

CHATS WITH YOUNG MEN

TRUE MANHOOD—A BACCALAUREATE ADDRESS APPLICABLE TO EVERYONE

The baccalaureate sermon at St. Joseph's College in Dubuque, was delivered by Rev. J. J. Burke, of Peoria, who addressed the students on "True Manhood."

"These words of advice, spoken by the elder Tobias to his son, are applicable to everyone and especially appropriate to this occasion."

"Many of you are about to start on a journey from this home of religion, science and art. Some, perhaps, will never return, and I am but reiterating the admonitions of the Fathers and professors of this institution when I say to each one of you the words of Tobias, 'All the days of thy life have God in thy mind.'"

"Few young men realize the importance of the duties, the greatness of the responsibilities they will be called upon to assume when they leave their college home to enter the stern realities of life. Surrounded at college by moral companions, religious teachers and holy influences, they will go into a world indifferent to religion, unmindful of morality and forgetful of God. For, if there is one thing more than another characteristic of our time and country it is the gradual decline of faith and morals—the falling away from God, from His teachings and from His laws. A spirit of incredulity and viciousness pervades everywhere. Notwithstanding the wide diffusion of knowledge, crime is on the increase, irreligion is too often crowned with success, while much corruption appears in public places."

"The only hope we have of dealing with these, as with all other evils, lies in the eternal principles of religion. The young man, especially the college young man, must be properly equipped to meet these evils."

"True manhood consists in a knowledge and mastery of self. The world to-day is sadly in need of men. We need true men, conscientious men, men who dare to do right because it is right and who are not swayed by the multitude, men who are ever mindful of God's presence, men who know themselves and who can master themselves."

"Self-knowledge is an essential element of true manhood. A knowledge of himself is one of the first things to be acquired by man. Even the old Pagans understood this truth. One of their philosophers let us the maxim, 'Know thyself,' while the

Christian poet beautifully and truthfully tells us, 'The proper study of mankind is man.'

"It does not require much study for man to see that he is the greatest of God's creatures on this earth and that God has given him dominion over all terrestrial beings."

"Why is man placed over all earthly creatures? What gives him this superiority? Is it his strength, his agility or the acuteness of his senses? No. In these qualities man is surpassed by many animals. Where then does his superiority lie? It lies in the intelligent and moral element which alone distinguishes man from the other creatures of God on earth. He has reason which other mundane beings do not possess."

"Man is a rational creature. When we say he is a creature we acknowledge a Creator. Man is the work of God, who created him according to His own image and likeness."

"In creating man, God endowed him with an immortal spirit. Since man has an immortal soul destined to be happy or miserable for all eternity according to his acts here, he is not foolish who does not have God in his mind at all times, but turning his back upon Him, seeks his happiness in money, drink or other worldly matters and thus trades the soul for the body, the immortal for the mortal, heaven for the things of earth?"

"Self-mastery is another element of true manhood. The greatest hero is the one who can conquer himself. The man who has his passions and appetites under control is a true man. Such a man practices the beautiful virtues of temperance, one of the cardinal virtues and follows the advice of St. Peter, 'Be sober and watch.'"

"Sobriety, temperance, is necessary for all, but especially for young men who are continually mingling with all classes and breathing the contaminating air of a sinful world."

"If you would have a clear mind, a healthy body, a happy home, a bank account and an eternity with God, practice sobriety, master yourself."

"He who would master himself must be faithful to conscience. Fidelity to conscience is the best thing to the world. It is better than high position, honor or fame, better than a thousand fortunes. Conscience is that guide on the voyage of life which protects one's back from being lost or from striking the unseen rock."

"Young men, along the voyage of life are many dangers, many hidden rocks, many Scyllas. The Charybdis of passion is ever impelling the human bark towards the Scylla of destruction. A pilot is needed to keep it in the right channel. The Church and the Bible are guides or beacon lights, but we need an inward monitor, a pilot on the bark. This internal guide is Conscience."

"Indifference to conscience leads to ruin. The embezzler, who, by taking a little at a time, finally became a great thief, a fugitive from justice and an enemy of God; the corrupt politician, who, by overlooking the buying of a few votes, went from bad to worse until he became an outcast and a synonym for all that is low and vile and mean; the dishonest business man whose fall was gradual but terrible; and the drunkard who said he could take a drink and leave it alone—all fell because they were indifferent to the voice of

conscience warning them of the danger."

