

CHATS WITH YOUNG MEN

THE PHILOSOPHY OF CONTENT

This mundane sphere possesses a plethora of people who are soured on it and on themselves; all that is good, sweet, enjoyable seems to have been lost in its glamour and attractiveness; most things are to be looked upon with suspicious questioning because, forsooth, these keen observers have discovered that not everything is what it purports to be.

Self-appointed critics do not fit into the run of things, and while they maintain that they seek merely to better themselves and others, the root of the matter, the real explanation of their conduct is that they are discontented with their lot in life.

What a contrast to those who live such lives as the lives of those who know the philosophy of content. These seek their daily work and the spirit with which they assume their accustomed duties elevates it into the realms of prayer and sacrifice.

What a beauty there is in such lives! What an inspiration they are to people inclined by nature to seek the dusky side of things and persons! How they contrast with the habitually disgruntled, the chronically unsatisfied!

All hail, then, to the philosophy of content!—St. Paul Bulletin.

A PURE MIND AND SIMPLE INTENTION

1. With two wings a man is lifted up above earthly things; that is, with simplicity and purity.

2. If thou wert good and pure within, then wouldst thou discern all things without impediment and understand them rightly.

3. If thou intend and seek nothing but the will of God and the profit of thy neighbor, thou shalt enjoy eternal liberty.

4. If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrines.

5. There is no creature so little and contemptible as not to manifest the goodness of God.

6. If thou wert good and pure within, then wouldst thou discern all things without impediment and understand them rightly.

7. A pure heart penetrates heaven and hell.

8. If there be joy in the world, certainly the man whose heart is pure enjoys it.

9. And if there be anywhere tribulation and anguish, an evil conscience feels the most of it. (Rom. 11, 9.)

10. As iron put into the fire loses the rust and becomes all glowing, so a man that turns himself wholly to God puts off his sluggishness and is changed into a new man.

11. When a man begins to grow lukewarm, he is afraid of a little labor and willingly takes external comfort.

12. But when a man begins to perfectly overcome himself and to walk manfully in the way of God, when he makes less account of those things which before he considered burdensome to him.—Thomas a Kempis.

LISTEN TO SERMONS

Sermons are good for the best of us—the right sort of discourses, listened to with the right sort of disposition. There is a great deal to be hoped for from the young man who appreciates the value of sound, well-meant counsel, and who will

listen respectfully to the voice of his admittance. He realizes that the lessons which may be learned from experiences of those who have preceded him along the thoroughfare that connects adolescence and maturity are apt to be useful.

The greatest mariner that sails the mighty deep is the most diligent student of the charts that mark the currents and the shoals. The longer his service in traversing the mysterious highways of the sea, the keener grows his trust in what other men have taught concerning the existence of hidden reefs and treacherous tides, that lie over in wait to shipwreck the unwary and the foolish.

And so it is with the class of Catholic young men who listen attentively to sermons for the assistance these may afford in steering a straight and safe course on that inevitable voyage which must land us eventually, either for port, or leave us poor, beaten, mortal castaways off the shores of eternity.—St. Paul Bulletin.

OUR BOYS AND GIRLS

THE DRUMMER BOY AND THE GENERAL

A very long time ago a little boy wanted to have a part in the war to set our country free. He wasn't big enough to fight, but he could drum, and keep up other folks' spirits when the snow was on the ground, and everybody was cold and hungry on the battlefield.

He missed his home and his warm bed and his dear, kind mother, particularly at night. Then he drew his blanket about him, and wandered far into the woods where he could dig his fists into his eyes and cry a bit without being seen.

But one night, when he went to his retreat, he found another person had taken possession—a man whose uniform was buff and blue. The drummer knew by this that the man was no foe.

"Oh, what are you crying for? And what are you praying for? Are you lonely too?" asked the little boy.

