CHATS WITH YOUNG MEN

GOOD ADVICE TO YOUNG MEN

Spend less than you earn. Self-denial is the foundation of all secular success. There is only one rule for success in business or in the professions, and that is—spend less than you earn. The labouring man thinks that if he were richer he would have plenty of money, but he is mistaken; no one has plenty of money, our wants increase faster than our means. It is as much a disappointment to a railroad magnate not to be able to buy a new railroad as it is to a poor young man not to have money enough to buy a new suit of clothes.

Grade your income to your expenses that is, spend what you like and set yourself to earn the money, and you will always be pushed, harried, perplexed, worried and will live on the edge of continuous poverty. Grade your expenses to your income; that is, determine what you will spend, not by your wants, but by your means or possessions and you will have a quiet mind and be easy and comfortable.

Spend your money after you have earned it, and not before you have earned it. Make a note of this. Buy with your wages in your pocket, not with the prospective money you expect to have when Saturday night comes. So keep out of debt. Hope inspires the young man who is earning for future expenditure; debt worries the young man who is earning for past expenditure and it makes a serious difference in life whether one is inspired by hope or driven by debt. Money earned is money valued. You recognize the worth of a dollar by what you have put into it; but a dollar unearned is a dollar unmeasured. You always underestimate the cost of work which is to be done in the future. We are almost inclined to favor the abolition of all laws for the collection of debts, except those involving lines, like mortgages, or those founded on fraud and false pretence. The abolition would break up the credit system and compel each of us to pay "spot cash" or do without the goods. Debt is second cousin to dishonesty. When a young man, or any man for that matter, incurs a debt without reasonable certainty of his ability to pay it, the relationship of the transaction to dishonesty is very close. It is better for a young man to wear a shabby coat than a spick and span one belonging to his tailor, and if he has not paid for his coat it belongs to the tailor. The "owe no man anything" was the advice of St. Paul to his converts at Rome, and is as sound to day as it was nineteen hundred years ago.

Maintain a moral perspective in expenditure; that is, adjust your expenditures to you real needs, not to your temporal inclinations or desires. The young man who spends 10 cents for a cigar, but cannot afford 5 cents for some good work, the workingman or mechanic who drinks four or five glasses of whisky every day but cannot afford a bank account disregards moral perspective. It is well for us to remember that whatever we do not spend for one thing we have always on hand to spend for another. Here are four rules for you to remember. We do not say that the observance of them will make you wealthy, but they will certainly make you comfortable and maybe contented. We advise you to commit them to memory. Here they are:

Earn your money by honest industry.
Earn more than you spend.
Earn it before you spend it.
Spend it for the right things.

—Intermountain Catholic.

A TRUE GENTLEMAN

We often overhear the remark: "He is no gentleman;" or, "He is a perfect gentleman;" and the query will oftimes rise—What constitutes a gentleman such?

Rev. T. A Kernan, in his "Reveries of a Rural Rector," gives his opinion in the matter:

To begin with he writes, Nature's Nobleman confesses no line of caste nor of station;—he dwells with equal frequency in manse and hovel; he is discovered in the busy mart of commerce, and in secluded retirement; often a man of humble means, he is like a jewel in a tarnished setting.

His presence is announced by a certain magnetism which attracts one even as the sympathetic needle is drawn to the northern circle. Should he engage you in conversation you are charmed by the flexible softness of his tone and the gentle sympathy of his expression.

He will give to your needs kindly consideration, conversing upon and broaching only congenial topics. He dislikes ostentation, and will put you at your ease in his presence, dismissing you gracefully and cordially, convinced that you have passed a pleasant hour which memory will cherish as a bright moment among the ever-changing hues in the kaleidoscope of a brisk and selfish world.

A True Gentleman is a model of chivalry; an arm of strength to the weak and timid; a staff to the tottering steps of age; a rock of immovable strength to every creature weathering the shocks and buffets of unkindly fortune in the presence of which man should bare his brow, for in that fane he discovers that ennobling principle which softens all the actions of his sterner nature.

He is generous, magnanimous, and the negation of misanthropy.

