#### CHATS WITH YOUNG MEN

SEEING GOOD IN OTHERS

The truth that everybody should observe as he progresses through this uncertain world is that there is good in everyone; that no man lives who has not in his nature somewhere everybody to find that out the first thing; and very often he will find that the good is the major part of the man's make-up. To discover the good qualities of another is not only service to that other but to oneself

Indeed, a man who will not see any good in others is himself a mean man. His heart is cold and his brain is scant. But if he see whatever worth there is in others, his sympathies enlarge and his views broaden There is the great good in seeing good in others—it makes a man of one and lifts him above the sordid levels of life.

If we wanted to test the manliness of a man we would get his opinion of his neighbors. If there was one of them in whom he saw no good we would mark him down. We would hardly expect him to see the same good in all, but if he would analyze his observations closely and seek an equilibrium of conditions he would find no serious difference among them; not so much difference as to raise a feeling of more dislike than friendliness.—Intermountain Cath-

O'CONNELL'S RULE OF LIFE RESOLUTIONS WHICH THE GREAT IRISH PATRIOT OBSERVED

The following resolutions formed the rule of life for the great Irish patriot and Catholic emancipator, Daniel O'Connell :

1.—To begin every day with an unlimited offering of myself to my Crucified Redeemer, begging Him by all His infinite merits and divine charity to take me under His direction and control in all things.

2.—To meditate and make mental prayer for at least a half hour every

3.—To aim at pleasing God in all my actions; striving to be influenced by love of God rather than by hope of reward or fear of punishment. 4.—To avoid all voluntary occasions of temptation.

5.—To appeal to God and to invoke the Blessed Virgin in all real tempta-

.- To say every day the acts of faith, hope and charity. 7.—Every day to say an act of fer-

vent contrition. 8.—Every day to say the "Memorare" and the "Sub Tuum," adding many ejaculatory prayers to our

Blessed Mother.
9.—Every day to pray to God, His Blessed Mother and the saints for a

happy death. 10.—To avoid carefully small faults and venial sins.

CULTURE Fear is born of ignorance. Culture faces danger and defies passion. The great souls who appear in history were courageous, trustful and hopeful, and bravely ventured in action. They feared no ghosts, no demons, no treacheries. They freely breathed heaven's air, and bathed in heaven's sunshine; their only fear was that nature, and the hearts of their fellow men, and the munificence of God's intentions. Manly culture is not suspicious; it is not pessimistic, nor "Member of some 'Helping Hand" cowardly, nor selfish, nor egotistic, Society, I see," remarked an acquaint relate to the common welfare.
Matthew Arnold says: "Culture is not primarily a scientific passion for knowledge, but is a moral and social passion for doing good," and John Morley says, "The end of education is not to make a man a cyclopaedia, but a citizen," and Cardinal Man-ning says: "Culture brings with it a power and a grace which enables us to be more useful." Culture that does not do this is an unmanly and spurious culture, and fails of its function and fails of itself.—St. Paul Bulletin

# BETTERING THE WORLD

There are always men, and in these latter years they are numerous and notsy, who single themselves out from their fellow men, and proclaim that they have some great plan to

set the whole world right. often cajole the young, the unwary, for youth though mostly honest, is often foolish and lies at the mercy of the crafty brain and the flattering To such young men, ardent unselfish, enthusiastic, who, with their beautiful illusions and their impracticable dreams are the sale of the present and the hope of the future; who feel their hearts hot with indignation at the wrongs which they see or have imagined; who long to rush into the press of battle, and make the bad world good by very force and compulsion—to such could I assemble them around me, I would

speak thus 'The feeling that prompts you is a noble feeling. Hate injustice and wrong as much as you will; never can you too much hate them. You want to make the bad world good it is a noble wish; cherish it as you cherish the apple of your eye. But remember this, each of you. Your voice is weak, and your arm is not far-reaching and you may strike and shout till strength and voice be gone, and very little impression will make on the large world that lies outside your father's house, outside your town, your parish, your native

thing that you can do. Begin to make things better, not at a distance which your voice and hand may never reach but in your own heart, in your own home. Begin not impossible dreams of making the great world better, but begin to make better that little spot of it where God has posted you to do His work and to fight His Begin to put your vigor and your enthusiasm into the doing of the homely duties that meet you every day.