"Yes," answered the soldier. "I am very lonely—worse than you, my boy. I am lonely for peace. I am lonely for the happiness of each of my poor starved, freezing soldiers. I am praying for them—and for you. I weep for their hardships, for they suffer awfully. And I am not ashamed of my tears, little drummer boy, or my prayers. Neither must you be ashamed of yours. For what should we do without our tears and our prayers to comfort us, to give us fresh strength to win a glorious victory?"

The little drummer was quite taken back, for he knew now who the soldier was, and he said:

"Oh, sir, I shan't ever be ashamed any more; I shall be proud to do as my leader does, for I know, sir, you are General Washington."—Sacred Heart Review.

A NOBLE RIVAL

We have a few anecdotes of the great Raphael. The young, sad-faced painter of Madonnas is associated for the most part with his incomparable masterpieces, and not with sprightly happenings over which we can laugh or chat. There is, however, one incident in his life of which you may care to hear.

Before he had completed the frescoes in the chapels of Santa Maria della Pace he received 500 scudi. When the last of the series was done, he informed the treasurer that there was more money due him.

"I think you have had enough," said the treasurer.

"But I haven't."

"You can't have any more."

"But if some good judge should say I had earned more?"

"Then I would give it. Appoint your own judge, and let him be one that knows what a painting is."

"No; you yourself shall appoint the judge," said Raphael.

Here was the treasurer's opportunity. Michael Angelo, he reasoned, was jealous of Raphael, and would put a low estimate on his work.

"I choose Michael Angelo," he said.

"Very well," answered Raphael. Together the treasurer and the great sculptor went to examine the frescoes. Michael Angelo took one look at them and stood spellbound.

The treasurer, thinking him indignant at Raphael's effrontery in asking so much for such indifferent paintings, said:

"Well, what do you think?"

"I think a great deal. I think, in the first place, that we are looking at the most magnificent work imaginable. I think, too, that it is worth paying for."

The treasurer began to be frightened. "How much, for instance," he asked, "would you call the head of that sibyl worth?"

"About one hundred scudi."

"And the others?"

"Each of them quite as much."

Thereupon the treasurer hid to the wealthy merchant who had undertaken the contract for frescoing the chapels, and told him the decision of the umpire.

"Give him 800 scudi at once," said the merchant; "and be very polite to him. Why, if we have to pay for the heads at that rate paying for the drapery will ruin us!"

So Raphael got his price through the generosity of his great rival.

DO CATHOLICS ADORE THE SAINTS?

ONE OF THE STOCK ALLEGATIONS OF THOSE WHO ARE HOSTILE TO OUR RELIGION

The Rev. J. F. S. in the Providence Visitor

Those who are hostile to our religion, whether through prejudice or ignorance, have several stock allegations which they bring forth regularly as examples of the "superstitions of Romanism," the "idolatrious practices" with which Catholics have overlaid the true doctrines of Christianity.

It avails little to answer these statements, to set forth the Catholic teaching and to refute the untruthful accusations made against it. Those who make the statements either do not see or do not care to notice the refutation. Catholic writers will painstakingly explain the doctrines of their Church and will give a thorough and convincing answer to those who criticize her—and the next "learned author" will blandly reiterate the calumny as if it had never been and never could be refuted!

IGNORANCE OF CATHOLIC TEACHING

Why is it, we wonder, that the literary genius who prepares an article for a popular magazine or for a learned review does not prepare himself for his task by trying to ascertain precisely what the Catholic Church teaches before he attempts to criticize her teachings or to write a description of her rites and ceremonies? Why is it that the omniscient minds that undertake to explain matters Catholic for the great encyclopedias do not first acquire a definite and accurate idea of their subject? Why is it, again, that hardly a minister of religion can be found in non-Catholic churches who can give a clear and exact statement of the Catholic beliefs and practices which he unsparringly condemns in his Sunday sermon? It would seem reasonable to expect that a man who poses as an expert in any particular every time that he writes or speaks about his specialty. The dogmas and practices of our Church are not hidden things. They may be found clearly set forth in hundreds of easily accessible books—in the elementary catechism and in the popular explanations of Catholic belief, as well as in the works of the learned theologians.

