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Companies National Assurance Company, of Ireland Established 1852. HEAD OFFICE—3 College Green, Dublin. Canadian Branch—St. John St. Montreal. CAPITAL (authorized) \$1,000,000. INVESTED FUNDS (excess) \$400,000

The Home Savings & Loan Co. LIMITED. CAPITAL (Authorized) \$2,500,000. CAPITAL (Subscribed) \$9,000,000. RUGENE O'KEEFE, President. JOHN FOY, Vice-President

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CHILDREN'S CORNER

THE GOOD SHEPHERD. I met the Good Shepherd But now on the plain, As homeward He carried His lost one again

"O Shepherd! Good Shepherd!" Thy wounds they are deep; The wolves have sore hurt Thee In helping Thy sheep

"Ah me! how the thorns Have entangled Thy hair, And cruelly riven That forehead so fair!

"O Shepherd! Good Shepherd! And is it for me This grievous affliction Has fallen on Thee?

ODD THINGS ABOUT RAINBOWS. It cannot be formed in the west except in the afternoon.

A TOKEN OF SYMPATHY. A sympathetic word helps in all troubles of life, from a pin-prick to a great bereavement.

HOW TO BECOME A SAINT. Do you want to know how to become a saint? Yes! Well, listen and I will tell you how.

Well, you are mistaken, for I am going to tell you a simple way—the way saints are made outside the cloister as well as in. It can be expressed in three words: Fidelity to conscience.

All those who are saved eternally will be saved because of their fidelity to conscience. The only thing you need to do in order to become a saint is to obey your conscience, and God will do the rest.

What the Catholic Church needs more than anything else is men of intelligence and education, and its members must be, as much as possible, Catholics from conviction as well as from training.

ery time your conscience prompts you to do good, every time it tells you a thing is wrong, don't do it. The chief difference between saints and ordinary Christians is simply this, that they always obey the slightest suggestion of the still, small voice, while others do not.

so a church must have a creed, but acceptance of the creed is not to be demanded of its members so much as that they regulate their lives by its code of morals. Religion is coming to be regarded as a mode of life rather than a way of thinking.

From this, probably, proceeds in a great measure, the religious indifference of the present day. If morals are everything and theological tenets unimportant, then it matters not to what church one belongs, provided he lives a good life.

Chats With Young Men

PROPER EDUCATION IS SUPREME. Of the various problems which confront a young man at the beginning of his collegiate life one of the most important, and in many cases most difficult, says The Chicago New World, is the selection of a college which he will attend.

Fortunate is he who is influenced to choose a college because of what we might call ancestral reasons, that is, because that college has had a place in the traditions of his family.

Such a consideration, like all others of family pride, when properly indulged, is a most potent influence for good.

But to the average American student such considerations are lacking, and he must be the primal mover, the protagonist, as it were, in the matter of college-going.

To the Catholic student in particular is this period of life important. The non-Catholic has always maintained that his education is a thing to be differentiated from his religion, so that to him it can make very little difference, other things being equal, with what educational community he casts his lot.

And this is the fundamental reason why it is of such importance that Catholic young men should choose to attend Catholic institutions of learning.

The day of argument that Catholic schools are inferior in point of educational efficiency to those of non-Catholic or non-religious persuasion, is past. That was a fallacy of tenacious life and wide dissemination, but the recent controversy between President Eliot of Harvard University and Father Broshnan, of Holy Cross College, has clearly put that question at rest.

"You do not educate a man," says Ruskin, "by telling him what he knew not, but by making him what he was not," and this is precisely the key note of Catholic instruction. It recognizes that the province of education is not simply to communicate dry, isolated facts of science or history, but to train the mind to correct, logical thinking, to teach, as Bishop Spalding says, "habits of right thinking and right doing."

It is also of the greatest moment to the Catholic people in general that the ranks of the students in Catholic school be not depleted by defections to non-Catholic schools.

What the Catholic Church needs more than anything else is men of intelligence and education, and its members must be, as much as possible, Catholics from conviction as well as from training.

THE TRIUMPH OF FORGOTTEN THINGS. There is a pity in forgotten things, Banished the heart they can no longer fill, Since restless Fancy, spreading swallow wings, Must seek new pleasures still!

There is a pity, too, in things forgot; They wait—they find the portal long unused; And knocking there, it shall refuse them not, Nor ought shall be refused!

Ah, yes! though we, unheeding years on years, In alien pledges spend the heart's estate, They bide some blessed moment of quick tears— Some moment without date. —Edith M. Thomas in Harper's Magazine.

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