"Fidelity to conscience leads to God. Conscience, rightly instructed, is the voice of God telling us what to do as right, what to avoid as wrong. It is our defense against our spiritual enemies. The trustworthy, the incorruptible man is the man who follows the dictates of his conscience. A man of conscience is a man of character. A man of character will do his duty though the heavens fall."

"Be conscientious, be true, be pure, be honest, be men and boys of character. Dedicate yourselves to God in your youth. Give Him the first fruits of your young manhood. First fruits are always best. The first flowers of the spring are the most pleasing; the first vegetables the most palatable; and the firstlings of the flock the choicest. So our earliest years are the best and should not be given to the world and its allurements but to God and His service."

"Be true men whatever vocation you choose to follow. If you desire to be priests, Christ, the Great High Priest, asks every priest to follow His footsteps, and lead a life of purity, of humility, and of self-sacrifice. Be faithful followers of the humble Nazarene. Would you embrace a business career? Be scrupulously honest and fair in all your dealings. Should you enter one of the professions, be honorable and conscientious at all times. In case you devote yourself to a political career, infuse a spirit of morality and uprightness in those with whom you come in contact."

"Have high aims and noble aspirations. Do not imagine that success in life is measured by great wealth or worldly honors, no matter how obtained. Aim higher than the acquisition of wealth and honors. Aim to do right at all times and your life will be a success, though you die in obscurity."

"The truly great are not always those who are constantly before the eyes of the public; nor are the truly happy those who have an abundance of the wealth, fame and honors of the world. The good alone are great. The good alone are happy. They are not only happy themselves but they spread rays of happiness around them by their acts of kindness. If you would be happy 'Do an act of kindness wherever possible.'"

"Little acts of kindness, little deeds of love, Make this earth an Eden, like the heaven above."

OUR BOYS AND GIRLS

FLORAL STORIES

When the great Napoleon was exiled to the island of Elba, he said to some of his confidential friends, "I will come back with the violets"—meaning, of course, that he would return in the spring as surely as the little purple blossoms bloomed. It was for this reason that his followers decided to use the violet for their emblem; and every true adherent of Napoleon wore a gold ring ornamented with an enamelled violet, and within it the motto, "I will come again in the spring." When they toasted their exiled Emperor they would raise their glasses and say: "to the health of Corporal Violet!" The signal of his return was to be the general wearing of their chosen flower. And when it was noised about that he had landed at Frejus, a great many flower-women were suddenly seen on the Paris streets with large baskets of violets, for no friend of the first Empire was seen that day without a bunch of the modest little flowers in his button-hole.

But, for the reason that Parisians are all fond of the violet, it was found necessary to take some precautions before addressing an acquaintance as one of the Bonapartists party; so one would say to a citizen thus decorated: "Do you like violets?" If he answered, "Oh, yes!" it showed that he was unaware of the conspiracy. But if he said, "Quite well," he would be known as one pledged to the Emperor's cause; and the first speaker would remark, "It will come back in the spring," and pass on. Every school boy knows the sequel of all this planning and what a disastrous home-coming the landing at Frejus was for Napoleon.

If we skip a period of history, we have another pretty story in which a flower played a part. The wars between Austria and France were over, and Louis Napoleon, nephew of the great Emperor, was on the imperial throne of France. As the great General Niel, fresh from his bravely won victories, was returning to his beloved country, a peasant, overcome with admiration of his valor, begged him to accept a basket of yellow roses. Touched by this appreciation, the General took it as a gift to the Empress Eugenie, then at the height of her power.

"Truly an exquisite rose!" she said. "But you have not told me its name, General."

"Why, really, it has no name," he answered.

"Then," said the Empress, with a smile, "I will give it one. It shall be called *Marcelle Niel*."

She then produced from its hiding place a jewelled basket, used only by marshals of France, and handed it to the astonished officer.

Thus it was that a rose and a man received a title at the same time.—Ave Maria.