The sentiments which arise in the breast of his fellows are so many sacred strands to be enmeshed in the fabric of his own soul. He considers the human heart a Holy of Holies opening its portals but to the vision of a kindred heart purified of sordid self-love in the flame of Charity and Friendship.

He that is convinced that in the emotions and failings of a brother there is a certain nobility will recognize that he himself is human, and that man's nature, with its foibles and shortcomings, is a heritage jointly shared with his fellows. Self-knowledge is the source of that refined delicacy and unobtrusiveness,—that gold streak in the quartz of human nature,—which must win for its possessor the respect of the most fastidious and merit for him the title of this essay.

To sum up his qualities and marks of identification:—your True Gentleman is the depository of consideration, abnegation, and cordial sympathy; your replica in sentiments and learnings. The combination to these treasures is in your keeping; they are ever at your disposal.

The True Gentleman is never bored; his time is yours; his temperament always sunny; his pleasantest employment concealing the thorns of life with roses of sympathy. In you he seeks no failing; his soul is keyed in unison with your own; his manner, tone and conversation ever cheerful.

When you chance upon an individual whose passing leaves within your breast a throbbing harmony of peace and joy rest assured that your path has been blessed with the presence of A Gentleman.

OUR BOYS AND GIRLS

THE VIRTUE OF MODESTY

The apostle of the Gentiles enjoins upon women the obligation of modesty: "Let women adorn themselves with modesty and sobriety." St. Bernard, writing about the virtue, says:

"Modesty is a shining jewel that imparts radiance to the countenance: it is a search-light discovering what is discreditable to the soul; it is the witness of innocence, the glory of a pure conscience, the guardian of a good name, and the characteristic of an honest heart."

Modesty requires that you observe decorum as regards yourself; and for this purpose your thoughts must, first of all be modest. There are thoughts which are displeasing to God but give delight to the devil. These are thoughs of impurity. "Evil thought are an abomination to the Lord" (Prov. xv, 26). Bad thoughts are an evil plant which the devil puts into our hearts with the hope that evil deeds may spring from it. When evil thoughts enter your soul, cast them out at once, as you would shake a spark of fire from your clothing. Cry to Jesus and Mary; invoke their holy names. Not only repel evil thoughts quickly, but banish the memory of the temptation from your mind and pray to the Lord for the assistance of His divine grace.

Be modest in your desires. Not only do evil thoughts arise in your mind, but evil desires try to gain a footing in your soul. Look upon them as hideous toads that creep through a garden full of flowers. Impure lust is the guide to iniquity, the destroyer of virtue, a boundless source of scandal. Prove yourselves pure when evil desires arise in your souls; oppose them promptly; repel them with prayer and determined resolutions; say: I will not consent. "Go not after thy lusts, but turn away from thy own will. If thou give thy soul her desires, she will make thee a joy to thy enemies." (Ecclus. xviii, 30, 32). "Let not sin therefore reign in your mortal body so as to obey the lusts thereof." (Rom. vi, 12).

Be modest in your actions.

"Know you not, that you are the temple of God, that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (I Cor. iii, 16, 17). How note, how great, a thing is the body of a Christian, since it is the temple of God! Do not desecrate this temple by evil deeds. An unchaste act is like an ugly spot on a clean garment, like a conflagration which will destroy the temple of God. Be modest at all times — in the morning when you rise, in the evening when you retire, during the day. Remember that chastity is like a tender flower, which is easily killed.

Be modest in your association with others. In the first place, it behooves you to keep a watch over your eyes; refrain from letting your eyes wander about unguardedly, lest you have occasion to say: "My eye hath wasted my soul" (Lam. iii, 51). "If thy eye be single, thy whole body will be lightsome" (Luke xi, 34). Be careful to watch over your ears; much evil enters by this channel, jokes and filthy language are only too common. Be on your guard, and do not listen to such language, for it corrupts the mind and heart. "Hedge in thy ears with thorns, hear not a wicked tongue," (Ecclus. xxviii. 28) Let the love of modesty induce you to avoid associating with the unprincipled and the shameless who hold nothing sacred and worthy of respect.

