

CHATS WITH YOUNG MEN

THE LILY OF HAPPINESS

There is a saying current in the far East which may be translated thus: "Neither at Bagdad nor at Bozrah is happiness to be found, but it dwells where the Lily of the Angel grows."

"The Angel of Life, so the Orientals tell us, was sent to earth one day to find the abode of perfect happiness. "Who is the happy man?" he asked of a passer-by. "And where does he dwell?"

"He is the great caliph, and he lives at Bagdad." So the Angel went to the palace at Bagdad, and asked for the happy man.

"There is no such person here," said the doorkeeper. "Our master, if you mean him, is so worried with cares and anxieties that he is rather the most wretched man living."

The Angel exclaimed: "Then I must find the humblest subject in his realm. He surely will be as happy as the caliph is miserable."

The poorest man he found living in a wretched hut in Bozrah. "Are you the happy man?" the Angel asked.

But the beggar began to groan and lament, telling of his hunger and his poverty. Evidently he was not happy.

"Somewhere between these two extremes the abode of happiness must be," said the Angel to himself. And measuring the distance between Bagdad and Bozrah, he planted a lily there.

His next step was to move the caliph to visit Bozrah, and to send the beggar on a pilgrimage to Bagdad. Midway, by the side of the lily, they met; and, seeing the joy shining in the face of the Angel, were moved to call each other brother.

The caliph shared his goods with the beggar, and the beggar offered his pilgrimage for the caliph; so both were happy forever after.

Here would be a lesson for the labor reformers, if only it were given them to understand.—Ave Maria.

SELF RESPECT

Self-respect is one of the qualities of life, whose existence is best appreciated by the possessor. It is most deeply appreciated by him because he knows himself better than any other could possibly know him.

And if after knowing all the inner secrets of his life, self-respect is maintained, he may be sure that it is genuine, because it is one of the things that cannot well be counterfeited.

But self-respect necessarily shows beyond the bounds of the personal realization of it. It cannot be confined within the person, no more than the blood can be confined to the heart, and kept from flowing to the cheeks and tinting them with the glow of health.

Self-respect is not a cause within itself; rather, it is the result of causes so deep that they begin at the very fountains of life itself. It is like the red tint of the rose, which is not a cause within itself, but due to the plant's affinity for iron which it extracts from the earth and delicately paints on its petals.

Only the highest standards of life and thought can produce self-respect. No makeshift can pass muster here.

It can never be a wall propped up with stocks to prevent its falling down, nor a broken chain tied together with a piece of string. Make-shifts, suggested by these comparisons, must be displaced by the purest and most sincere motives and practices.

But there are certain factors in procuring self-respect which are completely under your control. Make proper and wise use of them, and the desired result is certain.

Cleanliness is one of the most important of them. One who is habitually unclean, either in body or mind cannot possibly maintain self-respect.

Industry is another powerful one. Recall for a moment some of the many things you receive from the toil of others. It is quite impossible to receive and enjoy them and still preserve self-respect, without being quickened to industry in the things that fall to your lot to do.

Good company is still another. But only that company is good which calls forth your best from within you. If your standards be lowered here, your self-respect will suffer proportionally.

But if your standards are high here, self-respect will grow accordingly. Sincerity is another factor which cannot be omitted. Without this, self-respect has a scant chance to abide along with you.

The fir trees on the north side of the mountains is beaten by all the winds that sweep down the canyon during the long winter season, but it endures them all, because its roots hold on to the very foundations of the mountain itself.

Be encouraged therefore, to lay hold of these principles and your self-respect will endure as firmly.—True voice.

OUR BOYS AND GIRLS

HOW DOLLY PLANNED TO CATCH THE FAIRIES

"I wonder why I came out to Canada," said I, as I sat with my little six year old friend Dolly in the parlor of her mother's house in Sherbrooke Street, Montreal. I was feeling a bit depressed and in a grumbling mood.

"I know why you came out to Canada," said the little maiden, glancing up from the floor, with smiling blue eyes. "Why? Dolly?" said I, laughing at her childish certainty.

Besides Miss Dolly was a quaint child and had thoughts worth hearing at times. "It was to take me for walks, Mr. Herbert," said Miss Dolly. "You couldn't have taken me for walks if you had stopped in England."

