, at which period they are accustomed to draw up a formidable list of good intentions to be kept during the months until another year is done. Usually an overdose of such purposes nauseates and totally fails of its intended effect.

Looking over the past years, every man will see the list of his favorite resolutions made at the season of the New Year when he determined to begin his life all over again. Or during a period of suffering, when some big fact pressed itself, with startling clearness to the naked eye, when some fearful escape from accident carried the sensitive soul swiftly to the brink of an abyss over which it had not courage to look. Made, perhaps, when death came to a hitherto merry household and struck silent the life that was the gayest of all—it was the fearful gap staring in the face of a man that forced him to his knees and drew from his lips the swift and sudden resolution: "I will do this or that from henceforth!" Made when one passed from familiar scenes to take up life in broader places, and left the old familiar scenes for good.

Time has passed, and these epochs of soul history have gradually faded in the distance and become blurred like pictures seldom seen in the glaring vision of a later day. For a time a man is careful to avoid the occasions of his former relapse—driving carefully past the bad crossings where he narrowly escaped with his life in the unforgotten past. But gradually he begins anew to trust with danger, because only once out of thousands of possible occasions catastrophe has come.

Like the little boy of whom the novelist tells us, who, passing from his childhood home to seek his fortune in the unknown city—laid his hand on the finger-post at the end of the village, and said: "Good-bye, my dear, dear friend!"—men look back occasionally to these other sign-posts, their good resolutions, broken so many times.

A good resolution is indispensable to the man who wishes to make a success of his life. And one strong and faithfully kept resolution is far better than a number poorly kept or not at all.

In the diaries and letters of most successful men we find one or two mottoes which they always kept before their eyes. Some men have bound themselves to be strictly punctual, others to be strictly impartial in their dealings with their fellows, others never to do a cowardly act.

tion of this plea, it became second nature to him to aspire at every moment to this high spiritual estate.

Resolutions cost us dearly, perhaps, because they break us of habits which are a part of us. The great secret of successful resolutions is not that a man should never break them, but, that having broken them, he should immediately rise from his condition and begin again.

It requires heroic strength of will to resist the old allurements which strive to lead us away from the resolutions we have made. By stopping to listen to adverse advice, by debating, often the die is cast for complete failure of the moral structure we have built up.

Alypius, the friend of St. Augustine, in his early manhood, was addicted to the sports of the Circus, disgusting as they were in those days, and pandering to the lowest passions of man. Of an exceedingly lively turn of character, the young man was not, however, insensible to higher things. Having been warned by his friend that this form of recreation was injurious to his highest interests, he for a time adhered faithfully to his resolution of forsaking the cruel sports.

One day, however, in the street, he was overwhelmed by a number of his former companions, who insisted that he accompany them to the Circus as of old. When he refused to accede to their request and they found that he was obstinate, they conveyed him bodily to the spot.

So far Alypius had adhered to his resolution, and was not to blame for what had occurred. He remained in his seat with eyes closed, resolved that he would not permit himself a glimpse of the revolting amusements which were enervating the moral character of the day.

He had closed his eyes—but he did not close his ears. Listening to the bloodthirsty cries and the plaudits of a populace steeped in the baser desires of their hearts—he forgot himself and looked on the scene.

The old fever for such pleasures again burned in his veins, and he entered into the spirit of the place, forgetful that he had resolved to put all such pleasures out of his life.

We know that Alypius bitterly repented of his fall, and that he afterward made good his resolution, becoming in later days a saintly Bishop of Carthage who did noble work for Christ.

Such has been the history of most resolutions men have made, and in a moment of weakness, broken again. It is only by accepting his falls humbly and by beginning all over that a man finally accomplishes through grace what to nature is impossible, and eventually has the joy of laying the last block of the edifice whose cornerstone was the first resolution that he made in the long ago.—The Pilot.

## OUR BOYS AND GIRLS

## TIS OCTOBER

When the leaves of the forest are changing to red,

And the Rosary sounds for the living and dead;

When seed-wheat for next harvest is scattered around,

And the green turns to gray on the sod-covered ground,

'Tis October.

