

CHATS WITH YOUNG MEN

GET BALANCE

Be religious, but not too religious. That is, a certain amount of time and effort devoted to spiritual concerns will strengthen, clear and refine your nature, will beautify and develop you.

Be cheerful, and not too cheerful. Genuine optimism does not signify that we must believe all that happens is for the best; it is not; often it is for the worst. But it means we shall try to make all that happens be for the best.

Real optimism is a courageous attitude of mind; it is not the stupid calling of black white.

Be industrious, but not too industrious. The effectiveness of work depends upon the whole-heartedness of play and the keenness of rest. Your sleep and recreation are as much a part of your efficiency as your labor is.

When you play let it be with all abandonment to fun; then when you work you will attack business with a finer energy, your brain will be keen, your spirits resilient, your hand sure.

Observe the conventions, the customs of your community, and respect the opinions of others; conform, but don't conform too much.

A decent regard for the prejudices, the likes and dislikes of others, will save you a deal of useless friction. There is no sense in going to the opera house in your shirt sleeves, or wearing your hair longer than other people wear theirs, in dressing like a freak, nor in seeking to shock everybody by your boorish frankness. It is no honor to have cut upon your tombstone, "Here lies a man who refused to wear a collar."

Be systematic, but not too systematic. A certain amount of conformity is an lubricating oil, and saves a lot of wear and tear on your machinery.

Be generous, but not too generous. We are to love our neighbor as ourselves, but that implies an intelligent love of self. We cannot lift others unless we are strong, nor cheer them unless we are happy, nor relieve their need unless we have some abundance.

To be helpful you must have store; you must have good health, an educated mind, a disciplined soul, a fund of good cheer, and some money. So that the increase of your own forces and means is essential to make you a benefactor to others.

If you work for your children until your own health is broken, and sympathize with the wretched until your own nerves are unstrung, and give until you are yourself poverty-stricken, then you become an empty vessel at which no cup can be filled.

Be orderly, but not too orderly. There are better things than being neat. And a little confusion and a littered floor, with kindness and welcome, are better than to be spick and span with a frown.

Be systematic, but smash the schedules once in a while, just to show that you are human first and a machine after.

Be careful, but not so careful that you are in a constant stew of indecision.

To be liked you must be human. And to be human is not to be either very good or very bad. It means that your goodness be of that sort that renders you humble and not proud, forbearing and not censorious and altogether flows out of you in a refreshing charity toward others, and does not congeal in you as vain, self-conscious excellence. It means that your badness is of the sort that arises from a loving, if weak, nature, and not from cruelty or selfishness.

Be polite, but not obsequious, not ridiculously affected.

Be economical, but not stingy, not penurious.

Be brave, but not foolhardy.

Be loving, but not soft.

Be clean, but not fastidious.

Be self respecting but not vain.

Be gentle, but not effeminate.

Be thoughtful of others, but not officious.

Be enthusiastic, but not gushing.

—Frank Crane in Catholic Citizen.

A youth of eighteen in conversation with his father about the young man's progress in study as a chemist, made this striking statement:

"I am sorry now that I did not take your advice not to read so many story books, when I was at the High school. I find that the habit of quick, inattentive, dreamy reading which I then acquired, is a detriment to me now. It is only with an effort that I can keep my mind fixed on my studies. I remember exactly that I thus force myself to consider attentively."

used to read at a gallop in order to get to the exciting parts of a story and to reach the climax at the conclusion. I filled my mind with a million useless ideas. I strengthened my imagination at the expense of my judgment. I wish to gracious that I had read and reread only 60 A No 1 books, instead of running through 600."

The reading of novels is a dead waste of time. Most of those which were widely advertised ten years ago as the perfection of literature are to-day forgotten and unknown. The "best sellers" of to-day will be similarly forgotten at the end of the next decade. If all but 100 of the 800,000 novels, romances, and other story-books of high and low degree were destroyed, the world would be better off.

There are so many books "worth while," that if a person were to read, day and night, constantly for fifty years he would not read them all. Why waste time, then, on trash?

Begin a systematic course of reading, and by using only 1 hour a day

you can eventually have the culture of a college graduate or become a scientific expert in some one line. Don't throw away your life. Don't squander your possibilities. Don't read novels habitually. — Catholic Columbian.

