AUGUST 8, 1914

CHATS WITH YOUNG MEN

THE PHILOSOPHY OF CONTENT

This mundane sphere possesses a plethora of people who are seured on it and on themselves ; all that is d, sweet, enjoyable seems to have lost its glamour and attractiveness ings are to be looked upor with suspicious questioning because, forecoth, these keen observers have discovered that not everything is what it purports to be. Thousands have the distressing habit of groan form of a weakness very common to all of us, the prepensity to note faults and failures where by con-trast the cheerfully inclined and

well disposed can observe success. 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 explana-tion of their conduct is that they are discontented with their lot in life. They have set an immense value on They have see an initialize visit of a higher salary, more leisure, greater fame er some other equally easily ruptured bauble. Life to them is a chance to "get things" morely because someone else is enjoying them.

Life is made for action, for the acquisition of good repute and money, for notoriety; this they pro-claim constantly by the plans they hatch as well as by the plans that fail.

What a contrast to those who live such lives are 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. inure themselves to the set backs of life, take things as they come 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 bemean the curtailment of their lib. erty, 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 unsatisfied ! 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 de-gree 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 produco for us more nefit All hail, then, to the philosophy of

content ! WORK IS THE THING

out exception, receive commensurate advancement and compensation. That the demand for efficiency often exceeds the supply is perhaps due mainly to the fast that the American youth so often has a "lefty concep-tion of himself," and will not put sufficient energy and determination into helding 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 what you make it yourself. Bad weather is only an unfortunate audibly to others, and the burden of their refrain is, "Things are not what they seem." And still this dis gusting habit is but an exaggerated post Runsberg'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. Yes-St. Paul Bulletin.

OUR BOYS AND GIRLS

TRY IT AND THEN JUDGE August is dedicated to the Most August is dedicated to how how and Blessed Sacrament. Our boys and girls should approach the Hely 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. "The Holy Synod would de-sire that at every Mass the faithful who are present should communicate, not only spiritually, by way of inter-nal affection, but sacramentall by the actual reception of the Eucharist.'

4. Because-to quote the words of our Holy Father in the decree "The desire of Jesus Christ and of the Church, that all the faithful should daily approach the sacred banquet, is chiefly directed to this end, that the faithful, being united to God by means of the Sacrament may thence desire strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those graver sins to which human frailty is liable." In a few words, daily Communion will make us pure, will deliver us from small sins, and preserve us

from great sins. 5. Because, with regard to children in particular, our Holy Father, in a special decree, has written : "Those who have the care of children should use all diligence so that after First Communion the children shall often approach the Holy Table,

even daily if possible, as Jesus Christ and Mother Church desire." Conditions-The only conditions demanded for frequent and even daily Communion are (1) to be free

mortal sin, and (2) to have a from good intention. Objections—"But," you will say, "I am not good enough." Answer—

THE CATHOLIC RECORD

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have every spiritual blessing you de-sire and in the end you will have everlasting life. "He that eateth this Bread,"

Lord said, "shall live forever" (John vi. 59). Will you not try at least weekly Communion for a month, or go three times a week for the same period, and then judge for yourself ? St. Teress, in encouraging a certain devotion, wrote : "If you do not beterday is a reserd. To morrow is a lisve me, try your own experience secret. To day is yours, is mine.— and then judge."

ADVICE TO GIRLS

Be pleasant at all times. A smile does more good in this world than all the preachings. Think beautiful thoughts. "Beau-

tiful thoughts are angels bright." Remember that you are judged by your actions. "Do noble things, don't dream them all day long." Be conservative. Your acquaint-ances do not want your confidence. At all times be womanly. A nasculine girl does not retain admir-

ation. Be careful not to grieve over the wickedness of others ; watch your self, "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 wpot which might have been avoided.

RICHES OF RITUAL

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 are. When they have been ont at a High Mass or a feast day they are. present at a High Mass of a reast the 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 woice 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 set- his fatigued body. tled before a satisfying answer can

"I am not good enough." Answer— be made to this regret. The speaker must determine with our Holy Father the Pope reminds

tion, with a procession. We may move our head or our hands except by law appointed. The very meats we eat and wines we drink are a law of the Medes and Persians. Nay, the very order of taking them may hardly be broken, and unless a man

would be a social outcast he dare not transpose the items of the menu To crown it all, in this same menu we have even the strange phenome non of a ritual language not ' ' un derstood of the people. Now that the nation has largely

given up even song and evening prayer, its appetite for ritual, has become identified with its appetite for food too. The chief litur-gical act of the day is no longer the morning sacrifice, but the evening meal.

All this can be quite mistakenly condemned. It is not all in vain; nor vain at all except in so far as it supplants what is of greater worth and duty. The worst of it is merely a misplaced instinct for what is divine.

Imagine what a meal would be if men and women sat down at a wellspread table with no other intent than to consume as much as they could as quickly as they could ! The action of taking food is of itself so gross and humiliating that a meal without manners would be an unendurable orgie. The Ritual of Meal taking is not necessarily a sacrifice to Bacchus, but to Minerva. It prevents the animal within us having its way. Thereby it unguarded by mind. What meal unguarded by formality would give room for in-telligent talk? Yet it is mostly at the evening meal that the family meet face to face; and talk is the better fare. The evening meal is thus the one common act of the household. Unless sanctified by ritual it would be a mere carrying out in public of acts better done in private. But as it is the one com-mon act of the day it is only less holy than a common prayer; and if it is not a sacrifice it can come near to being a sacrament. Lastly, it is more than likely that hose who prefer hills and the sea to a formal house of prayer are really misinterpreting the whole idea of prayer. Even private prayer is not a mere self satisfying thought and effort over disagreeable things. The end of prayer is not spiritual satis faction, but spiritual strength. a man's whole soul may be braced up