When the evenings are chill and the mornings are white;

When the summer's fierce heat yields its withering blight;

When we think of the winter ahead with concern,

And the dead who are sleeping in sanctified urn,

'Tis October.

Then I linger with love on each well-fingered bead

Of my Rosary's decades and dream of the need

Of some friend of old-time, and I pray for his soul,

That it soon may attain to its heavenly goal,

In October.

O pray for them, pray, and may Heaven grant release

To each loved soul in prison and give to them peace;

Use the month of the Beads for the peace of the dead,

And may God shower blessings on every head,

In October.

—J. T. McDONOUGH

## MONTH OF THE ROSARY

For the devoted children of the Mother of God the month of October holds a charm which is not less potent than that of the month of May. In October, as in May, Mary seems to draw nearer to her children and to enfold them tenderly to her spotless breast. She has her special seasons of prodigal beneficence, as she has her special shrines of heavenly benevolence, and it is during these seasons that her Divine Son pours out upon her prayerful clients the abundance of His gifts. We approach her, then, during this month, with her chaplet in our hands, confident that this form of devotion which she is said to have urged St. Dominic to propagate will make her ear attentive to our needs.

It is many a long century since the Rosary first came into use. It really preceded the time of St. Dominic, though its origin is commonly ascribed to him. It was he, according to tradition, first made it popular in its present form and by it created that more wide-

spread and deeper devotion to Mary which has, ever since, been so mighty a power against the forces of public and private evil. Armed with the Rosary of Mary, the faithful children of the Church have stood a solid and invincible phalanx against the assaults of the multitudinous agents of hell.

But it is in the life of the individual who piously practices this devotion that we can most easily discern its fruits. What prodigies of grace have not thus been enacted in many cases that have come under our observation! How many a fallen youth, by grasping the chain of the Rosary, has been raised up from the mire of sin! How many an erring girl has been led back to Mary by taking again in hand this pious mark of identification by which the children of Mary are known! Not long can grievous sin keep company with the Rosary, for the chaplet of Mary is the constant guide and companion of innocence. Meditation on the several mysteries prescribed for the proper recitation of the Rosary will, with the attendant grace of God, quickly soften the guilty heart with compunction and lead the innocent heart to greater daring for God. The Rosary is, indeed, the badge of salvation; it is the crown of Mary here which will bring to those who wear it a crown of glory hereafter.—Catholic Union and Times.

## TROUBLESOME GIRLS

A director of a large business establishment recently spoke of the unfortunate temperament of some young women employed in his office. One stenographer, particularly, had given him a great deal of trouble. "She's a bright little girl," he said, "an excellent stenographer, and she gets through more work than any one I have ever had in my employ, but she has an unhappy faculty for keeping everyone around her stirred up. She doesn't hesitate to use it. While she was here, every other day or so one of the girls would have a crying spell. Something Miss Gray had said hurt her feelings. One good worker left us just as our annual rush was beginning because of an unkind remark Miss Gray made to her. Even on the days when nothing happened you could feel the tensing as soon as you stepped into the office. It was like working over a volcano. And when at length she left us and a worker, much her inferior, took her place, it seemed as if the dove of peace had come back to the office."

The young woman described is not an exceptional case. There are innumerable competent workers, who are handicapped by their inability to get along with others. Wherever they go, friction and strife result. The atmosphere about them is always electrically charged. The girl who is ambitious to be successful in the business world should remember that in addition to ability and training, she will find tact, poise and kindness essential. These attributes can be acquired by any young woman. A little self-control, of course, but the effort will bring its own reward. The people who cannot work harmoniously with others, are not likely to get very far.—The Echo.

## CORDIALITY

## A JEW EDUCATES CATHOLIC BOY FOR THE PRIESTHOOD

Some time ago the Editor of The Antidote was conversing with one of his spiritual subjects on the train from Peekskill to New York concerning Street Preaching, expressed the earnest hope that some day the Friars of the Atonement would imitate the original Friars of Saint Francis in this regard. As we conversed, a man, who sat in the seat just in front, turned with beaming countenance, facing the speaker, and said: "And if you ever do speak on the streets in New York, you will make a success of it. I could listen to you talk all night."