THE SAINTS ARE FRIENDS OF GOD

And what the Church holds and teaches concerning her is precisely what she holds and teaches of the saints of lesser degree. They are chosen friends of God. They are souls which have served Him well and have thereby won their homage because of their holiness, and as they are still members of God's Church they are united to us in what we call the "communion of saints." We honor them, and they pray for us, but neither they nor the Blessed Virgin Mary can give us any grace, can show any mercy to us of themselves. They can simply present our prayers to the Almighty and unite to their own, and as they are far more deserving of favors at His hands than we sinners are, their intercession will avail more before His throne than would our own unaided petitions.

The Catholic Church, then, makes a complete and clear distinction between the supreme worship which we give to God alone and the relative and inferior homage which we pay to the saints. Some of the confusion in the minds of non-Catholics may arise from the fact that the Catholic authorities who wrote in Latin used the word "cultus" to denote both kinds of religious homage, and which will express the meaning of this word except "worship." But these Catholic writers always distinguished emphatically between the "cultus laicalis," which may translate "the homage of veneration," and the "cultus laicalis," which signifies "the worship of adoration." Veneration is paid to the saints; a higher form of it, called "hyperdulia," is given to the Queen of Saints, but adoration is offered to none but God.

Any attempt to give it to a creature would certainly be false worship—but the Catholic Church has never given it. She adores God, and God only. She venerates His saints with religious homage.

THE "COMMUNION OF SAINTS"

Is it reasonable to suppose that saints can benefit us? Why not? We are told that we should go to God with the wants of others as well as with our own. Now, it is hard to imagine a reason why souls that are in God, that are enjoying everlasting happiness, should cease to exercise Christian charity—that they should be unfeeling or unwilling to intercede for their brethren.

What do the Scriptures teach us—the sacred Word of God to which our separated brethren appeal so constantly as the one "rule of faith" in St. John's Apocalyptic vision he saw the elders "prostrate before the Lamb, having each * * * golden vessels, which are the prayers of the saints." It does not matter whether the "saints" were on earth or in heaven; in either case their prayers are offered to God by those who are before His throne.

AN ANCIENT BELIEF

The belief in the intercessory power of the saints is as old as the Church. It is to be found in authentic writings, such as the "Acts of the Martyrs," in the second and third centuries. They are represented as interceding after death for the faithful upon earth. "In heaven," said the martyr Theodotus before his torments began, "I will pray for you to God." And this Catholic doctrine is clearly set forth in the writings of the earlier fathers of the Church. Origen, among others, tells us that "all the saints who have departed this life care for the salvation of

those who are in the world, and help them by their prayers and mediation.

OUR BELIEF REGARDING THE SAINTS

We Catholics, then, adore God alone. He is our Creator, our Redeemer, our hope here and hereafter. We believe that in heaven we have a host of friends. We believe that these friends are also friends of Our Blessed Lord; that one of them is His Mother, loved by Him so dearly that He will grant her every prayer; that one is His foster-father, whom He revered on earth and loves in heaven; that the others are His servants who are in His presence and possess Him, now and forever. We believe that all this "great multitude which no man can number" is a part of God's Church. We believe, therefore, that we should honor them because God has honored them; that we should give religious veneration to them collectively and separately, and we believe also that they can and do intercede for us, that they hear our prayers and present them to Him Who loves them and us. When we offer homage to them, when we build churches and establish festival days in their honor, are we depriving God of adoration? No, we are adoring Him all the more, because we are honoring the results of His infinite graces, which have been the sole means of making these men and women saints of God and of giving them the eternal vision of His glory.

THE CHURCH'S DOCTRINE

What does the Catholic Church believe and teach and practice concerning the saints?

