

CHATS WITH YOUNG MEN

THE PHILOSOPHY OF CONTENT

This mundane sphere possesses a plethora of people who are secured on it and on themselves; all that is good, sweet, enjoyable seems to have lost 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. Thousands have the distressing habit of groaning silently to themselves, and quite audibly to others, and the burden of their refrain is, "Things are not what they seem." And still this disgusting habit is but an exaggerated form of a weakness very common to all of us, the propensity to note faults and failures where by note faults and failures inclining and well disposed can elude success.

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 realm of prayer and sacrifice. They inure themselves to the setbacks or as they go with a feeling that all the little trials and discouragements, tribulations and sufferings are means offered them to climb the stairs of self-regulation. They never bemoan the curtailment of their liberty, never seek to reflect upon the ability or wisdom of their superiors. They do not deplore the darkness of the world nor the evil proclivities of the people surrounding them; but they make of what dreariness there happens to be a background for the light that shines day by day; and if perchance there comes a dark day, they immediately make a comparison with the bright days that have gone before, not to demonstrate that to-day is a dark day, but there have been, not so long ago, bright days, and there will be others soon.

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 dissatisfied! A mind attuned to good things soon learns to see them without effort. If we can but persuade ourselves of this, there will come into our lives a greater degree of humor and content. No great strain is required to bring them, for sunshine diffuses itself with amazing rapidity in all directions. If we give it a lodging in our thoughts, if we make brightness a state of mind, life will take on a new meaning, greater possibilities will present themselves and they will produce for us more lasting benefit.

WORK IS THE THING

A great many youths of to-day appear to entertain the idea that they are superior to their jobs. It is observed that there is a class of employees who seem to think it is disgraceful to take one's work seriously, and one who is conscientious and assiduous in attending to small details is regarded with a sort of pitying amusement.

That manner of conduct may possibly give a young man prestige among his fellows; but it doesn't lead to success. No man who accomplishes anything worth while ever felt himself above hard, pains taking work. Let a young man have a "lefty conception" of his ability if he will. But let him remember that the business world must be "shown." A man who proves to his employers that he can do efficient, intelligent work will, almost with-

out exception, receive commensurate advancement and compensation. That the demand for efficiency often exceeds the supply is perhaps due mainly to the fact that the American youth so often has a "lefty conception of himself," and will not put sufficient energy and determination into holding down his job.—Sacred Heart Review.

GOOD AND BAD DAYS

Good days and bad days exist only in your own head. The weather has nothing to do with it. Each day is what you make it yourself. Bad weather is only an unfortunate opinion. It's what you think and feel about it that makes each day what it is. You, within yourself, can make each day, every day, a good day. Put down in the notebook of your soul the post Runberg's thought, "Each day is a life." When you get up in the morning throw back your shoulders, take a deep breath. Meet the new day like a man. Say to yourself: "Another day—another life!" For all we know, it may be the only day we'll ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's move a step forward in our work. Let's do all the good we can. Let's get all the happiness we can—to-day. Now is the only time you can control. Yesterday is a record. Tomorrow is a secret. To-day is yours, is mine.—St. Paul Bulletin.

OUR BOYS AND GIRLS

TRY IT AND THEN JUDGE

August is dedicated to the Most Blessed Sacrament. Our boys and girls should approach the Holy Table every day, if possible, during this month. Why should you go often to Holy Communion?

- 1. Because Our Lord Himself counsels daily Communion, as the Pope shows in his decree.
2. Because it was the common practice of the early Christians.
3. Because the Council of Trent exhorts us to receive Holy Communion as often as we assist at Mass.
4. Because the Holy Synod would deprecate that every Mass the faithful who are present should communicate, not only spiritually, by way of internal affection, but sacramentally by the actual reception of the Eucharist.

Many of those who still linger outside the Catholic Church though on its threshold, find in our riches of ritual a means of deepening those convictions which keep them where they are. When they have seen present at a High Mass or a feast day Benediction that say perhaps regretfully.

Give me a simple service. This elaborate ceremonial does not help my soul towards God. The incense, the lights, the bowings and processions merely withdraw my soul from its centre and stifle the voice of a prayer.

Bear with me when I say that I can pray best when away from your elaborate ceremonial and hidden in my own room, or best of all in the great silences within the hills or within hearing of the noble music of the sea.