OUR BOYS AND GIRLS

ROBIN REDBREAST

Could you, upon demand, with your eyes closed, recall to mind and describe accurately enough for identification purposes, Robin Redbreast, the cheerful companion of everybody, everywhere?

Put to the test at a dinner recently not one of the diners could depict Mr. Redbreast in a way to set him apart from his bird fellows. And yet, Robin is the most common and familiar of our birds, recommended by ornithologists as a convenient size for comparison with other natives of Birddom. His clear song is held up to the beginner in bird study as a standard of comparison by which the student may learn to distinguish the songs of other species.

If you have any sentiment left in your soul, at the mention of his magic name you will fly away with Robin Redbreast to the land of your lost youth, where old-fashioned sweet smelling posies bloom in the dooryard, and on the limb of the old apple tree, close by the open window, you will hear him persistently calling again and again—far too early in the morning—"Cheerily cheerup, cheerily cheerup."

Is he not worth saving for his beauty and good cheer, alone?

Besides being a general good fellow Robin is a most useful and industrious citizen. Mrs. Robin demands very fine grasses with which to line her cozy nest, and when the baby Robins arrive, they have such enormous appetites it keeps both Mr. and Mrs. Robin on the jump to supply their steady demand for fresh earthworms.

The Robins include in their daily menu, white grubs, beetles, outworms, grasshoppers, crickets, moths, ants, wasps, caterpillars, larvae of the gypsy-moth, the brown tail moth, the forest tent caterpillar, canker-worms, leaf eating and wood boring beetles, wire worms and army worms. It has been noted that when Robins are scarce, the army-worm advances, and on the coming of numbers of the Robins, the army-worm disappears.

Most laborers ask more than board and lodging for their toil. For all his useful services (for which Robin only asks food and shelter, and hustles these for himself) some selfish and ungrateful folk begrudge the faithful little worker the bit of fruit he gathers now and then for himself and family. Uncle Sam is authority for the statement that the industrious American Robins really prefer wild fruit when they can get it, and advises the man who wants his orchard free from insects, to allow a few trees for the birds or plant some wild mulberries for these profitable tenants of field and orchard. The Russian mulberries, which ripen the same time as cherries, are preferred by the Robins to cultivated fruit.

THE BOY'S TREASURE

The other day I read a beautiful little story about a shepherd boy. He was keeping the sheep in a flowery meadow, and, because his heart was happy, he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on a hunting trip, spoke to him and said:

"Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king. "Pray tell me of your great possessions."

The shepherd boy answered:

"The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a \$100,000 for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a smile. "But your greatest treasure is your contented heart. Keep it so and you will always be happy."

A LEGEND OF THE ROSE

There once lived a pious youth who daily wreathed Our Lady's statue with roses. He became a monk in course of time, and to his sorrow was no longer able to twine for his Queen his daily rose garland. But he was consoled by an old monk, who made him offer her instead the Rosary crown of Aves. This he did faithfully.

One day while traveling through a deep forest, he recollected that he had not yet offered his greeting to Mary. Kneeling he at once commenced his rosary, heedless of a robber band surrounding him. These lawless men were about to lay violent hands upon him when they suddenly perceived a lovely and majestic Lady standing before the monk. She was taking roses after roses from his lips, and washing into a crown which she placed upon her head.

Awestruck, the thieves recognized the Mother of God, and abandoned their evil ways. — Catholic Columbian.

THE CHURCH AND THE FAMILY

The Catholic Columbian characterizes the Church as "defender of the home, the friend of the family, the guardian of the children, the advocate of marriage, the opponent of race suicide, and the enemy of divorce."



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A VERY CATHOLIC DOCTRINE

If reports be true, the Chancellor of the University of Kansas is apt to find himself in a quandary. Allowing for one or two statements with which we do not agree, he has given public expression to a very Catholic doctrine, a dangerous proceeding in these piping days of anti-Catholic agitation. He says:

"The war has shown that culture can not be depended upon as the sole basis of civilization. We believed intellectual development made men good, that schools and colleges and the spread of culture were all that was necessary. The smoking ruins of many cities and the terrible carnage of the Marne and the Aisne show how false is this assumption."