"Be better sons to your parents, better brothers to your sisters, better neighbors to your fellows, more forbearing towards each other, more charitable to the poor, better Christians, more loyal and devoted children to the Church your Mother. When you have gone nigh to exhaust the possibilities of perfection in these things, then, but scarcely until then, seek to make better the farspreading world."—Rev. Joseph

#### OUR BOYS AND GIRLS

LOVE YOUR MOTHER

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful and put the cooling draught to your parched lips? Who taught you how to pray, and gently helped you how to read? Who is so eager after your education and makes so many sacrifices for you in order that no stone will be left unturned, and that you may get a good and solid foundation to fight life's battle honestly, nobly and virtuously to the Who have borne with your end? faults, and been kind and patient in your child's way? Who loves you still, and prays for you every day you live? Is it not your mother—your own dear mother? Now let me ask:

Are you kind to your mother? Do you not sometimes give her rude and insolent answers, even in the pres-ence of strangers? Do you pray for mother every day of your life? Are you not proud of having a good mother to look after and guide you on the wind and weather-beaten path of life? Do not be ungrateful, for this vice is one of the many which at present is found the world over. Remember, children, that "charity begins at home," that the fond mother is the joy and consolation of the home, and as the poet says: "A mother is the holiest thing alive."— True Witness.

#### THE HELPING FINGER

The car was not crowded, but the tired little woman, who had scrambled on at a busy corner, found difficulty enough in finding room for both herself and the unwieldy paper parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to re-tie the knot that seemed so unwilling to

stay in place.

Just as the string had slipped out of the trembling hands for the third time, a firm, neatly gloved finger was placed on the center of the refractory they did not enough trust their own tied, and a bright-faced young girl nodded cheerfully in acknowledg-ment of the words of thanks, as the owner of the parcel hurriedly left

> ance as the car slowed up at the next and the girl made ready to step off.
> "No, only a 'Helping Finger Soci-

> ety,' with a membership of one," the girl laughed back as the car moved Some cases don't require the whole hand."

> There is only one qualification for membership in the society - wideopen eyes that see where little helps are needed. Sometimes you may look straight at the need of helping without seeing it, because you see something else you'd rather do. But to be a Helping Fingerer, you must see, then act. That means that by and by you will grow into a helper in big things—a Helping Hander.—The Continent.

# JOY OF OVERCOMING

"How did you learn to be so efficient?" asked a young man, watching | their tour of the Holy Land. And their clap trap professions too ften cajole the young, the unwary, table and get ready an appetizing meal in short order. "I don't mind meal in short order. telling you that I asked you out of the long list of applicants to make this trip with me because I had found out that you knew how to work and to work regularly. But I don't see how you ever learned when your father is rich enough to hire help for all things he wants to be done.'

The boy laughed and said it had een no slight struggle to overcome the habits of laziness that are common to most boys. But he said he had discovered that he was happier and could play better when his muscles were used to work, so he set himself resolutely to mow the lawn, run errands, scrub the porches, trim the trees, and do all sorts of odd jobs to keep in physical trim. He thoroughenjoyed himself with the young naturalist and was able to take his

turn with the others at camp chores. A young girl who taught herself to cook simple dishes on the chafing dish, because she was denied the privilege of her grandmother's kit-

"But be not discouraged. Do not to work to do her best with such think that this noble hatred of wrong and this noble love of justice were and they were all surprised and this noble love of justice were given to you in vain. There is a to know that she had taught herself to cook. It was a lesson to the young girls present who could go at will into the home kitchens to find that a girl handicapped by lack of space and utensils could nevertheless, turn out savory and satisfying food.

When a prize was offered for the swing made by a boy fourteen in a certain school. more than half the lads gave up, saying that without a manual train ing teacher it was impossible to do anything. But the other boys care. fully looked over the porch swings at home, worked with old lumber and practiced until they were willing to trust themselves with material that they bought. And so carefully and faithfully did they work that they were every one rewarded, not for their perfect porch seats, but for their getting around and over difficulties. They taught them-selves to overcome obstacles, and

after that the porch seats were easy.