"You like going out for walks with me, Dolly," said I. "Sure," said the little maiden, "and so does Miriam. She says you know more fairy stories than anyone else ever knew. Where did you learn all your fairy stories? Have they many fairies in England?"

"Oh, yes, quite a few," said I, but I never could manage to see them as often as I do here. It's you and Miriam have brought the fairies to me in Canada, Dolly. There's got to be children near us before we can see the fairies. Once the fairies know we grow-up kids know, children that want to hear about them, the little people soon come tapping at our doors and tell us all about themselves.

"That must be when Miriam and me's gone to bed," said Dolly. How

is it we never hear them coming up the stairs past our door, and why don't they stop and call on Miriam and me? We'd like to see them awfully. Are they English fairies, or Canucks?"

"The fairies have no country of their own, Dolly," said I. "They travel about like the gypsies to all sorts of pleasant places."

"But you met them in England first, I suppose," said Dolly, "and that's why they visit you here and don't trouble about us. We never heard about them till you told us, I'm so glad you know them. Mother doesn't know them at all, though she's grown up and has two children. But where do the fairies come from when they call upon you at night? Do they live on the mountain, in the woods, like the fairies in the stories do?"

"Mount Royal's full of fairies," said I. When the sun goes down, and the twilight steals upon the woods, there are hundreds of fairies in the dells. That's where some of the fairies come from that I know, Dolly, but others come thousands of miles from far away eastern lands.

"I think I shall like the Mount Royal fairies best," said Dolly. "I expect they'll have seen me and Miriam when we walked in the woods last summer. How is it we didn't see them? Do they sleep in the daytime, like the newspaper men?"

"That's it, Dolly," said I. "And they're just getting up, when we go to bed?" said Dolly. "What time do they go to bed?"

"Just about the time you're getting up, Dolly," said I. "Well to-morrow," said Dolly. "I'll get up an hour earlier, and wake up Miriam, and we'll go for a walk with you up to the woods, and catch them before they're in bed." H. T. E.

WHEN A YOUNG WOMAN IS ON THE STREET

It is the correct thing: To appear dressed neatly, soberly, and becomingly on the street. To avoid every act calculated to attract attention. To return all salutations courteously.

To avoid what is called a street flirtation as one would the plague. To remember that laughter and loud tones are particularly unbecoming on the street. To remember that others have the right of way as well as one's self, and that it is ill-bred to try to monopolize the whole pavement.

To refrain from staring at the passerby. To remember that no lady is ever seen talking on the street corner. To remember that the street is not a dining room for the consumption of candy, peanuts, etc.

For a younger person to give precedence to an older one. It is not the correct thing: To wear flashy, showy costumes, jewelry or rings on the street. To be dressed so shabbily as to attract attention. To be defective in eyesight when a poor acquaintance is passing by.

For a girl to try to attract a gentleman's attention. To speak to some one across the street. For three or four girls to walk abreast like a detachment of militia, to the inconvenience of others who have a right to the street.

For a lady to take a gentleman's arm in the day time unless it has been sleeping. For a girl to giggle, talk slang, or discuss private affairs on the street. To laugh at the defects or the peculiarities of personages on the street. To show ill-temper if one is jostled by the crowd.—Correct Things for Catholics.

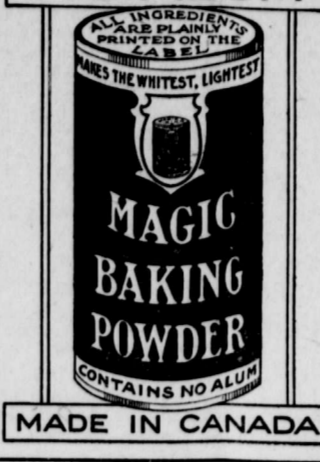
THE INDULGENCE OF PORTIUNCULA

St. Anthony's Messenger The precious Indulgence of Portiuncula to be gained August 2 (or on the following Sunday by special permission in some places), urges us to forestall numerous questions asked about it, and to state the present day regulations.