Christianity must end its divisions so it may speak with unity and authority, it must become a governing force in our economic and political system. . . . A united Christianity can and will. If Christianity had remained without division and there was one universal Church then the head of the Church, whatever his office or title, could have prevented the great war."

Precisely. There is a universal Church; many a time its head prevented war: his title is Pope; his office is Bishop of the Universal Church. All men are called by Christ to enter that Church, so that there will be but one fold and one Shepherd—our Lord, one faith, one baptism.—Americas

"COALS OF FIRE"

In chapter xii. to the Romans so rich in moral reflections St. Paul, quoting from Proverbs, tells what is the Christian thing to do to any enemy. The Catholics, the Knights of Columbus, and the venerable Dean McNulty of Paterson, New Jersey, have recently shown that they are familiar with the teachings of the great Apostle and that they try to reduce it to practice, for they know how to "overcome evil by good," and as the provocation was not an isolated case, their conduct is all the more praiseworthy. I. W. W. disturbers and vile anti-Catholic lecturers have been very much in evidence of late; but the "Coals of Fire" treatment for the enemy came with a sort of aftermath of recent exhibitions of bigotry.

It seems that a certain Mr. More, local superintendent of the Metropolitan Life, was quite active in endorsing a bogus protest named King. Hearing of this activity the Vice-president of the Metropolitan, Mr. Haley Fiske demanded his resignation. Suspecting that the Catholics of Paterson were instrumental in causing Mr. More to lose his position the Baptist minister of Paterson wrote to headquarters, but he was assured that the company itself was responsible, giving as their reason for the discharge of a trusted employee that his conduct was "hurting the feelings of thousands of our policy holders."

So far were Catholics from cherishing any thought of revenge towards one who had ostentatiously put himself on record as a bigot that they actually wrote to the Metropolitan Life people interceding for the misguided young man who is suffering like many other good Protestant people from the wave of bigotry which is now spreading all over the country. The Grand Knight of the Paterson Council of the Knights of Columbus, who always measures so splendidly on every occasion wrote the appeal, and the dear old Dean McNulty who is as fine a fibre as Paterson's own silk fabric, joined in the appeal.

As Mr. More was informed that the demand for his resignation had been withdrawn at the instigation of Catholics he is in a position to understand one passage of Holy Scripture,

as he never understood it before, the passage containing the words, "Coals of Fire." —The Southern Guardian.

UNAUTHORIZED "PIETIES"

"A great and seemingly growing abuse," says the Ave Maria, "is the violation of the laws of the Church in regard to new devotions—patent prayers, sure methods of escaping purgatory, even passports to heaven and the like. Many persons seem to have the notion that so long as these unauthorized 'pieties'—not a few of them are gross superstitions—are used privately, they are all right. There is no telling the amount of harm that is done by them. They destroy genuine piety, foster superstition among uneducated and ill-instructed Catholics and cause scandal to Protestants, who are wont to regard them as typical of the devotional practices which are tolerated, if not approved, by ecclesiastical authority. The faithful ought to be particularly on their guard in such matters as this. Some devotions of which the Church approves are not always propagated or practised as she would have them. Others which she has not approved, and never will approve, are often regarded as sanctioned simply because they have not been specifically condemned. Devotions that serve to remind us of the need of keeping the great truths of our holy religion before our minds, and of constantly meditating upon them are the ones to be preferred."

BETTER DAYS

THERE IS REASON AND HOPE FOR SUCH

In that light vein in which it so often subtly sends a great truth home to our minds, Life recently said:

"Consciences are coming into style among business men and it is surprising how becoming they are." And in a more serious, but equally truthful, vein we may say religion is becoming fashionable among men of all the more prominent walks of life and even among the less prominent.

Let us thank God that the world is getting better—that men of religion are marching toward a realization of the Golden Rule. And whence this awakening? In all candor can we not say that the Grace of God and the spread of the word of truth are hastening the approach toward the right in religion? And those whose mission it is to spread truth through the apostolate of the press can hardly claim more.