There is such a joy in systematic effort and effort that is put forth because one wants to learn, that it is a pity more young folks do not take themselves in hand.—True Voice.

#### THE MONTH OF BRIDES

BRIDES ARE NOT THE ONLY ONES WHO START A NEW LIFE IN THE LEAFY MONTH OF JUNE

In all Northern climes the month of June is the favourite month for orides. Nature seems to have adorned this month with singular brides. beauty for the most sacred of all ceremonies. It is the month of Nature's reawakening when all the kingdom of growing things springs into new life after the long sleep and puts on a raiment of vernal beauty. It is the month of rejuvenation—the month when all the brighter, hopeful faculties are at their best.

Happy are they who know enough to get quickly into harmony with natural law by cutting out all the Winter habits that clog the eliminating organs of the body and retard the rejuvenating processes that should come with Spring.

A person who wants that buoyancy of mind and body that ought to come with Spring, should make a complete change in diet, cutting out meats, potatoes and canned vegetables and eating largely of cereals, fruits and green vegetables. But be sure the ereal is a whole wheat cereal, and be sure it is thoroughly cooked.

For a deliciously nourishing breakfast or luncheon, take one or more shredded wheat biscuits, cover with berries or other fresh fruits and serve with milk or cream. These biscuits not only contain all the body-building material in the whole wheat grain prepared in a digestible form, but they supply the bran coat of the wheat berry which perform the useful function of keeping the alimentary tract sweet and clean. Being ready-cooked, shredded wheat is a boon to the bride and the busy busewife in Summer, relieving her of kitchen worry and work. A meal shredded wheat biscuit with berries and green vegetables is more nourishing than meat and notatoes gives more strength for the day's work and costs only a few cents.

# IN GETHSEMANE

MANY CHANGES SINCE THE TIME OF OUR SAVIOUR

At last the monks who guard the After fifty years of refusal have granted permission to lated.

photograph this hallowed spot.
It lies without the walls of Jerusalem. The way to it leads through the eastern gate, over the little stone bridge which spans the dried-up water course of the brook at Cedron, and up at the foot of the Mount of Olives. Here many a time Christ retreated with His disciples. Here He The

majestic olive trees of a thousand years ago still rear their lofty heads in silent guardianship of the solemn spot. But a white wall incloses the garden square; tiny monuments of a station on the way to the cross: graveled walks run between dainty parterres, where wondrous flowers revel in colorful oriental profusion.

There they are in their little round stone-trimmed plats—the hyacinths and the lilies and the tulips and the jasmine flowers that grow so sweet and so sturdy in the warm sunshine that bathes the long slopes of the sacred mount. Their beauty and their fragrance make it almost a per-petual Easter there. The garden is punishment. now in the keeping of Franciscan monks, and it is they who have so transformed it.

sion. To them, Gethsemane is the fleeting moment, who pass us on the revive religion in France by way of Saviour retired to pray for strength in more.—Catholic Universe. the last dread crisis before the end.

It is one of the few spots where Jesus trod which man still knows after nearly nineteen hundred long years. Birds twitter and sing all the ong, warm day, and the gay flowers blush in all the colors of the rainbe but there is a solemn, sanctified stillness everywhere which takes the reverent visitor aback through the ages-always !-The Guardian

#### OUR FAITH

The disbeliever prides himself that he is not like those superstitious who are led by the nose by priestcraft. He is a great man who all suffices to

How far is he self-sufficing? For a road without obstacles. For health riches, high place, whatever smiles of good fortune. Not for sickness, indigence, and the many afflictions that befall mankind.

When one is in perplexity he looks for an adviser. When one is sick he calls in the doctor, seeks nursing, change of air, of scene. When one is in financial straits, he asks relief from friends, even from strangers. In every trial we naturally turn in me direction for help, for sympathy. After all, then, we are very help-less: quite far from being individu-

ally self- sufficing. We lean largely upon others.

But do we always find there the mfort and the succor that we seek.