"Are you a Catholic?" was our rejoinder. "No," he said, "I am a Jew, but we worship the same God." Then he went on to state how much the Jews in the section of Brooklyn, where they outnumbered the Christians, thought of the local Catholic Priest, and he went on to say that when the Catholic Church burned down some years ago 60% of the money subscribed for its rebuilding was given by the Jews. They got together in fact and held a big bazaar for the rebuilding of the Catholic Church.

We very much wish this spirit of cordiality between the Jews and Catholics prevailed everywhere.

A happy incident to the same effect has been given publicity just recently by Monsignor Kelley, president of the Catholic Church Extension Society, who tells of a young man now pursuing his studies with the Catholic Priesthood in view, who owes his education to the generosity of a Jewish benefactor.

This is the story as Monsignor Kelley related it from his own knowledge of the circumstances: "Some years ago I received an urgent message from a well-known Jewish lawyer to meet him at lunch. I had no clue as to the object of the summons."

"We were seated at lunch when he drew a letter from his pocket and handed it to me with the terse injunction, 'Read that.' The letter was from a boy, and read something like this:

"Dear Sir—I have read of your generous donations to—I wonder if you would help a boy who has

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set his heart upon becoming a Catholic priest and of devoting his life to God? My father works in the stock yards and is too poor to send me to a college. Will you help me?"

"When I had read the letter I looked up and saw tears stood in the eyes of my Jewish friend. 'You seem to be touched by this letter,' I said."

"'Good God,' said the lawyer, 'when a little Catholic boy has enough faith in God and humanity to turn for help in becoming a priest to a man of my race—to a man he knew to be a Jew—I think it is time to show some emotion.'"

"And what do you want me to do?" I asked.

"I want you to help me. I want you find that boy. You will see that he forgot to give his address. If the boy is as good as his letter he will become a priest if my money can help him. Will you try?"

Monsignor Kelly described his experiences in the stock yards, his parish in his search for the boy, who was ultimately found in a parochial school. His pastor and his teachers spoke well of him.

"I had asked my Jewish friend," said Monsignor Kelly, "what he wanted to do for the boy. Did he propose to pay for his board and lodging? Board and lodging nothing," he replied. "I will pay for his education, his clothes, everything and he will have an allowance."

"That boy," added Monsignor Kelly, "is now in the seminary after a good college course. His bills are sent regularly to the Jewish lawyer and they are met by his check."—The Antidote.

## WEEKLY CALENDAR

Sunday, October 2.—The Feast of the Holy Guardian Angels.

Monday, October 3.—St. Gerard, abbot, a holy recluse, who was born of a noble family of Namur and when a young man, sent on an important mission to the court of France. He was ed by the life of the monks of St. Denis, in Paris and consecrated himself to God. He founded an abbey at Brogne, three leagues from Namur, building himself a small cell where he lived until God called on him to reform many monasteries in France. He died in 959.

Tuesday, October 4.—St. Francis of Assisi, born in 1182, the son of a merchant of Assisi, who was inspired by God to renounce the world and preach the salutary lesson of poverty. He and his followers were constituted into a religious Order that spread rapidly through Christendom. After visiting the east in a vain quest of martyrdom, he spent his life preaching to the multitudes and fasting in the solitudes. He was favored with the stigmata. With the cry, "Welcome, sister Death," he passed to his reward, October 4, 1226.

Wednesday, October 5.—St. Placid, who followed St. Benedict to Mount Casino. He was selected to found a monastery in Sicily and spent four years in building it. Barbarians wiped out the community, including Placid and thirty monks, a year after. His brothers, Eutychius and Victorinus, and his holy sister, Flavia, who were visiting Placid, were also slain.