YOUNG MEN, AIM HIGH

WHEN BUYING YEAST INSIST ON HAVING THIS PACKAGE



DECLINE SUBSTITUTES

pure atmosphere, into a higher realm into closer communion with the stars. The peaks that overtop their mates, which in their turn look down upon the foothills, are in themselves an aspiration; an invitation to come up, up into the land of higher aspirations and broader views. Men, who by their personality, or the force of their genius, rise to heights that overshadow the generality of mankind, shed upon life an inspiration, a lift, lifting influence. By their example and precedent they establish new standards and point the way to new possibilities. Every boy should aspire to be one of the highest peaks; a voice that calls to others to climb to the heights. The world is full of foothills and small men; it needs more intellectual and ethical giants.—The Echo.

TRUST IN PROVIDENCE

Confident reliance on the goodness of God was always a characteristic of the saints, as it still is of those Christians whose lives bear the closest resemblance to their saintly models. Particularly noted for this virtue was the holy Cardinal of Milan, St. Charles Borromeo. He not only practised this trust in God in his own affairs, but sedulously endeavored to instill it into all his people. Talking once with a person of high rank, whom he was trying to persuade to have confidence in God on all occasions, because He never abandoned even in the smallest circumstances those who rely upon Him, St. Charles narrated this personal experience:

"A few days ago, my house steward came to me, complaining that he had no money and did not know how to provide for the urgent need of the house. He requested me to be more sparing in almsgiving and my other pious work, as it was by expenditure of that kind the house was reduced to such extremity. I told him he should trust in God, and hope for help from His merciful bounty. He was not satisfied with the advice, however, and went off grumbling. Within two hours I received a packet of letters, among them one containing a bill of exchange for 8,000 crowns remitted to me from Spain. Sending for my steward, I gave him the money, saying: 'Take it, O thou of little faith! Behold, the good Lord has not abandoned us! Let me add that the remittance was truly providential, as I was not expecting it; and, for that matter, it was sent two months or more before it really became due.'"

It would be an easy matter to reproduce from the annals of many a religious community in our own time and country instances quite as striking as the foregoing, in which simple, childlike trust in God's Providence has been superabundantly rewarded.—Catholic Columbian.

DO YOU WANT

TO MAKE A PROTESTANT A CATHOLIC

"Would to God," said Monsignor Robert Hugh Benson at St. Mary's church in Chicago last spring, "that we Catholics were more guilty of the reputation we have for proselytizing. It is certain knowledge that our religion is divine that makes us want to impress it on others."

But while your faith may be strong enough for you to desire to convert others to it, you may find yourself unable to do so. Would you like to know how?

The famous convert, who himself converted Monsignor Benson—Father Maturin—gives three suggestions to those who want to bring another to a realization of the truth in the Catholic Church.

"1. In the first place we must be very sure of the truth ourselves. We must know well the truth to which we would bring them. Know it, not merely with a kind of traditional knowledge, from the fact that we have been brought up in it from infancy, but clearly, definitely intelligently. We must so to speak, see all around it, so as to be able to meet objections and express it in language that is not exaggerated or likely to lead to misapprehension. Many have been kept back from a consideration of some doctrine of the Catholic Church because they have heard it expressed in language that really misrepresents it."

"2. But, secondly, he must know, and not only know, but be able, if only for the moment, to throw himself into some sort of intellectual sympathy with the position of those whom he would win around. If he does not know and cannot understand their difficulties he will be arguing in the dark, and will

surely alienate those whom he desires to win. A great number of people take little interest in the faith of others; they do not understand, nor do they want to understand. Very well. They are quite satisfied in their aloofness. They have perhaps neither the time, nor the talent nor the sympathy that would lead them to such studies. But let them keep out of controversy and avoid any effort to win those people to the truth. Their efforts, if they make any, are likely to do more harm than good."

"8. And thirdly, no man can ever act as a convert-maker who allows his mind to entertain for a moment a doubt of the sincerity of the men with whom he is dealing."

"It is a narrow, hard, uncharitable view of men to suppose that because their position seems to you illogical and absurd they must themselves realize that it is so. It is very difficult to see the inconsistencies of a system in which one has been brought up from childhood; and intelligent, well-educated men who in every other department of life are sane and reasonable, in religious matters will be found to have left aside all reason."