Be careful to set a watch upon your tongue. Refrain from talking and joking in a free and flighty manner, especially with men. "Melt down thy gold and silver and make a balance for thy words and a just bridle for thy mouth" (Ecclus. xxviii, 29). "Let no evil speech proceed from your mouth, but that which is good to the edification of faith" (Epnes. iv, 29). Finally be modest in dress. Ostentation in dress is not only vulgar, but it is also a sign that pious dispositions no longer rule the heart. It often indicates that an immodest spirit has taken up his abode there. Let your dress be unassuming: "Women also in decent apparel, adorning themselves with modesty and sobriety" (1 Tim. ii, 9). Do not follow the fashion if it is indecent and unsuited to your rank in life.

You know now wherein modesty consists; it remains for you to practice this virtue. Guard your senses, and avoid the danger that threatens you. "Where there is no hedge, the possession shall be spoiled" (Ecclus. xxxvi, 27). Where there is no modesty there chastity cannot long endure.—Rev. Joseph Schuen in Sacred Heart Review.

A MILD PRIEST GROWS SARCASTIC

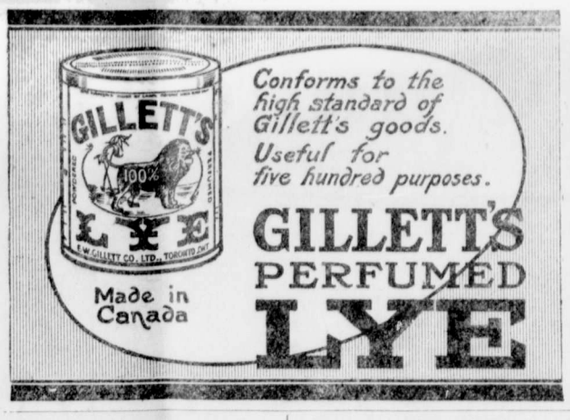
INTERESTING INTERVIEW WITH YOUNG LADIES OF HIS FLOCK AS TO CULTURE AND MIXED MARRIAGES

The writer in the Catholic Transcript whose views are labeled "From a Curate's Window" tells of a talk between a couple of Catholic young ladies and a priest, in which the latter after listening to their ideas of culture and of matrimony, puts a pointed question.

"But when do you wish to be married?" he asked, trying to smooth painful feelings and striving to veil his own emotions. I suppose it will be a double wedding and a double ring service? Of course, you will want a singer from New York to render the Swan song and orchestra to play the strains that wait on the death of the Youth and Beauty in the play of "Everywoman." Now, mind, if it is any of these things you want, your question is a dead issue before it is uttered. There won't be anything like that in the presence of the Blessed Sacrament in this Church." "But," cried the girls; "marriage is not a funeral." "No," the pastor replied, "not always." In view of their ideas of culture one might imagine he guessed the purport of their coming, but strange to say the real object of the girls was hidden from his eye. "Why Hazel said, "we are not going to be married tonight. We merely stopped to ask you what a Catholic girl should do who contemplates marriage with a non-Catholic." They could not have turned a more delicate question. Waterloo might be described as you might paint the civil war which raged in his soul. He was a mild priest, but the question of mixed marriages put him on intimate terms with wrath, which he declared the angels in heaven always styled virtue, if it was successful in breaking such alliances.

"The only thing," he went on, "that a Catholic girl should do in such a case is to put a period to the friendship and to pin her affections to a Catholic heart and a Catholic name. I can't imagine any other advice you would expect of me or any other priest." "But the Church," Harriet said, "performs such marriages. We have a few in this very parish." "That is very true," Father Barry replied, "the Church merely performs such unions. Like the question of evil in the world, mixed marriages are permitted, but always in spite of her clear word of protest." The knowledge that the Church is opposed to such alliances ought to be quite sufficient for any Catholic young man or young woman. The Church is not of yesterday. No institution in the world has anything like her boasted age, nor has anything earthly stepped so closely to the mysterious depths of the human heart. Advice she gives should be at least a mouthful of wisdom to those who think themselves wise. Rest assured you will not run many risks if you respect her word and obey her voice.