It may not be generally known that the Sacred Congregation of the Holy Office is preparing to lay down very positive and exact regulations for the gaining of this and other special indulgences. Until such publication, however, the following rules that were given in the Motu Proprio of Pius X., June 9, 1910, and in a decree of the Holy Office of May 26, 1911, apply to the Portiuncula Indulgence:

- 1. All special privileges granted by the Holy See continue in full force even though their time limit has expired or will expire before the publication of the new regulations. 2. The time appointed begins at noon (12 o'clock) of the 1st of August and closes at midnight (12 o'clock) of August 2—a period of 86 hours. If for any reason the Indulgence is transferred to the following Sunday, the same time limit applies—Saturday noon to Sunday midnight. 3. The Bishops are empowered to designate certain churches in their dioceses in which this Indulgence can be gained. They can likewise transfer the Indulgence to the following Sunday. The faithful are privileged to gain the Indulgence on either day, but not on both days. 4. All religious communities can gain the Indulgence in the chapels or oratories, provided the Blessed Sacrament is kept there. 5. Confession may be made within eight days previous to the day on which any one chooses to gain the Indulgence.

NO ALUM



6. Holy Communion may be received on August 1 or 2, or on Saturday or Sunday, respectively. 7. The Indulgence is gained as often as one visits the Franciscan or specially appointed churches and prays for the intentions of the Holy Father. (No special prayers are prescribed.) This Indulgence can be applied to the Poor Souls.

GOD AND IMMORTALITY

Belief in a Supreme Being always existed. Pagan philosophers did not like the tool who said in his heart, "There is no God," deny this belief. Aristotle, the famous philosopher, when dying exclaimed, "Causa causarum miserer mei." (Cause of causes have mercy on me.)

It is coeval and coexistent with the history of the human race. This belief is not the distinctive character of any one country or people; but of all countries and the entire human race. Those who separated themselves from the synagogue had their false gods; but their fallacious beliefs in God, so different from what He is, furnish a strong argument in favor of, rather than against, the existence of a Supreme Being. Their error was regarding the essence and not of the existence of God. Belief in His existence can, does, and has always coexisted with false conceptions of what He is in reality.

"No one denies," wrote Cicero, "that God is." "Deum esse nemo negat." An absolute denial is incompatible with reason. At best modern unbelief can only say nescio—I know not—which means agnosticism. But this form of unbelief does not satisfy the craving of the soul. In the heyday of life very possibly it does, but as the years roll by, and that natural phenomenon called death is seen stalking in the near future, the soul not unfrequently becomes restless, and the thoughts are disturbed.

Here another truth presents itself, and that is where is the soul located, and how do we know it is immortal? That is of equal importance to that which proclaims the existence of God, since it presents to the intellect the mysterious future in which man may be forever happy or unhappy.

Where is the soul located? has been frequently asked. Like heat, emanating from a glowing fire, cannot be assigned to any particular spot in the fire, neither can the soul be confined to any particular part of the body. Where there are any signs of vital activity in the body, there is the soul in all its completeness.

All matter, the world, the animal and vegetable kingdom, are circumscribed by space. The soul, which is a spirit, is no way affected by space. It permeates the entire body which it enlivens according to its special functions. Its immortality is engraven on the soul itself. Like the idea of a Supreme Being, it is one that has the conservation of universal instinct and usage, professed by most superior minds, as well as by the most barbarous nations.

This natural and universal instinct can be explained only on the ground that it has a corresponding and unaltered image of a reality in the soul itself. In nature all things are perishable. Only the species and classes are perpetuated. Individuals pass away. Judging by observations and experience, death rules the universe.

"We shall fade and vanish like the blade of grass." Yet the idea of the immortality of the soul survives this knowledge. Why? Because the origin and persistency of an idea so abnormal could not be otherwise than from an immediate sentiment, and perception of its reality in the soul. Reason tells that it is not an illusion from without; that it is stamped on the soul by God, and has its corresponding reality in the soul. It comes with the same guarantee as that of man's existence. Hence the conclusion. Man exists. Therefore, is immortal.

Add to reason the many Scriptural proofs: "Let us make man to our image and likeness." This likeness must be spiritual, since God has no body. "Those who sleep in the dust of the earth shall awake, some with life everlasting, and others unto reproach to see it always." (Dan. xi. 2) "Before the dust return into its earth from whence it was, and the spirit return to God, who gave it." (Ecol. xii. 7, 8.)