That Church has been in existence nearly nineteen hundred years. It has on its list of known saints many

thousands of names—men and women whom it honors, and to whom, indeed, it gives real religious homage. But never in its history has it adored any one but God. It does not adore and never can or will adore the Blessed Virgin, for it recognizes and has always taught that she is a creature of God, and nothing more than a creature; she is a glorified human soul, more perfect and more lovable than any other; she is worthy of the highest place and the most exalted honor that a creature can attain to in heaven, for through God's choosing of her to be His earthly mother, through the abundance of grace which He bestowed upon her, and through her fidelity in corresponding to these graces she has reached a degree of glory which places her higher than God's angels or His other saints—but she remains a creature. She is not divine; she is infinitely inferior to God Himself. The homage which the Catholic Church pays to her is altogether of a different nature from that which is rendered to God. He is adored as the Supreme Ruler of all things; she is venerated as a saint of God and the greatest of saints—as our most powerful intercessor before His throne.

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sees the most glorious of mothers looking only to God as her hope and her refuge. It is an inspiration to all mankind to feel one little throbb of pride amidst the consciousness of universal humiliation when it looks upon her who has merited to be called "Our tainted nature's solitary boast."

And thus in the glorious days of the springtime the picture comes once more, and we kneel a little apart and look, and as we look we unconsciously pray, for we feel that she who has consented to be the Mother of God has, by her elevation become our Mother also.

NOTABLE EXAMPLE OF GIVING

A man down in Texas is devoting the proceeds of his string of stores to the support of Protestant missions. Just at this time the example is worth pointing to as an evidence that there is religion in the world and among non-Catholics. Not long ago in a published article a well known legislator took the pains to advert to the

fact that the religious sense was being lost among his Baptist co-religionists.

Now we have it that a Mr. Duke, a Baptist of Texas, is giving to the cause of religion the proceeds of his twenty-one "nickel" stores. He and his wife agreed to turn the earnings of these stores to the use of Christianity when his savings should amount to \$100,000. Over a year ago the sum named was completed. Every penny earned will be used in Christian work. These stores will support missionaries, pay the salaries of ministers, comfort the needy, and furnish the lessons of Christianity to the untaught. Mr. Duke is sixty years old, and since his early manhood has given a tenth of his earnings to the Baptist Church of which he is a member.

We have not yet heard of a similar sacrifice being made for the good of Catholic missions. The generous supply of money that we receive comes from the accumulated coins of sacrifice donated by people who are not overburdened with this world's treasures.—St. Paul Bulletin.

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A Remarkable Tribute to Gin Pills FOR THE KIDNEYS. In February last, Mrs. J. P. J. Wedge of East Street, Summerside, P. E. I., wrote to a friend in Toronto and among other things said, "Gin Pills are the greatest of all Kidney remedies and a medicine which is at present doing me a world of good. They are worth their weight in gold to any sufferer". We asked permission, through a mutual friend, to publish the above extract and received the following testimonial to the great efficacy of Gin Pills. Summerside, April 24th, 1914. "Your letter of the 21st, to hand this evening, asking my permission to hand my letter to the National Drug & Chemical Co. You have my full permission to do so, and to them I give the liberty to publish and use my name if they wish, because Gin Pills have done for my husband and myself what no other remedy could do. I have advised two other parties to use them; one being my Mother, who has been a great sufferer for upwards of 20 years and one box of Gin Pills cured her so as to enable her to sleep on her left side, something she could not do for many years. The doctors told her they could not cure her but could relieve her by an operation for a Floating Kidney, but on account of her age they did not think it advisable for her to undergo. Upon my advice, she tried Gin Pills which cured her and for which she is ever ready to speak in terms of praise. MRS. J. P. J. WEDGE, Remember, you can TRY Gin Pills BEFORE you buy them. If the urine shows brick dust deposits or mucus—or is hot and scalding—if you have to urinate too frequently—if there is a burning in the bladder or pain in back—get Gin Pills at once and cure yourself. Gin Pills are sold by all dealers at 30c. a box, 6 for \$2.50 and every box carries with it our spot cash guarantee of satisfaction or money back. Sold in U.S. under the name "GINO" Pills. NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED, TORONTO

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