"But who can we marry in this small place?" Hazel inquired. "We have been nicely trained, and who, pray, can give us a home with opportunities to keep up our taste for music and literature, which are the result of our education?" "To say the least," Father Barry enjoined, "your question is a sort of indictment of the young men in this parish. You are not obliged to select your husband from the male element here, and if you were your choice would not be a poor one in any respect. Like you and I, they have their faults, but they go to the sacraments, never miss Mass and know at least that matrimony is one of the seven sacraments and that the death of either party alone dissolves the marriage bond. They do not wear white vests perhaps, nor do they stand in front of the church on Sundays dressed like the trees we decorate at Christmas for the children, but they are honest lads and are worthy of the best girls in the land. If you were so strongly attached to literature and painting it would be the better part of prudence to marry a millionaire or to follow a career, which in another way of saying you might take up the burden of old maids."



Conforms to the high standard of Gillett's goods.
Useful for five hundred purposes.
GILLETT'S PERFUMED LYE

GOD THE HOLY GHOST

(By Rev. T. Searle, C. S. S. R.)

The subject upon which I am to address you is, God the Holy Ghost. Seemingly simple to discuss, in fact, it is one of the most profound and difficult of all subjects. With regard to God the Son, Blessed Saviour of men, we have in the Old Testament abundant and clear prediction, and in the New Testament we find His Sacred Nature explained and exemplified. We know how He assumed our human nature, lived and moved amongst us, how in His Blessed Person are united divinity and humanity. We have in the gospels the details of His Blessed life upon earth; we know that He dwells always in our tabernacles.

But as to God the Holy Ghost, there is in the Old Testament little to directly enlighten us; for in the New is a flood of light cast upon the Holy Spirit, such as that which the gospels shed upon the nature and the history of our Lord Jesus Christ.

We do find, however, abundant declaration in Scripture of the divinity of God the Holy Ghost, of His being one of the three divine Persons of the ever blessed Trinity. We need go no further for this scriptural proof than the commission of Christ Himself to the apostles: "Go ye and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." As St. Augustine so logically declares, we have here the three divine Persons associated on a plane of absolute equality, as the authors, lords and objects of that holy religion which the apostles were to disseminate. If this equality be denied, then we have here an unseeming commingling of Creator and created, of the Infinite with the finite.

The divinity of God the Holy Ghost has, however, been often denied. In the early ages, especially in the East, philosophers have sought to explain and define the nature of God upon various theories in opposition to the idea of the Trinity. Notably we may mention Sabellius, who lived in the third century, and who has given his name to the heresy or class of heresies known as Sabellianism. The teaching of Sabellius was that the Son and the Holy Ghost were not distinct persons, but merely different manifestation of the single Diety. This false tesching the Catholic Church solemnly condemned in its councils, and in the course of time the Sabellian heresy became practically extinct.

The Catholic Church, therefore, presents to us clearly the doctrine of the Trinity, and hence of the divine Personality of God the Holy Ghost. If we seek to fathom the profound mystery thus presented, we shall find the task beyond the powers of our weak human intellects. But upon this no valid objection can be founded, for we are surrounded upon all sides by things beyond our full comprehension. What philosopher has ever fathomed the mystery of animal life? Where is he who can tell why and how the finger upon his hand crooks at the bidding of his will?

The nearest illustration we can find of the Trinity lies, no doubt, in the three powers of the human soul. The understanding of man has its existence and its functions; so has the memory; so the will. And yet, though there be this distinction between these three powers of the soul, there is in each living human body, not three souls, but only one.

The divine functions which belong peculiarly to God the Holy Ghost are manifold. In the first place the Holy Spirit is the Sanctifier of men. All that we have, each and every one of us, of grace or virtue come from and through Him. The infinite merits of our dear Saviour's Passion and death; the virtue of His Precious Blood; all is applied to our souls through God the Holy Ghost. It is well said that without the intervention of God the Holy Ghost we could not even pronounce with merit or effect the sacred name of Jesus. The holy apostle tells us that we are each and every one of us the temples of the Holy Ghost, which means that the Holy Spirit dwells within us, each and every one, as the Lord Jesus Christ in the Adorable Sacrament dwells within our Catholic churches; that we are, as it were, so many tabernacles of the Holy Ghost.

