

## CHATS WITH YOUNG MEN

## DO NOT HURRY TOO MUCH IN CHOOSING YOUR "BUSINESS"

"You don't have to decide to-day or within a year just what you are going to do. By all means finish the high school course, and at the same time learn shorthand and bookkeeping. Then you will know how to do something that is really wanted and will be able to earn some money, whether you go to college or come to this school of commerce. Don't worry too much about what you are going to do; just make up your mind to get such an education that no job or profession will be too big for you to climb up to."

"One thing more. Don't choose a business because other people are making a lot of money in it, and don't reject the professions merely because you have known some doctors and lawyers who can't pay their bills. What you must look for is the kind of work you can do best. In that you will be the happiest and most successful, even though you never become wealthy."

Several hundred thousand young fellows between the ages of seventeen and nineteen years are puzzling over the future just as that boy was. Twenty-five years ago many of them would have gone into the professions, but now the rewards of business are tempting them. In fact, many kinds of business have become, in a way, professions. The expert accountant, for example, should have a preliminary training and education that is little less exacting and thorough than that of the lawyer or the physician. Bankers are discovering that the boys who came into their bank when fourteen or sixteen years old, and who have plodded faithfully in the cages for thirty years are not fitted for executive positions. So bankers are beginning to be on the lookout for university graduates and are encouraging their employees to form study clubs.

Leaders in the advertising business are likewise showing a great interest in education. They have discovered that certain sciences are of real value to the advertising man. Psychology, for example, can be made most useful to him. It explains why certain advertisements attract and others repel. Economics, which explains the law of prices and of the costs of marketing, helps the advertising man in his work. He must also be so trained in the principles of art and of literary style that he can present his wares in a manner that will please the public.

The credit men of the country are also waking up to the necessity for education. Most of the large business transactions in this country are made on credit, but the seller is not willing to give credit unless he has confidence in the buyer. A credit man has to determine whether a buyer deserves confidence, and he is not really fit for his business unless he has a trained mind as well as a knowledge of human nature. If as a young man he has been disciplined in the sciences of economics, accounting, psychology and sociology—which among other things explains the origins of human customs, fads and follies—he will make a more successful credit man than if he had gone into the work merely with a common school education.

The art of selling is a very important one, and should not be neglected by any young man who intends to go into business, even if he does not expect to be a salesman. He will certainly have to sell his own services, and that is one of the hardest tasks that any young man can undertake. His manner of approach may be too apologetic or too conscious or formal, or in the effort to seem practical and brisk he may go to the other extreme and apply for a position in such a bold, tactless and graceless fashion that he will receive no consideration at all.

Young men seldom realize the importance of personality, and I doubt whether they often understand me when I tell them that out of any number of applicants the man with the best personality is the one most likely to get the job. The employer may turn away the man who has the most letters of recommendation to give the position to one whose personality suggests that he is a cheerful person to have round. —Intermountain Catholic.

## WHAT A MOTHER WILL DO FOR HER BOY

She was a fine old woman, well past sixty years of age. I knew she had brought up a large family of sons and daughters and I was therefore very much surprised to see her in the mill one day seeking employment. At my request the foreman set her to work, and thereafter she walked two miles each morning and evening to and from the mill. From my desk near the window in the office I often watched her hurrying by, but she was never too hurried to glance in and nod and smile. Then for several days I missed her. I thought the old lady must be ill, and I had decided to investigate when, to my relief, she reappeared.

"Oh, no, I haven't been ill," she said in reply to my question, "but Peter was home. You see," she explained, "all the rest of my children have married and gone away. The only one left at home with me now is the youngest, my boy Peter, and the old lady's face lighted up. 'I was left a widow,' she continued, 'when my children were very young, and I didn't have the chance to give any of them much of an education except

Peter. Peter was graduated from High School a year ago, and now he is at Yale. After he finishes college, he plans to study law. Peter is very sensitive and very determined, and if he knew I had to work in the mill in order to keep him at college no power on earth would induce him to remain there. So when he comes home for a few days I stay at home until he returns. That is the way I fool him.' And the old lady laughed merrily.