The New Testament is still more emphatic in its teaching regarding the immortality, resurrection and future reward and punishment. "Fear ye not them that kill the body, and are not able to kill the soul." (Math. x. 2)

"There shall be a resurrection of the just, and the unjust." (Acts xxiv, 15.) "He that raised up Jesus Christ from the dead shall quicken also your mortal bodies, because of His Spirit that dwelleth in you." (Rome, viii, 11.) "It is appointed unto men once to die, and after this the judgment." (Hebrews ix, 27.)

Viewing the soul in this light, religion is not a stern reprover of one's pleasures, a yoke difficult to carry, or a system with a severe code of morality imposing rigorous laws of fasting and abstinence; but it is a kind messenger that carries man's good works in advance, keeping them in store until the hour when they shall become the measure of his immortal happiness. As man naturally seeks his own happiness, to make the future life one of unending happiness should be the work of life.—Intermountain Catholic.

THE WHIRL OF THE WORLD

Universal disarmament, peace, perpetual international peace were popular cries not so very long ago. We all remember the shouting. And we recall the enthusiasm of the nations eagerly wending their way to the Hague to make universal disarmament and perpetual, international peace something more than a hope and a sentiment.

The eyes of the world were on this first great peace Congress, and the result of its labors was watched with happy anticipations. But its initial session was a grave disappointment, and all its efforts and hopes are dissolved to-day in the most gigantic and sanguinary war of history. The disappointment came when the assembled powers decided to exclude the Holy See from participating in the Congress—a decision that was not only unwise but disastrous.

In the light of quite recent occurrences this assertion needs no arguments to establish its accuracy. The fact is too plain and too potent. The whirl of the world finds these same powers set to the slaughter of one another. The Hague is merely a mockery of its purpose. Yet up to the hour almost that Italy entered the awful conflict the first peace Congress participating nations were feverishly hastening to establish official relations with the Vatican. Without concerning ourselves about the reasons, we can readily assent to the assurance that this is certainly a remarkable change both in sentiment and attitude.

But it is not the most remarkable change. Today the Holy See is the only logical and the most likely restorer of peace to Europe. Apparently the Holy See alone is praying and working for peace. From the Holy See has come the first and the only accepted overture of mediation in the exchange of wounded prisoners. Perhaps, too, the secret hopes of rulers and the silent prayers of soldiers are inclining and ascending for the Holy See's opportune acceleration of peace. Let us hope so. Let us pray that the blessed hour for Europe is near at hand.—Church Progress.

THE HABIT OF STUDY

"How few boys or girls set before them, as they pass from the completed courses of high schools or universities, the task and duty of continued study," remarks the Baltimore Catholic Review. "But no man or woman makes any success of life if he is in the various branches of intellectual attainments be disregarded and neglected. And by study we do not mean the reading of the newspapers, or the desultory perusal of books and magazines. Everybody reads nowadays; either the daily paper or the story books, especially the sensational kind, or the love stories or the short stories of the dime novel variety. Yet even of these, they remember nothing save the bare common outline in them all. Ask them to give a synopsis of what a book or paragraph in the paper contains; and they are at a loss. No deep impression is left on the mind which is just as empty as the mind."



When reading does not make the perfect man. Proficiency requires concentration, thought, reflection, reasoning, memory, seriousness in the aim and energy in the effort, else the mind acquires no hold on the precious intellectual treasures which can be brought into one's possessions.

THE "BISHOP OF BLUNDERS"

"Russian Life To-day," a recent book by the Right Rev. Herbert Bury (Anglican) comes under censure in the London Athenaeum. The publishers announced that Bishop Bury wrote with wide knowledge of "our Russian allies," their life and outlook. "It may therefore be well to put the reader on his guard against some of the slips this book contains," says the Athenaeum reviewer.

There are errors in spelling money values, the few Russian words mentioned are chiefly misspelled or mis-translated; but a graver fault is that "the Bishop retails some very tall stories, at secondhand from other writers, which it would have been wiser not to endorse. . . . To quote them as proofs of the paternal way in which a beneficent government deals with its misguided sons is ridiculous." Not wishing to be too severe, the reviewer accepts the Bishop's excuse that he was driven with work and harassed by inter-ruffians while getting out this book, and that he knows its imperfections and deficiencies are many. "Taking the book on this modest estimate," says the Athenaeum, "we may excuse its mistakes and limitations, and dwell rather on the fact that it is written in a kindly spirit, and is fairly trustworthy so far as the Bishop's own observations go."