So God the Holy Ghost is the Comforter. When our Divine Redeemer was about to ascend into heaven, His apostles and disciples were disconsolate over the prospect of His departure. Then it was that He promised them another Paraclete, or Comforter, telling them that if He went not, the other Comforter would not come. And this Holy Comforter has been with us ever since the first Pentecost. He it is who has made the saints and martyrs joyful and confiding in the midst of affliction and persecution. He it is who upheld St. Peter, who had before so shamefully denied His Lord, amid the scourgings inflicted upon him to prevent His preaching Christ Crucified, and who upheld him even to his death by crucifixion, in Rome.

Finally, God the Holy Ghost is our sure guide through all the fallacies and deceptions which beset us upon all hands. He has been called the Spirit of Truth; and it has been promised to us that He would abide with us forever. It is not enough that light should have been shed upon the world; it is essential, also, that each and every one of us should keep within the circle of the shining of that divine light. There is so much to beckon and lead us away from under its sacred rays, that were we left to ourselves, we would certainly wander afar, until lost forever in the darkness. God the Holy Ghost it is Who is our guide; Who, if harbored within our souls and harkened to, will preserve us from error and from infidelity, and keep us always within the blessed precincts of true faith. But, if we spurn Him, or resist His influence, there can be no hope for us.

History presents to us many illustrations of men, who so long as they humbly yielded to the inspirations of God the Holy Ghost, were great and holy; but who, giving way to pride, rejected the guidance of the Holy Spirit, and fell into the depths of infidelity and of spiritual degradation. De Lamenais for instance, was a man of great mind, one of the most profound theologians of these later days. Such he was at all events, so long as he kept in subjection to the inspirations of the Holy Ghost. In his earlier and better days, he wrote a most graphic and harrowing description of the awful death of an atheist. Afterwards, through pride, he shut his heart and soul against the Holy Ghost, and fell, consequently, from depth to depth until he himself died the atheist's death. And a spectator of the last ending of the once great De Lamenais, has declared, that had De Lamenais, when writing the description spoken of, foreseen the circumstances of his own appaling death, it could not have been more faithful and true.—Intermountain Catholic.

DRUNKENNESS CAN BE CURED

Old Fallacy That Drunkenness Cannot Be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves.

Samaria Prescription stops the craving, steadies the nerves, builds up the general health and makes drink actually distasteful and nauseous. It is tasteless and odorless, and can be given with or without the patient's knowledge, in tea, coffee or food. It is used regularly by Physicians and Hospitals. It has cured thousands in Canada, and restored happiness to hundreds of homes.

Read what Mrs. G—, of Hull, says of it and what it did for her:

"It is four months to-day since I started to use your Remedy. I followed the directions, and had the best results. One week after I started using your Remedy the patient stopped drinking, and has not drunk a glass of liquor since. I hope you will accept my heartfelt thanks. Hoping God will bless your Remedy whenever tried, I remain,
Mrs. G—, Hull, Que.

(Name withheld by request.)

Now, if there is anyone in your town who needs this Remedy, tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help themselves. Write to-day.

A FREE TRIAL PACKAGE of Samaria, with Booklet giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. The trial package alone has often cured. Write to-day. The Samaria Remedy Company, Dept. 11, 49 Colborne St., Toronto.

Saint Januarius

When the good Bishop of Benevento learned that many of his friends had been imprisoned for their Faith, by order of the governor of Campania, he hastened to them in order to comfort and encourage them. The dignified appearance of the visitor did not escape the notice of the guards and they reported the matter to the governor.

"He may be one of their leaders," said the governor, "bring him to me at once." The soldiers hastened to do his bidding, and it was not long before our saint was brought into the court to answer to the charge of being a Christian. When the pagan governor found he was a bishop, you may be sure he was very glad, for he thought that if he could win over the leader he would surely win his flock. Threats and promises had no effect on Januarius, and he and his companions were put to death on September 19, about the year 305.