The people, many of them, have sickened of the sinister things of so-called religion and many more are growing tired of slanderous practices. There is a yearning in their hearts for truth and let us remember that great reforms come out from the heart. In this good season the Catholic press is coming forward holding aloft a bright banner bearing the world of truth—and the people, hungry for that which they crave, but have not found, are beginning to embrace the new order.

The people have believed the printed word of the Catholic press and they have believed it because those who furnished the reading material, have, as a class, lived those things which they preached. Ideals are blessings just in the measure to which people live up to them. As a class the writers of editorials and leading articles for our Catholic weeklies and more pretentious Catholic journals, are not only idealists but they are practical enough to put into operation the things they teach.

Though Catholic writers who write more for the good they may do than for the money they earn, may not be as high salaried as some contributors

to questionable magazines, yet their ability is rarely questioned and their sincerity seldom doubted. They have drunk deep from the fountain and their ambition is to make others thirst and their ambition is being realized more and more as the truth is making men free.

It is true, to be sure, there are many who have not been persuaded. But the men engaged in disseminating the truth concerning Catholic doctrine are in the right and the time will come when the hearts of honest men will hunger for the golden age of the Golden Rule. And when men want this ideal condition then will it come. Then will the first thought of the seeker for truth be of the giver. Then will the writers of fact and not of fiction be sought and their utterances believed.

This is the idle dream of a dreamer, you may say, but how dare you hold such a belief when you review the history and growth of the Catholic Church in our own land? The Church may be, yet will be, persecuted, but she is too big and too good to be ignored and with an active press to tell the story of its goodness the world will hear the story of truth and love; of right and justice; and hearing the heavenly message will begin to practice its teachings and then will that bright day dawn when men will love their neighbor as themselves and the Golden Rule will no longer be a myth.—V. L. S., in Southern Guardian.

DIVORCE

According to the official estimate of the federal census bureau, over 1,000,000 divorces will have been granted in the United States in the ten years ending with 1916. It is also estimated that this vast total will mean the part orphanage of 700,000 children.

Is not this horrible to contemplate?

In this country we have an International Committee on Marriage and Divorce. In calling a congress to be held in San Francisco July 23-28, the committee refers to the above conditions in the following words: "More than half of these children of divorce orphanage were under ten years of age at the time of their unnatural and usually endless bereavement. It is a brutal spectacle of the destruction of American homes by law that should unite Jews, Catholics and Protestants in the demand for exact information and conservative federal legislation on marriage and divorce."

This question of divorce has reached a stage where thinking men generally are giving attention to it and many of them are pronounced in their views on the subject. For instance, a few weeks ago Justice Wheeler of this city delivered an address before the Oxford Club of the Delaware Avenue M. E. Church in which he called attention to the increase of divorces and the reasons therefor. The following is an excerpt from Justice Wheeler's remarks:

"But above all, and more potent than all other causes, I put the increasing lack of spiritual and moral restraint, the increasing disregard of the church and obligations of religion, a lack of genuine loyalty to principle, a growing tendency to pleasure and self-indulgence, a reluctance for self-sacrifice for the good and happiness of others. To sum it up, greater weakness in character and less recognition of the value and worth of a true Christian life. These things cannot be cured by legislation. They can only be remedied by a revival in the spiritual life and thought of the people."

Justice Wheeler is not far astray in his deductions. The lack of spirituality in these pleasure seeking days

is one of the alarming conditions with which we are confronted. It is time to get back to the days of unknown divorces. Let not those who contemplate matrimony overlook the fact that marriage is sacred. It was instituted for the good of the race. It is not for the frivolous. "What God hath joined together let no man put asunder."

Well may we take the advice of St. Paul, who writes thus to the Ephesians: Husbands, love your wives, as Christ also has loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself, as also Christ doth the Church, because we are members of His body of His flesh, and of His bones." And St. Paul also says: "This is a great sacrament; but I speak in Christ and in the Church."—Buffalo Union and Times.

THE CHURCH'S CALL Do let us understand this: The Church's call to obedience is no invitation to take our stand in the ranks of ignorance, but to resist the most destructive of all ignorance. God knows all things, and it is on His side that she asks us to be. He has brought us into His citadel of life and peace. . . . Are we to jump overboard from Peter's ship to safety because a man comes drifting by on a bobbing plank he has found for himself in the waste of waters?—John A. Soun, h.

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