"And when Peter has finally finished college and law school, opened an office and become self supporting, he will probably marry, assume new obligations, and forget all about the debt he owes you. That is what usually happens," I said. "I am not worrying at all about that," she beamed. "I want him to marry just as soon as he can. If he only turns out to be a good man and makes good use of his education, then I will be proud of him, and I will be quite content. I am growing old, and I don't need much anyway. And God is good, you know." —The American Magazine.

## OUR BOYS AND GIRLS

## AN INCIDENT OF THE WAR

The Sister in charge of instructing outsiders in the Catholic faith, as a rule, keeps the narrations of her people to herself, but the following incident she related to the Community, without fear of indiscretion.

A tidily-dressed non-Catholic woman presented herself at the convent "Instruction Room," bringing two young children with her. She said her husband was in the artillery. Before his departure for the front he was completely indifferent to religion, but was changed into an earnest Catholic, as she found to her surprise, during the few days holiday for a needed rest he was allowed to pass at home with her. Before his return to France he made her promise to see to their children being "taught to be Catholics," as he expressed it. He even made her sign a paper, promising that whatever happened to him, the children should be brought up Catholics and practice their religion.

The next day saw the three again at the convent. The wife said that as the children were being "taught to be Catholics," she would learn it with them: her gunner would be all the better pleased. . . . Now comes the part worth writing down.

Sister gave Mrs. N. a badge of the Sacred Heart to send to the front, and said that first she must put it in the hand of her tiny child at home, with its little hands clasped round it, should repeat: "Jesus, keep daddy safe." This was done, and the man received the letter and badge while standing by his machine-gun under a heavy fire from the enemy. He thrust it into his breast-pocket until a moment's respite came. On opening the letter the badge dropped out and went rolling into a slight hollow. The gunner jumped down after it, and while stooping to pick up the badge, heard the whizzing of a cannon ball above his head.

It took almost no time to be again at his post, but he found the gun smashed up, while he himself was unhurt. The infant's prayer, when the badge was sent, had been, "Jesus, keep daddy safe." —English Messenger of the Sacred Heart.

## THE KING'S LESSON

King Canute of England was as clever as he was brave, but he had many lords in his court who were very foolish. They feared their master, and wished to please him; and because they considered him somewhat vain of his greatness and cleverness, they thought he would like to be constantly reminded of his dignity, wisdom and power. So they pleased him all the time, and assured him that everything he did and all he said was perfect. They declared he was the greatest king on earth, and there was nothing in the world too hard for him to do if he really chose. At last King Canute, tiring of their foolish flattery, resolved, on the first favorable occasion, to teach them a lesson that they would not soon forget.

One day, as he walked with his lords on the seashore, one of them told him that even the waves would obey him. "Bring a chair then," said Canute, "and place it close to the water." The chair was brought and set upon the sand, and the King sat down and said to the waves, "I command you to come no farther!" he exclaimed. "I am the King of England and my word is law." But of course, the waves came on and on, until they wetted Canute's feet and splashed his chair.

Then the King rose and went to his lords, who were standing a little way off, staring at their master and talking in low tones about his strange conduct. "Learn from this to keep your tongues from idle praise in future," said he in sternest tones. "No king is great and powerful but Almighty God Himself. He only can say to the sea, 'Thus far shalt thou come, and no farther.' " —Ave Maria.

## PURITY IN MIND

Purity in mind will produce purity in character, and a pure character will reflect itself in men until every one coming in contact with it will be so influenced that good will always result. A lad who discards all mean thoughts and looks for the pure and good even in his boyhood life, will build for himself a character that will be difficult to tear down, and his life will remain an ideal long after the owner has ceased his worldly labors. —Pilot.

## WHEN BUYING YEAST INSIST ON HAVING THIS PACKAGE



## DECLINE SUBSTITUTES

## A FAVOR OF OUR QUEEN

The following editing incident is related by a Jesuit missionary in western Bengal, the village of Manaphadam, in the midst of a country entirely pagan, contains only a few Catholics, but they are faithful servants of God, and His holy mother has a modest chapel amongst them.