A NUMBER OF THINGS TO BE SETTLED

A number of things have to be settled before a satisfactory answer can be made to this regretful question. The speaker must determine with himself how much, if any, of his disburse is but an overflow into the sphere of external worship of his innate distaste for doing anything under command. To enter the Kingdom of heaven as a little child demands a measure of self-surrender which balks many minds.

Again, in preferring the hills or the seaside to a church as a place of prayer the speaker may be giving choice to a very natural sanitary instinct. He may be fixing the name of a spiritual judgment to the natural pleasure a healthy man feels in exchanging the overheated or under-ventilated air of a room for the winds from the heather or the surf.

Moreover, it has to be determined by the speaker how much of his distaste for a ritual of prayer is not a misinterpretation of life. Pascal has written: "C'est être superstitieux de mettre son espérance dans les formalités et dans les cérémonies; mais c'est être superbe de ne pas vouloir s'y soumettre." We may translate and paraphrase this fine thought of Pascal thus: It is superstitious to look on ceremonies as an end; it is pride to deny they are a means; to refuse ritual is to deny oneself; for man's daily life is an elaborate ritual.

What, for instance, can be imagined more formal or, if the word may pass, more ritualistic than our meals? In every leisure and well-ordered house there is always at least one meal surrounded by as much formality as a royal reception. No country in the whole world has such an elaborate etiquette of the dining table as England. It might almost be said that the very hairs of head are numbered. Special phrases must be used. The meal is opened, like a solemn religious func-

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ADVICE TO GIRLS

Be pleasant at all times. A smile does more good in this world than all the preaching. Think beautiful thoughts. "Beautiful thoughts see angels bright." Remember that you are judged by your actions. "Do noble things, don't dream them all day long."

Be conservative. Your acquaintances do not want your confidence. At all times be womanly. A masculine girl does not retain admiration.

Be careful not to grieve over the wickedness of others; watch yourself, "lest you grow a few sprigs of ungodliness."

Be quick to believe good. Believe the good until the evil is evident. Do the little things, and then, if you have the time, dream of the great things.

Be natural. Remember, there are others as lovely as you are. Have many friends. A chum usually is disappointing and leaves a sore spot which might have been avoided.

RICHESS OF RITUAL

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PROMOTE TOTAL ABSTINENCE

The Holy Father, in order to promote temperance, has granted to the members of all total abstinence societies, canonically erected, a number of spiritual favors including the following plenary indulgences:

- (a) On the day they become members of the society.
(b) On the feast of the patron of each sodality.
(c) On the feast of St. John the Baptist, or the Sunday immediately following.
(d) On four feast days in the year to be named by the Ordinaries one for all.

His Holiness has granted also that all Masses offered for the repose of the souls of deceased members, shall have the same effect as if they had been celebrated at a privileged altar.

The Catholic Church puts temperance among the great virtues and insists that all her members should practice it. She encourages them also to abstain altogether from intoxicating beverages. She knows that in virtue, health prosperity and peace they will be better off if they do not drink alcohol in any form or to any extent than if they indulge in its use even with great temperance.—Catholic Columbian.

Moreover, as the best must be given somewhere, if God does not receive it some other creature like ourselves must receive what is fit only for the Most High. The Creator is robbed to pay the creature; and the work of God's hands is given the worship due to God alone.

Now, Art is man's highest expression of intelligence and emotion. Yet Art even at its highest is not wholly worthy of God. Deliberately to offer Him less than the highest Art, when we have the highest in our giving, would be to deny or slight His Godhead.

When, then, the solemn services of the altar are accompanied by the full worship of Art—when the rite takes place in a building planned and built on noble lines and lavishly of noble spaces—when all around on the walls and distant roof and even on the feet trodden floor beautiful shapes make appeal by their form and color—when the eye is filled with the stately pageantry of serving men and boys and attendant priests who encircle the altar with a wreath of mystic movement—when the ear is appealed to by music not made after human harmonies heard on land or sea, but after some superhuman melody heard on the mount of vision—when the life waited incense summons us Godwards through our lowliest sense, no doubt every avenue of approach to God is thronged. Yet the whole ritual is not a supreme worship offered to our senses, but Art's supreme offering laid humbly upon the Altar of God.