No. The great bulk of mankind is forever being disappointed in its friendships, in its aims and in its strivings. We are sick at heart, we find none

to console us, none perchance whom we would care to ask for consolation. are sick in body, no physician can heal us. Perhaps our means do not allow medical relief except as paupers, and change of air or of scene yould mean a county infirmary or the poorhouse. We strive to amass a competency, the wolf is at our door, no honest exertion of ours will drive m away. So on, through human hopes and fears and ills and aspiraons we meet with neglect and fail. ure and disappointment on all sides.

In most of these cases help has een sought or expected. We have at least thought it hard that we were not relieved without the asking. We have not considered it unmanly to at times present our legitimate desires for advancement to our fellow men Maybe we made very open presentation of our wants and needs

Is the disbeliever self - reliantly above all this? Has he never looked eyond his isolated self for the amenities, the favors, the Christian chari--charities that the pagan world did not recognize?
Our experience is that this class of

gentry are forever, and impudently tself, pushing their petitions in public and in private. They never take a back seat for want of the forward asking for first place. But they, too, are often disappointed: often neither suffice in themselves or in enlisting the good offices of others. In reality they are not as self-reliant as other Witness their natural drift to secret societies. Where they collogue from the fire of persecution. special advantages in exclusion of society at large; evilly aping and restricting the fixed common standard of Godlike fraternity in the Christian dispensation—the universal backets dispensation—the universal brotherhood of man in Christ.

disbelievers are above asking is religious help. But if that would attain think of the great reason of existence. for them the happiness they so strive to worldly compass, logically they revival of faith in France and Bel SACRED SPOT HAS UNDERGONE should not refuse the aid of religion gium—Belgium was never in need of

Well, the faith of the Catholic gives him this beyond all that the scoffers vainly rage for. And until Gardens of Gethsemane have capitu- they, who so falsely pride themselves on reason and common sense, can invent, as they would term it, something to at least equal the consolation of religion they should cease to revile those teachings which their own eyes testify to as being a blessed happy anchorage to hundreds of millions, safe from shipwreck by any

There is no room to theorize there. disbeliever sees the practical as found on that night after the Catholic serene in his faith, secure Last Supper, when the soldiers, guided by the kiss of Judas, made senting beliefs or disbeliefs may blow, Him their prisoner. And here come patient in poverty, meek in high the thousands of pilgrims to-day, on place, unperturbed in adversity, neir tour of the Holy Land. strong in sorrow, unrepining and The Gethsemane they see is not resigned amid the injustices and disthat of the time of the Saviour. The parities of life, triumphant in death. Seeing this the disbeliever must at least believe that the Christian's superstition carries him bravely through the affairs of life, and is all things to all men beyond any non-

Can we say the same of disbelief? Has it cheered its dupe in absence of friend, physician, counsel; of food, raiment, shelter? Has it consoled him in loss of health, of fortune or of body or immortal soul beyond the skies. Time with him is no mere thought with these prophets. threshold of the real life. He lives for time alone; has neither hope of future reward nor fear of future for Protestantism in France and

And yet this Christian faith-with its wealth of ages and of eternitywhich has happily maintained myriad ransformed in.

To many the change seems inconmillions for over nineteen hundred aware surely; because the fact is not there to be aware of. Here is one there to be aware of the standard the surely in the standard that is not the standard that is novelist, criticizes it severely in his book on Jerusalem. He objects to its dainty modernity. The memories the artist; which has elevated the recent and the artist; which has elevated the properties in France. "In the properties in France on the artist in France on the recent and the recen which make sacred the garden are sorrowful and scarcely to be symbol what with monstrous effrontery we

Garden of the Agony, whither the streets to-day and then are seen no French Socialism?

#### THE MASS

"It is the Mass that matters." As many of our readers know, says the English Messenger, these are the words of a non-Catholic statesman They are among the truest words he ever wrote or spoke. Even he had a deep sense of the all-importance to Catholics of the Holy Sacrifice of the

We may hope that few of our readers need to be reminded of the incomparable dignity of Holy Mass. Full well we know that it is the one supreme act of worship. It is essentially the Divine service of Church; Divine in its institution, Divine in its effects. For the Divine on of God is fat once its Victim and its Priest, though He condescends to make use of the ministry of mortal men. Moreover, it offers to all who ssist at it nothing less than the body and blood of Jesus Christ, His Soul and Divinity.