For a long time not a drop of rain had fallen throughout the whole territory: the drought was extreme, and the crops were everywhere in danger of being destroyed. The Indians had employed all their superstitious practices, but in vain; the heavens remained closed and the earth parched. Finally they resolved on a last supreme effort. They were in doubt as to which of their divinities they should appeal to in this extreme need, but after some hesitation they resolved to let chance decide the matter. They took eleven palm leaves, on each of which they wrote the name of one of their principal divinities. Some Indians proposed that another leaf should be added bearing the name of Mary, the advocate of the Christians, and the suggestion was acted upon at once.

A great fire was kindled in the public square, and in presence of all the people the twelve leaves were thrown into it, all declaring that they would invoke the divinity whose name was respected by the flames. Scarcely had the leaves been cast into the fire when they were reduced to ashes. One only remained untouched in the midst of the flames—that whereon the sacred name of God's Mother was written. Doubt was impossible, and the Indians felt that they were bound to invoke Mary. So they set out at once for the little chapel of Our Lady, exclaiming as they went, "There is no other God but the God of the Christians, and His Mother is all-powerful." And they all united in calling upon her in their own peculiar way.

These homesick people the holy Virgin Mary. Hardly had the Indians left the chapel when the sky was covered with clouds, and an abundant rain fell to water the parched crops. But Mary did more than this; she poured the dew of divine grace in their sterile hearts, and a great number of pagans were subsequently converted. The hearing of the name of Our Lady, which was miraculously preserved from the flames, is still kept in the modest little chapel.—Selected.

## THE OBLIGATION OF HEARING MASS

The First Precept of the Church lays upon us the obligation of hearing Mass on Sundays and holidays. Obedience to this command is the supreme proof of the strength of our profession of faith. We can not be Catholics if we refuse to obey.

Yet there are some Catholics, possibly many, who dispense themselves from the obligation of hearing Mass during the vacation season, pleading, as their excuse, that their summer homes or boarding places are too far from a Catholic church to permit of attendance. The true Catholic, as we have again and again said in these columns, realizing what the Mass means, will not voluntarily spend his summer where the greatest of all privileges—attending Mass—is denied to him.

"It does not matter for a few weeks," says the indifferent Catholic. "The place is so healthy for the children, and they can go to Mass when we get back to the city." But do they get it too much to assume that parents who are indifferent to a solemn obligation during three months of the year, will be exacting in the performance of their duty at any time?

How urgently the Church has insisted on compliance with her command to hear Mass on Sundays and holidays, her history bears witness. Tracing the observance of Sunday back to the apostolic age, the Rev. A. Villien, professor at the University of Paris, says in his "History of the Commandments of the Church":

"The principal object of the Sunday assemblies was the liturgical office of the New Law—the celebration of the Mass. It was now as obligatory to assist at Mass as it had previously been to assist at the service held in the synagogue. Assistance at Mass became the discriminating badge of faithful Christians."

From the time of the Apostles to the fourth century, witnesses to Sunday observance grew more and more numerous. St. Irenaeus says

that to assist at the Sunday gathering is to perform a Christian act—assisting at the Eucharistic Sacrifice. "Such is the form under which the obligation of assisting at the Sunday Mass is presented during the first three centuries," comments Dr. Villien; and he goes on:

"It is an unwritten law imposed by tradition, which could not be neglected without somehow abandoning Christianity, and consequently exposing one to the divine threat contained in the Gospel: 'But he that shall deny me before men, I will also deny him before my Father Who is in heaven.' (Matt. x, 33.)

When the right to profess their faith openly was accorded to Christians, their number increased rapidly, but there were among them some who needed the admonitions of the Councils of the Church, and the deliberations of the first of these bore an attendance at Mass. 'Even before the Edict of Milan, the Council of Elvira, undoubtedly sanctioning an already ancient discipline,' comments Dr. Villien, 'made the following decision: "If any one neglects three Sundays in a city, without going to Church, he shall be deprived of Communion for a time."

Zealous Bishops of the sixth century raised their voices in solemn exhortation on the duty of attending Mass. 'On Sunday let no one omit assistance at Mass, and remain lazily at home,' said the Bishop of Arles, and with his colleagues he signed at the Council of Agde the following prescription:

"We ordain, by a very special prescription, that lay people assist at the entire Sunday Mass and that no one presume to leave before the priest's benediction. Those who dare to do so, shall be publicly reprimanded by the Bishop."