A soul unaccustomed to these high ways of worship might say, "What senselessness! What idolatry!" The exclamation would indeed be true, and the rite would be idolatry if offered to the senses or even to the intelligence of man. Yet it is no idolatry, but poor and halting worship of the Most High, since it is man's best offering to God alone.—Very Rev. Vincent McNabb, O.P.

WHAT SHOULD BE TAUGHT

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BIGOTS SHOULD NOT FORGET "NO POPE'S RIOTS OF 1780"

In these days when certain societies are busily engaged in fanning the flames of religious fanaticism against Catholicism, and when great noblemen show a similar spirit by leaving anti-Catholic restrictions in their wills, it may not be inappropriate to quote what Charles Dickens (who admitted that he had "no sympathy with the Romish Church") says in his preface to "Barnaby Rudge"—the powerful pen picture of a senseless and false religious cry, which crystallized itself into the Gordon riots; riots which for a time paralysed the arm of the Government, and rendered impotent the magistracy; riots in which, in four days, seventy-two private houses and four strong goals were destroyed, and which the loss of private property was estimated at \$15,000; in which 200 people were also dead in the streets, 250 more badly wounded, many of whom died of their wounds, and many hanged; while the number who perished in the conflagrations, or by their own excesses, is not known, but they were considerable, says the Catholic Universe of London, Eng. Says the great novelist:

"These shameful tumults, while they reflect indelible disgrace upon the time in which they occurred, and all who had part in them, teach a good lesson. That what we falsely call a religious cry is easily raised by men who have no religion, and who in their daily practice set at naught the commonest principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, besotted, inveterate and unmerciful! all history reaches us. But perhaps we do not know it in our hearts too well to profit by even so humble an example as the 'No Popery' riots of 1780."

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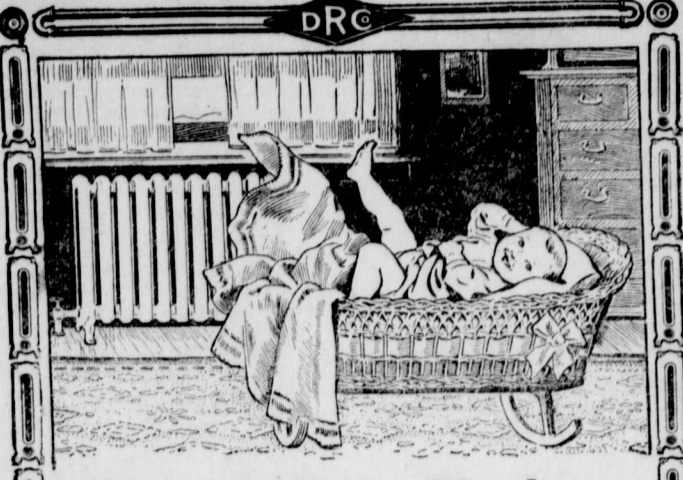
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Kicked off the Blankets Kant Katch Kold

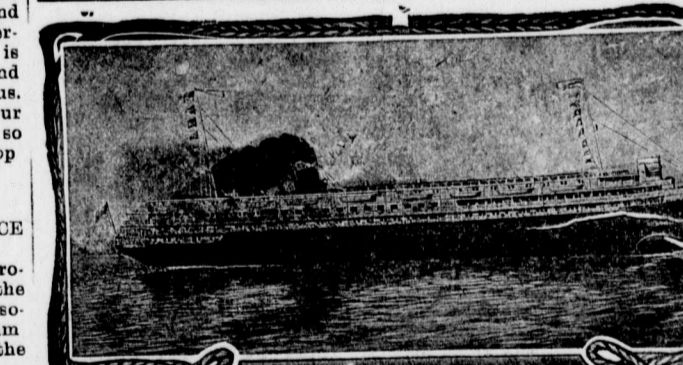
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Advertisement for Allenburys' Foods. Includes text: 'HOW TO FEED BABY is a question which worries those mothers unable, entirely or in part, to nurse their babies themselves. Ordinary cow's milk—however prepared at home—is not a good substitute for the mother's milk. It is acid in reaction, and forms dense curds in the stomach which cannot be digested. The "Allenburys" Foods are practically identical with healthy human milk in composition, nutritive value and digestibility, and are absolutely free from all harmful germs. They are portable, packed in sealed tins, and the Milk Foods Nos. 1 and 2 require the addition of hot water only.'

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