

CHATS WITH YOUNG MEN

KINDNESS
Drop a word of cheer and kindness—just a flash, and it is gone; But there's half a hundred ripples circling on and on and on, Bearing hope and joy and comfort on each splashing, dashing wave, Till you scarce believe the volume of the one kind word you gave. Drop a word of cheer and kindness—in a minute you forget; But there's gladness still a swelling, and there's a joy a circling yet; And you've rolled a wave of comfort whose sweet music can be heard Over miles and miles of water—just by dropping a kind word.

A PEACEABLE MAN

1. Keep thyself first in peace and then thou wilt be able to bring others to peace. A peaceable man does more good than one that is very learned. A passionate man turns every good to evil and easily believes evil. A good, peaceable man turns all things to good. He that is in perfect peace suspects no man, but he that is discontented and disturbed is tossed about with various suspicions; he is neither quiet himself, nor does he suffer others to be quiet. He often says that which he should not say, and omits that which would be better for him to do. He considers what others are obliged to do, and neglects that to which he himself is obliged. Have therefore a zeal in the first place over thyself and then thou mayst justly exercise thy zeal toward thy neighbor.

2. Thou knowest well enough how to excuse and color thy own doings, and thou wilt not take the excuses of others. It were more just that thou shouldst accuse thyself and excuse thy brother. If thou wilt be borne with, bear also with another. It is no great thing to be able to converse with them that are good and meek, for this is naturally pleasing to all. And every one would willingly have peace and love those best that agree with themselves. But to live peaceably with those that are harsh and perverse, or disorderly, or such as oppose us, is a great grace and highly commendable and manly.

3. Some there are who keep themselves in peace and have peace also with others. And there are some that are neither at peace with themselves, nor suffer others to be in peace; they are troublesome to others, but always more troublesome to themselves. And some there are who keep themselves in peace and study to restore peace to others. He who knows how to suffer will enjoy much peace. Such a one is a conqueror of himself and lord of the world, a friend of Christ and an heir of heaven.—Thomas A' Kempis.

TRUE FRIENDSHIP

There is nothing more beautiful in life than the expression and development of friendship. We do not use the term in the sense of acquaintances. General friendship is rare. The average man feels that he has many friends until some test disillusionizes him. Friendship is a plant that does not thrive upon barren soil. Emerson says: "To have a friend you must give." Long ago mankind discovered that it was not good to be isolated and alone; that in the course of a life time each would feel the need of his fellowmen. A man can be a millionaire and still be starving for the comradeship of men who like him for himself and not for what he possesses. Wealth alone does not bring you the friends. The men who surround you and laugh at your jokes

and call you a price too frequently are courting your power and financial strength. A certain rich man counted his friends by the hundreds until he went broke, when he found that his friends had flown, all except the old woman who kept a fruit stand. With tears of genuine sympathy she expressed her sorrow at his misfortune.

We all need friends. A life self-centered is a narrow one. It is by the establishment of communal interests, by the development of keen interest in the welfare of our fellowmen that life becomes worth while. You are strong, powerful and influential to-day, but there is a time coming to you, to all of us, when it will touch our heartstrings "to feel the soft touch of the hands of a friend."

SOME POSERS FOR MEN

The "Bulletin of the Missionaries of La Salette" propounds five questions which many would do well to put to themselves: Why is it that at a ball game, a prize-fight or the theatre men look for the first seats, but at church pick out the last?

Why is it that men insist on representing the women in politics, but expect the women to represent them at religious services?

Why is it that when men live and act according to their political views they are consistent, but when they practice their religion to the letter they are narrow-minded?

Why do men disregard God in their prosperity, but blame Him in adversity?

Why do men acknowledge the right of a lodge or a fraternity to issue by-laws, but deny the Church the right to enact precepts?

OUR BOYS AND GIRLS

SAINT LUCY

You have read the life of Saint Lucy of Sicily. What can you tell about her life? Her parents were wealthy and her father died when she was a young child. Her mother, Eutychia, took great care of her. Very often a wealthy child is indulged so much—given everything asked for, that it becomes more difficult to train the young boy or girl in ways and means of loving and serving God. We cannot well serve God without often denying ourselves many things.

Our little Sicilian saint was truly a child of God, and much of her good conduct and pious practices were due to the teachings of her good mother. Her first thoughts, when she arrived at the use of reason, were how best to please God. When she was old enough to realize the different ways in which one might best serve God, she resolved to give herself entirely to His service.

About this time a young man asked her in marriage, and the mother seemed to favor him. But the mother became ill, and the daughter persuaded her to go to Catania and ask, at the tomb of Saint Agatha, for relief.