Very strictly was this ordinance enforced. Nobles and peasants were alike obliged to perform their duty. Nor did the Church overlook the spiritual claims of even the bondsmen. Redeemed by Christ, they had both the right and duty of assisting at Mass, and their masters were bidden to allow them to attend. Pastors were exhorted to greater diligence in securing the attendance of their people at Mass.

Temporal authority lent its support to the Church when compulsion was necessary. And so, on through the centuries, the great Mother admonished her children to be faithful in their performance of the most important of all works of religion, "the one that dominates all others, assistance at Mass, at the whole Mass." she rewarded the faithful by filling their souls with the beauty and grace of the Holy Sacrifice, and by making their lives on earth happy despite the cares and trials from which no one is wholly free.—Sacred Heart Review.

## "A RETREAT FOR STRATEGIC REASONS"

A significant change in the tactics of Socialist leaders regards the Catholic lectures against Socialism is noted by the Southern Guardian. It seems that when the Knights of Columbus first secured Messrs. Goldstein and Collins as anti-Socialist lecturers, the leaders encouraged the rank and file of their members to attend the lectures in order to heckle the speakers, put all sorts of captious questions and generally embarrass their Catholic opponents. Nowadays they have changed all that. The "comrades" are at present advised to stay away from such meetings altogether. The advice is thus far significant that it is, constructively, an admission that the case of the Catholic lecturers is far too strong, and the lecturers too well equipped, to be put down by the heckling method. In the overwhelming majority of cases Messrs. Goldstein and Collins proved much more than a match for their interrupters, over whom, it must in all fairness be admitted, they had the very decided advantage of knowing thoroughly well just what they were talking about.—Ave Maria.

## THE MEDIEVAL IDEAL

"The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the medieval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with the ideas of degradation and of sensuality, woman rose, in the person of the Virgin Mother, into a new sphere, and became the object of a reverential homage of which antiquity had no conception. Love was idealized. The moral charm and beauty of female excellence was for the first time felt. A new type of character was called into being; a new kind of admiration was fostered. Into a harsh and ignorant and benighted age this ideal type infused a conception of gentleness and purity unknown to the proud civilizations of the past. In the pages of living tenderness which many a monkish writer has left in honor of his celestial patron; in the millions who, in many lands and in many ages, have sought with no barren desire to mold their characters into her image; in those holy maidens who, for the love of Mary have separated themselves from all the glories and pleasures of the world, to seek in fastings and vigils and humble charity to

render themselves worthy of her benediction; in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of society; in these and in many other ways we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization." —Lecky, "Rationalism in Europe."

## THOROUGHLY ASHAMED OF THE FORCES OF BIGOTRY

Cardinal Gibbons, speaking of the force of bigotry, says: "We are going to keep our good humor, because we know that hundreds of thousands of our non-Catholic neighbors are our good friends and are thoroughly ashamed of this miserable attempt to weaken all the best forces of order and law. But you are not going to intimidate us for one moment."

"If you think our people are asking for anything undue, argue with us, reason with us, but if you abuse us and lie about us and attempt to browbeat us—well, you are wasting time and energy, and when you attempt to put all this vulgar, unjust and bitter bigotry and misrepresentation on the basis of religion, why all we can say is you do not even know yet what religion means." —Catholic Sun.

## GOOD READING

"Reading maketh a full man," said Bacon of old, but he forgot to tell us what books "maketh a full man." Some books are to be devoured, some chewed, and others digested. But in the present generation, the general run of literature should neither be tasted, much less chewed, and digestion in too many cases means death—literary and moral. This is more especially true of the magazine of an immoral and unscrupulous tone. The sad fact is that this kind of literature is gaining popularity by leaps and bounds; people will not sit down to the "long book" any more and hence the pernicious influence of the unhealthy magazine is widened immeasurably.