No form of devotion can be compared with Holy Mass; no method of prayer can ever take its place. Though it is accompanied with petition and praise and intercession, is so surpassingly more than these It is a great Act of Worship, and one that brings down to this sinful earth the Lord of Hosts Who is the King of

When, through his own fault, a Catholic loses Sunday Mass he not only commits a mortal sin, but he loses participation in the greatest act that can be performed on earth, that showing forth of the Lord's death in a real though painless mode of sacri-

It has been well said that devotions come and go in the Church.
"Some are more popular in one age
than in another. Mass is the devotion of every age and people and tribe—it is ever stationary, like the sun in the heavens, shedding light and warmth over the earth can never leave us so so long as this planet hangs in the firmament, and the last Mass on earth will be the signal for the archangel's trumpet to summon the dead to judgment. 'God Himself,' says St. Alphonsus, cannot cause any action to be performed which is holier and grander than the Mass'.—St. Paul Bulletin.

### CATHOLIC ALWAYS

Anything but Catholicism! We remember the rejoicing on this side of the water a few years ago when the Catholic Church in France was in the midst of its troubles. It was discovered that a new era had dawned. It made no difference that certain American prophets could see only destruction for the Church. They knew there was no hope for Protestantism in France; that it would be either Catholicism or in difference. But indifference more welcome than the thought of a renewed faith in the Catholic Church.

The prophets of evil were disap-France. It came forth more glorious who knew the history of France knew that it would be so.

ing the fact that the war has served In fact the only help these prating of death has made men more serious, a revival of faith. The nearness a revival in faith—wishes to have it understood that this revival is not going to mean the rehabilitation of the Catholic Church. Nothing could be farther from the truth, he declares.

Rather is the revival going to be for the advancement of Protestant ideas. His heavy reasons are that during the war the feelings of the Catholics in France and Belgium have been repelled from the Vatican on account of the attitude of the

There is a bit of inside information which is rather belated in coming to this country. So far the information has not reached the ears of the Catholics of those two countries. still gloriously loyal to the Vicar of Christ. There is to be a revival "not of Ultramontanism but of Gallicanism. The thousands devout Roman Catholics who have been awakened religiously may not break with Rome, but there will be no reestablishment of the Church, no strengthening of the hold of the Vati It will be simply the deepening of the spiritual life—in place of care-lessness in things religious there will be a return to worship.

We Catholics wonder about that kind of devotion that is going to him in loss of health, of fortune or of loved one? How could it? To him there is no treasure, no incorruptible body or immortal soul beyond the content of t

It is the same attitude of mind that enables them to see a glorious future Belgium. "Not many on this side of the water," says this one prophet, are aware of the strength of Pro testantism in these countries." aware surely; because the fact is not chen by a cross cook, once found herself in a farmhouse with a number of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook and light.

Catholic France and Catholic Belgium, they have been in the days of their prosperity and their light-heartedness; they will not throw aside their heritage now in the day of sorrow.—Boston Pilot.

#### ANGLICAN CATHOLICS

The great Positivist, Frederic Harrison, as fan outsider, gives his opinion in these striking words

A religion which neither claims to be, nor conceivably could be, coextensive with mankind is no religion at all. I waste no words on the contradictory farce that calls itself Anglo-Catholic. One might as well say British-Cosmopolitan, or Municipal-Imperial."

Then he institutes a comparison between the world embracing, humanity-embracing grandeur of the true Catholic Church with the "worthless imitations," and concludes that she is the only one that can claim to be the Church for the world. He says

'Compare Catholicism with other creeds. The servile spiritual bureaucracy called the Greek Church, which is a mere black police under the orders of the Tsar. Compare it with the Anglican Church, a mere department of the State, the mere party cacus of Conservative politicians. Compare it even with orthodox Dissent, too often on the side of wealth.'

The pity of it all is that these dear good people don't stop playing at being Catholics and become the real thing, for what splendid real Catholic priests, monks, nuns, and fathers and mothers they would make if they belonged to the universal Church !-The Missionary.

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