Thursday, October 6.—St. Bruno, who was born a Cologne of a noble family in 1030. He led a life of great poverty and self-denial and was finally summoned to Rome that Urban II. might avail himself of his guidance. The great city disturbed his peace of mind and he pleaded to go back to solitude, resuming his monastic life in Calabria, where he died in 1101.

Friday, October 7.—St. Mark, a Roman by birth, who was one of the most devoted followers of Christianity. He was elected Pope in 882 to succeed St. Sylvester, but held the dignity only eight months, dying on October 7.

Saturday, October 8.—St. Bridget of Sweden, born of a noble family and who married in obedience to her family, Prince Ulpho of Sweden, becoming the mother of eight children, one of whom, Catherine, is honored as a saint. After some years she and her husband separated by mutual consent, he entering the Cistercian Order and Bridget founding the Order of St. Saviour, in the Abbey of Mastein. In 1344 she became a widow and thereafter received a series of most sublime revelations. By command of Our Lord, she went on a pilgrimage to the Holy Land where on the very scenes of the passion, she was further instructed in holy mysteries. She died in 1373.

## KU KLUX DENOUNCED BY JUDGE

New York, September 17.—Members of the federal grand jury of this district, acting under instructions of Judge William B. Shepherd, a Florida jurist now sitting in the United States District court here, are receiving information of the organization, purposes and practices of the Ku Klux Klan. It is believed that evidence of the Klan's activities in this vicinity and of its methods elsewhere will be furnished to the grand jurors.

Without mentioning the Ku Klux gang by name, Judge Shepherd made it plain in his instructions to the grand jury that he had it in mind.

Attempts to prevent citizens from the enjoyment of their constitutional rights are amenable to prosecution in the Federal courts through presentment or indictment by the grand jury, Judge Shepherd said. Continuing his formal instructions he declared:

"Any organization which holds its meetings by the light of bonfires in secret places, whose members wear white suits and masks, and which attempts to prevent orderly citizens from the enjoyment of their constitutional rights—freedom of speech, conscience and right of trial by jury—is a proper subject for investigation by a grand jury."

"That is because such behavior on the part of a secret society is a conspiracy, and the law can be brought to bear upon its members."

"It is not within the province of secret societies to say who is or is not a desirable citizen."

Judge Shepherd then said that according to newspaper reports there "is a certain organization the members of which are undertaking to censor the conduct of their fellow citizens." If that were tolerated, the Judge said, one might well ask what difference there is between the United States and bolshevism in Russia.

Spokesmen for the Klan have shown a disposition since the exposure of their organization and activities, to disclaim any hostility to Jews and Catholics, and to represent the Klan as a purely Protestant institution. Protestants, however, are among the most vigorous critics of the Klan.

## CHINESE PRIEST PROUD OF CATHOLIC ANCESTRY

London, Eng.—A Catholic ancestry of three hundred years is the proud boast of Father Joseph Zi, S. J., a Chinese Jesuit Father who is paying a brief visit to England.

When Father Matteo Ricci, S. J., went out to China in the year 1603 as the first superior of the Jesuits, among the first of his converts was a Chinese gentleman, one Paul Zi, a man of great influence in China.

The exalted position of Paul Zi, and the respect in which he was held by the Imperial Court, all worked to the benefit of the Catholic cause, and it was mainly due to him that the Emperor of China favored the new Catholic missions, and extended his favor to the Jesuits.

Father Joseph Zi is the direct descendant of Paul Zi, the first of his Catholic ancestors.

## RELIGIOUS CONDITIONS IN PALESTINE

The Report of the High Commissioner for Palestine for the year which ended June 30, 1921, should do something to alleviate the anxiety which many have undoubtedly felt concerning religious matters in the Holy Land. He deals, of course, only with the action of the Government, but so far is reassuring. He assures us that in such matters "the most complete liberty prevails. The many faiths and sects which find in the Holy Land their origin or their inspiration are free to maintain their teachers and pastors, and to practice their cults, without let or hindrance. In the controversies that occasionally arise between them the policy of the administration has been strictly to maintain the *status quo*."

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