Such a table of contents as some of our so-called leading periodicals monthly offer to their readers can hardly gauge the morality of our people. Such an indictment would hardly be fair on its face. Such rubbish is not even art if we take art as the expression of the true and beautiful. Morality has been and ever must be its prime prerogative. But the lure of the sensational, as at regular intervals in the past, seems just at present to have taken hold of a certain, sad to say, rather large class. Why a Catholic should lend his support to such gutter groveling is rather beyond us, but we are hopeful that this periodic outburst shall be of short duration. Much can be, and is being done by the Catholic press, and by Catholics as individuals to taboo this trash and relegate it to "the vile dust from whence it sprang." —The Victorian.

## ARCHITECTURE AND LITERATURE

## OF THE CATHOLIC SHOULD BE EQUALLY VALUABLE IN NON-CATHOLIC EYES

Not long since I was visiting a very beautiful Gothic church that had recently been completed by an Anglican minister, says Rev. F. Askew in the Pittsburgh Observer. The architecture was, to the detail, copied from the Early English style of our Catholic forefathers. The lovely sweeping arches with chamfered edges; the rustic capitals on sturdy columns; the deep played lancet windows; the studded oaken doors with their rudely wrought hinges; the nookiness of side chapels and distant perspectives in partial shadow; the heavily elegant tower enclosing a Norman shaped font and covering every lofty and feature reminded one of the days when England's Faith was that of the Universal Church—when England's religion was that of modern countries in which there has been no "all-hallowed" Reformation!

Strange it seemed that ministers of the Gospel so highly educated and refined could deign to slavishly copy our monkish architecture while refusing to acknowledge the equal beauty of the Church's medieval thought. An age that could produce a style of architecture that will live for all time might conceivably have also produced a literature worthy of some passing perusal. The modern Protestant mind can grasp the grandeur of our Catholic sermons in stone. How many of those who imitate our ancient art ever attempt to study the medieval theology that inspired it? Sculpture and painting (like music) is a language common to all human beings. Would that some power (or a better mental training) might enable our imitators in art to read the theology of historic Christianity. Antiquity has much to teach us in all realms of thought. Perhaps the world might become Catholic again if Protestant ministers would but learn Latin. Thus I soliloquized for the nonce.

And, indeed, Catholic literature is quite as worthy of consideration as Catholic architecture. Christian thought in the past should have a tradition (one would think) almost as good as the stones that reflect it. Medieval craftsmanship is admitted to be surpassingly fine; might not

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is to be carried out? There must be in the religion taught that which satisfies a want and longing of the soul. It seems to us that this is often lost sight of by members of religious bodies who complain of decreasing congregations. Social activities are useful, but they will not keep congregations together unless the conviction is produced that religious worship is a duty and a source of consolation. —Catholic Times.

## BOSTON WILL SEND LARGE DELEGATION

The Archdiocese of Boston has one of the most efficient and energetic groups of branches of the American Federation of Catholic Societies of any diocese in America, and it will be represented at the convention of the national organization, to be held in Toledo next month, by one of the largest and ablest bodies of delegates of clergy, laymen and women that will attend.

The names of many of these delegates are household words because of their zealous and energetic labors in the interests of the Federation. Under the guidance of His Eminence, Cardinal O'Connell they have accomplished great results in strengthening it numerically both as to individuals and parishes and societies, in organizing and holding mass meetings, in delivering able and timely addresses at conventions and public gatherings and in protecting Catholic interests at hearings held before the Legislature. —Boston Pilot.

## QUEER

It is notorious that candidates for orders in the Established Church do not believe that the Bible is the Word of God, inspired and revealed. So to accommodate them the Upper House of Convocation has proposed and carried a resolution that in future the question and answer for candidates to the diaconate should be as follows: Bishop: Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament, as conveying to us in diverse manners the Revelation of God, which is consummated in Jesus Christ? Answer: I do so believe them. That is all. Under the words "diverse manners," the candidate may hold that the Bible is inspired, as Homer, Virgil, Shakespeare, or Shelley was inspired. And he may take the Revelation of God as having been made by a process of evolution from polytheism through henotheism to monotheism, as he understands the Books of the Old Testament to be representative of phases of Semitic religious experiences. This is a queer world, but not many things in it are quite so queer as the spectacle of the Church of England, a Bible Church, taking steps to make it easy for candidates for her ministry to deal with the Bible as a book on a par with any other human book.—Exchange.

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