"To approach a man therefore, on controversial questions, whose good faith one doubts or disbelieves in, is to insult him. With these qualifications then, the Catholic can go forth into the world equipped for the delicate task of bringing others under the dominion of the truth that shall make them free."—New World.

CONVERTS TO CHURCH IN ASIA

Here are some figures which show approximately the results obtained by our missionaries in pagan lands during the last hundred years:

In Asia they have spread the faith among 8,000,000. This includes baptisms of adults and children who were brought into the Church at the point of death.

The Catholic population of China has grown in a hundred years from less than 250,000 to nearly 1,750,000. In Indo China we have close to 1,000,000 and this corner of the vine-

yard is being zealously cultivated with splendid promise. Japan has added over 30,000 to the Catholic population it had twenty-five years ago.

At the close of the persecutions in Uganda, British East Africa, there were only 1,000 baptized Christians. To-day there are 119,000 Catholics and 123,750 preparing for baptism. The persecutions took place in 1885, so this remarkable work was done in the short span of thirty years. In all Africa there are 2,000,000 Catholics.—Intermountain Catholic.

KEEP THEM OUT OF THE HOMES

The practice of the modern metropolitan daily apparently defines "news" as anything current in the estimation of decent people, to print. A man or woman with a brief in favor of some shocking violation of the law of God or man, is sure to find an eager welcome from a press, which in many a convention, has proclaimed itself the guardian of public morality. A plea, for vileness is, or used to be, something out of the ordinary; but even to-day, when properly garnished, it will make the crowd "sit up and take notice," and is therefore, good "news." Within the last few months, the pages of the New York newspapers, notably the Tribune, have been opened to the defense of unlimited divorce, race suicide, the I. W. W. excesses, and successive polygamy, or the trial marriage. A press of this kind is nothing less than an advocate of moral corruption. There are in every community men and women, morally weak, who find in its pages a ready justification for the aberrations to which they are inclined. Psychologists and physicians bear witness that persons of this class are strangely and powerfully influenced by a defense of wrongdoing, no matter how flimsy, when made publicly by apparently reputable persons. A more serious aspect of the matter is the baneful influence exercised upon the young. One of the most serious duties incumbent upon parents to-day is to keep these newspapers out of their

homes. Perhaps this duty is even more imperative when there is question of the popular magazines. It is hard to see how the boy or girl allowed free choice in the matter of magazines and newspapers can escape moral shipwreck.—America.

POWER OF THE PRESS

Speaking of the power of the press to a French ecclesiastic, the Holy Father remarked that "neither the clergy nor the faithful make as great an effort as they ought in this matter. The old people say that it is a new work and so they were saved in the past without the aid of newspapers. Those admirers of the past do not bear in mind that the poison of an evil press was not so common then as in our days, and that consequently the antidote of our journals was not so necessary. To-day there is question, not of the past, but of the present, and every day the people are deceived, poisoned, ruined by evil publications."—Truth.

"Manana" advertisement. This is a favorite and fatal word much in use among the Mexicans: it means "To-morrow." If one asks a Mexican to close a deal, he smiles and says, "Manana, Senor." This habit has made the nation poor. "To-morrow I will give you an application for a \$10,000 policy," said a contractor to a life agent a few days ago. That "To-morrow" cost his wife \$10,000, for she was a widow before the day dawned on which her husband intended to apply. If he had only said "To-day!" No life on which other lives depend should be left unsecured for one hour. If in good health you can secure an ideal policy in THE MUTUAL LIFE ASSURANCE COMPANY OF CANADA. WATERLOO, ONTARIO. Secure a Mutual Life Policy To-day.

MADE IN CANADA. The Bread that Builds Brain and Brawn must be made of the whole wheat grain—white flour bread will not do it—neither will the so-called "whole wheat flour bread." The only real whole wheat bread is TRISCUIT. It is made of the whole wheat grain steam-cooked, shredded, compressed into a wafer and baked by electricity. All the meat of the golden wheat prepared in its most digestible form and smallest bulk. A wholesome substitute for white flour bread—a delicious snack for luncheon with butter or soft cheese—crisp, snappy, strengthening and satisfying. Made at Niagara Falls, Ontario. Toronto Office: 49 Wellington Street East.

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