by a fatiguing ceremony which leaves him almost fainting; and a man's whole soul may be undermined by a walk in the hills which has braced up In public prayer we must be care

ful to recognize that all worship has two objects; one primary, the other Our Holy Father the Pope reminds us that the Most Holy Eucharist was instituted not so much to give honor of external worship of his in the content of the sphere of external worship of his in the content of the sphere of external worship of his in the content of the sphere of the s primary opject is to enable man to worship God with collective worship. We might almost state the difference between the two by saying that in the first God is the object, in the second man is the object. It is the very genius of the Catholic Church to seek first the worship of God, as-sured that all else needed for the

caust. 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 crea-ture; 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 God head. 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 lavish of noble spaces-when all around on the walls and distant roof and even on the feet trodden floor beautiful shapes stately pageantry of serving men and boys and anointed priests who en-circle 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 wafted incense sum mons us Godwards through our low

mons us Godwards through our low-liest 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 hum-bly upon the Altar of God. A soul unaccustomed to these high ways of worship might say. "What

ways of worship might say, "What sensuousness! 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 is it no idolatry, but poor and halting wor-ship of the Most High, since it is man's best offering to God alone.--Very Rev. Vincent McNabb, O. P.

OUGHT TO TEACH LESSON

BIGOTS SHOULD NOT FORGET " NO POPERY 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 his preface to "Barnaby Rudge"-the powerful pen picture of a senseless and false religious cry, which crystal lized 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 vere destroyed, and in which the loss of private property was estimated at £155,000; in which 200 people were shot 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 Now

great novelist : These shameful tumults, while they reflect indelible disgrace upon the time in which they occurred, and all who had act or 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 nought the commonest principles of right and wrong: that it is begotten of intoler ance and perecution; 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 Pop ery ' riots of 1780."



DRC

Kant Katch Kold WHEN mother leaves her infant asleep in the crib she feels easy in her mind if the house is

heated by the Safford hot water system. She knows if baby should happen to kick off the blankets that the exposure to the warm Safford-air will do him no harm.

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If all the hot air furnaces

nterested in the subject of coal economy and adequate protection for your children by writing for our "Home Heating" booklet. Others have found this book in-tensely interesting. So will you.

strong the wind. The Safford system is economical on fuel, too-70 per cent. of the Safford boiler's heating surface is

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SEVEN

A great many youths of to day ap. instituted not so much to give honor pear to entertain the idea that they are superior to their jobs. It is observed that there is a class of em-ployees 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 saving of your soul is your own among his fellows; but it doesn't business. Your soul will stand or among his fellows; but it doesn't lead to success. No man who ac complished anything worth while ever felt himself above hard, pains taking work. Let a young man have your Judge.

Try it-for a time, at least, prac-" lofty conception " of his ability if he will. But let him remember tice frequent Communion; and try that the business world muss be its blessed effects. Prepare as well A man who proves to his as you can and ask from Our Lord shown." employers that he can do efficient, whatever you want. You will learn intelligent work will, almost with- that in frequent Communion you

to Our Lord as to preserve us from sin and to support us in our weakness. You will object in the secon

place-I never did it before and the people will wonder and talk about me if I go often. Answer-Do not be so foolish as to expose yoursel to spiritual loss through fear of what others may think or say. The

fall by itself. Those that sneer at you now will be able to do nothing stinct. He may be fixing the name to help you when you stand before

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nate distaste for doing anything under command. To enter the Kinglom of heaven as a little child de-

mands a measure of self-surrender which balks many minds. Perhaps it is almost too much to expect from minds of every type the childlike self surrender needed by each unit in

a collective and external prayer. 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 in of a spiritual jadgment to the natural pleasure a healthy man feels in exchanging the overheated or underventilated air of a room for the winds from the heather or the surf. None are likely to part company with him

on this point; and especially no priests, whose lives are often shortpriests, whose lives in the foul air of ened by long hours in the foul air of a place of public worship. It is not content to offer the Most a place of public worship. Moreover, it has to be determined

'C'est etre superstiteux de written : mettre son esperance dans les formalites et dans les ceremonies ; mais c'est etre superbe de ne pas vouloir sy soumettre." We may translate and paraphrase this fine thought of Pascal thus : "It is superstition 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 rit-

What, for instance, can be imagined more formal or, if the wor may pass, more ritualistic than our meals ? In every leisured and wellnears ? In every lensured 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 our head are numbered. Special garments must be worn. Special phrases must be used. The meal is opened, like a solemn religious func

worshipper will follow from God's

bounty. It is perhaps the particular half-truth of Protestantism to look upon the end of worship as some spiritual emotion, with which, in the dim alleyways of the human soul, can be confounded a mere aesthetic emotion. On the other hand, the Catholic Church is almost careless of the emotion but zealous for God.

Under the pressure of this great idea the Catholic Church covets to give God, the Supreme Being, a wor-

High only the second best. All we by the speaker how much of his dis bave is not enough for Him who has taste for a ritual of prayer is not a given us all we have—yea, who has misinterpretation of life. Pascai has given us all He has and is. To keep back the best from God is

to steal from the necessary holo-



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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 num ber of spiritual favors including the following plenary indulgences : To members, who after confession

and Holy Communion, will devoutly visit some church or public oratory and there pray according to the in-tentions of the Holy Father. (a) On the day they become mem-

(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.

(e) Once a month on a day to be chosen at the will of each member, if during the entire month they have devoutly recited any prayer approved of by the Most Rev. Ordinary for each sodality.

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. been celebrated at a privileged altar. The Catbolic Church puts temper-ance among the great virtues and in-sists that all her members should practice it. She encourages them also to abstain altogether from inalso to not any extent that if they indulge in its use even with great temperance. -Catholic Columbian.