But is it fair, we ask, to foist upon the public a book that is, at best only "fairly trustworthy?" There is too much of that kind of writing being done. And this hodge-podge of misinformation on Russia is not the Bishop's first offense. Some years ago he wrote a book called "A Bishop Among Bananas" in which he retailed second-hand stories about the Catholic Church in Central America, which he said "is at its weakest and worst in that part of the world, as I have been told by some of its own clergy there." He also told of the pain and surprise he felt "at the fatal course which the Roman Catholic clergy are pursuing in practically discouraging the marriage tie. They charge such high fees that the ordinary working people can't afford to pay them, and so do without the ceremony."

It would seem that the Bishop specializes in compiling misinformation, or, some may say, malicious misrepresentations.—Sacred Heart Review.

TRIBUTE OF A CONVERT

The Hon. Frank Johnson, Attorney-General of Mississippi and a convert, accurately describes the Catholic Church of to-day as follows: "In the midst of the intellectual recklessness and activity of the twentieth century, when every doctrine is placed on trial and every claim and theory is questioned, the Catholic Church stands immovable. It has an answer to every question and a solution for every doubt concerning faith and morals, and its theologians are ready and armed and equipped to repel every assault on the Christian religion and the Catholic Church. Instead of shrinking from the light of this age"

of scientific knowledge and intellectual culture the Church invites the fullest scrutiny of its history, of its teachings and of its doctrines. Instead of retreating the Church stands to-day in the full light of searching criticism as the central figure of all Christendom, proclaiming alike to the humblest peasant and the greatest savant its divine mission and authority."—The Catholic News.

"WHY NOT CONFESS TO GOD ALONE?"

"A non-Catholic friend asked me, some time ago why we cannot confess our sins to God alone instead of telling them to a priest in the confessional? What should I have answered?"

You might have asked him a few questions like the following, says the Catholic Bulletin, of St. Paul, Minn., in answer to the above question: Why cannot one be baptized by God directly instead of by a minister? Why cannot one be confirmed by God instead of by a Bishop? Why cannot one receive Communion from the hands of Christ Himself instead of from those of a priest? Why cannot one hear the gospel preached by Christ Himself rather than by a preacher? Why cannot one learn the truths of divine revelation from God Himself without reading a Bible or accepting the teachings of a Church? Or, to apply the same rule to civil life: Why cannot a citizen pay his taxes to the governor? Why cannot the soldier receive his orders from the king or president? Why cannot all children be taught by the State superintendent of schools? If such were the manner of performing these things few of them would be performed at all; so, if you ask your friend how often he has confessed his sins to God alone, he will not need to be an expert in figures to tell you.

You, as a Catholic, however, are confessing to God continually. Every time you say the Confiteor in your daily prayers you confess to God; every time you make your examination of conscience, which probably occurs each evening, you confess to God; every time you go to confession you begin by saying, if not the entire Confiteor, at least "I confess to Almighty God and to you, Father." The claim to confess to God alone is an old trick. Fifteen hundred years ago St. Augustine said: "Let no one say to himself, do penance to God in private, I do it before God. Is it then in vain that Christ hath said, 'Whoever confesses to me on earth shall be loosed in heaven?' Is it in vain that the keys have been given to the Church? Do we make void the gospel: void the words of Christ?" When Our Lord granted to His apostles the power of forgiving or retaining sins, He thereby instituted the sacrament of penance for the remission of all grievous sins committed after baptism. It is undoubtedly His will that all Christians should receive this sacrament. Its reception, in a rational manner, however, is impossible without confession.

WHY EXEMPT THE LODGES?

Father J. A. Campbell, speaking of convent inspection in The Antidote, says: "If a convent is to be inspected because the public at large may not know the details of its daily life, why should not the Masonic lodge be inspected because the public knows nothing of what goes on in there? To have convents inspected and lodges exempted is to tell the public that convents are not to be trusted, while lodges are. It is a gratuitous insult to a class of American citizens. How strenuously would not the Masons oppose inspection of lodges if we Catholics proposed it! And the difference: Convents have no secrets and lodges have."

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