WAS NAMED BY A CATHOLIC

WASHINGTON GIVEN TITLE "FATHER OF HIS COUNTRY" BY PRIEST

Something new every day! says the Augustinian. A short time ago it was Lincoln's first teacher—a Catholic, who is still living, a member of a religious order. Then we learn that it was a Catholic priest who first gave Washington his immortal title, "Father of His Country." Washington's birthday was celebrated for the first time on February 22, 1800, in old St. Mary's Church, Philadelphia, and the eulogy was delivered by Rev. Father M. Carr, O. S. A. The Pennsylvannia Gazette of that week says:

"Father Carr has given General George Washington a name that will live forever. 'The Father of His Country.' The title 'Pater Patriae,' given thus for the first time publicly and officially, by a Catholic priest 111 years ago, was immediately adopted, and Parke Custis made use of it is as a symonym for the name of his illustrious step-father. And in that same church, Father Robert Harding, S. J., denounced British tyranny in 1763. And again in that same church, on July 4, 1779, High Mass and 'Te Deum' were sung as fitting observances of the natal day of the United States of America, by the grace of God, free and independent."

Professional

JOHN FERGUSON & SONS
180 King Street
The Leading Undertakers and Embalmers
Open Night and Day.
Telephone—House, 373. Factory 543.

W. J. SMITH & SON
UNDERTAKERS AND EMBALMERS
113 Dundas Street
Open Day and Night Phone 938

Seldom See a big knee like this, but your horse may have a bunch or bruise on his Ankle, Hock, Stifle, Knee or Throat.
ABSORBINE
Before After
will clean them off without laying the horse up. No blister, no hair gone. $2.00 per bottle delivered. Describe your case for special instructions and Book 8 E free.
ABSORBINE, JR., liniment for mankind. Reduces Painful Swellings, Enlarged Glands, Goitre, Wens, Bruises, Varicose Veins, Varicosities, Old Sores, Allays Pain. Price $1 and $2 a bottle at druggists or delivered. Manufactured only by
W. F. YOUNG, P.D.F., 299 Lymans Bldg., Montreal, Ca.

Emery rod and Towel drier—found Only on Pandora
McClary's Pandora Range
When a knife is dull a Pandora owner never wastes time hunting for a "steel." She just walks over to the emery rod attachment to Pandora, gives knife six or eight passes over the high-grade emery, which puts on the keenest kind of an edge.
This combined emery rod and towel drier is a patented attachment you cannot secure on any other range. Just one of the many improvements that go to make Pandora the handiest range you can buy. 14

The World's Greatest Operatic Stars Use and Endorse THE NEW SCALE WILLIAMS CANADA'S GREATEST PIANO
"The tone is simply magnificent"—Slezak.
If you stop to consider the number of times this Piano has been used on the Concert platform, and the standing of the Artists who use it, there can be no doubt in your mind about the high position it occupies in the musical world.
Artists like CARUSO, FARRAR, HOMER, FREMSTAD, RAPPOLD, SLEZAK, SCOTTI, ELMAN, SEMBRICH and DESTINN, have chosen this great instrument for their Canadian Tours, because it is different from other pianos, and its magnificent tone is recognized as the NEW STANDARD which appeals to those who will have only the best.
Sold by reliable dealers from Coast to Coast or from factory direct.
Ask about our extended payment plan.
242
The Williams Piano Co., Limited
MANUFACTURERS Oshawa, Ont.
LEO SLEZAK
Great Wagnerian Tenor

A New Head In 30 Minutes
Exchange that aching, throbbing, suffering, muddled head for a clear, cool, comfortable one by taking a
NA-DRU-CO Headache Wafer
25c. a box at your druggists' or by mail from
National Drug and Chemical Co. of Canada, Limited, Montreal. 28

WOMEN folks who do their own washing are foolish. Washday is only another name for drudgery day—the one day every week that makes women old before their time. A washwoman costs $1.50 per day. In other words you can save the price of a New Century Washing Machine in less than six months—besides saving your health.

The New Century is the "Top Notcher" of all hand-washing machines. Its design assures efficiency, simplicity and durability. A child can work the New Century—it's easy to work and cannot harm the most delicate fabrics. 1
CUMMER-DOWSWELL LIMITED
HAMILTON — ONTARIO

PEASE FURNACE
One of the many Exclusive Features of the
is the air blast, an ingenious device by which a current of hot air is brought into the combustion chamber just above the fire and mixing with the gases generated from the coal causes their consumption and conversion into heat.
"Ask the man who has one."
Write for our Books: "The Question of Heating," or "Boiler Information," sent free on request.
PEASE FOUNDRY COMPANY, LIMITED
TORONTO WINNIPEG 38