The mother consented, and the two journeyed to the tomb of St. Agatha, and here, through the intercession of St. Agatha, the mother was cured.

Lucy took this opportunity to tell her mother she wished to give her whole life to God, and the mother gave her consent to the offering.

When they returned to Syracuse, their home, Lucy began at once to dispose of her fortune so as to give all to the poor. The young man who wanted to marry her was so enraged at her refusal to become his wife he went to the pagan governor and accused her as a Christian.

The persecution of the Christians, under the Emperor Diocletian, was then raging, and the governor lost no time in arresting the gentle Lucy. She was tortured and tempted, but she remained true to God, but at last she died in prison, overcome by

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"O GENERATION OF VIPERS"

The decision of the circuit court of Salem against J. H. Hosmer of Silverton, who in his Journal had slandered the Benedictine Sisterhood of Mt. Angel, Oregon, has now been sustained by the Supreme Court of the State. The entire calumnious story of an escaped nun was from first to last a malicious falsehood. It is only one of the countless slanders which are constantly being spawned by a class of men who apparently are equally prurient and malicious. There is only a single word in our entire vocabulary that can describe their work. It is diabolical. It is difficult indeed to understand the state of mind of men who can, with full deliberation, invent the calumnies with which the many anti-Catholic papers are reeking at the present day. To call it obsession would probably be to speak of it too mildly. It would not sufficiently account for the terrible responsibility they are incurring. Not only are they doing their best to make religion odious, but they are sowing everywhere civil hatred and strife. We do not wish to judge of the state of soul of any individual. We know that for many some palliation at least can be found, and we gladly offer up the prayer taught us by our Lord: "Father, forgive them, for they know not what they do." The enormity of the crime, indeed, is so great that not one of them can fully understand its nature. Yet it is no less clear that to many who now have made of calumny and slander a remunerative profession, and whose object it is to cover with nauseous slime all that is most pure and holy in God's Church, those words of our Saviour must likewise be applied: "O generation of vipers, how can you speak good things, whereas you are evil?"

FILTHY GUM-CHEWING

Chewing gum is a practice as filthy as it is useless. Not long since Collier's published an article on chewing gum that should cure anyone of the habit. We expect that the manufacturers of chewing gum would pursue "Collier's" in the law court; but we noticed that no action was taken against that fearless weekly.

And now Dr. T. H. McChutvik gives the chewing gum habit a telling blow in the Medical Times. Chicle gum, the base of chewing gum, is collected in Mexico, and other tropical countries. Dr. McChutvik quotes from an article in the "Practical Druggist" as to the process of gathering the chicle: "The sweet, sticky nature of the sap attracts and holds countless insects, creeping and flying, after the manner of a strip of fly paper. The native gatherers of the sap are not unduly solicitous over the presence of insects or extremely careful to avoid including pieces of bark and leaves, for they are paid by the pound."

And this gum is not purified until it reaches the mouths of the consumers. "Take at random a piece from each package, wash off the sugar and hold the piece to the sunlight; in every case will be seen particles of dirt. And further: "So that every man, woman and child user of chewing gum is for the time being a walking washing machine."

And we learn that "To day the users of chewing gum are the refining machines. They swallow the refuse, and about the time the gum is thoroughly clean and pure it is thrown away." "That chewing gum aids digestion, the same authority declares, is mainly imaginary. All this information from a scientific source may keep sensible people from chewing gum. But giddy girls will still continue to chew gum as they will to eat lead-pencils.—Monitor.

TWO BOYS AND THEIR FIRST PAY

"There's my first week's pay, mother," said a recent graduate, as he put his envelope in his mother's hand. "Buy yourself a silk dress."

"This is my first money, mother," said another graduate. "You'll let me keep it, won't you? There's so many things I want to get for myself."

And how do you suppose these mothers answered? The first began to cry, because she was so glad that her boy had thought of her. He had promised her that silk dress on every occasion when he felt particularly grateful to her, and at last the promise was fulfilled. He didn't know that \$4 in the envelope couldn't buy such silk as he had in mind, and the mother didn't deceive him. She put the money away in a box with other things that marked memorable events in the boy's life, and she said, "I'll never part with that unless I have to." Which, perhaps, was not the best use to make of it, but it showed how much the little envelope meant to her.

The other mother cried, too, but it was because a hard queer feeling seemed to squeeze her heart, and send angry words to her lips. She wanted to tell her boy of the love and money she had spent on him, of the sacrifices she had made, and of the hopes she cherished of one day being able to depend on his young strength. And this was the beginning. There were so many things he wanted for himself! Mother couldn't expect anything! Very grudgingly he assented to a compromise—a certain sum for board every week, the rest for himself. The mother dried her tears, and kept back the angry words, but as she added the board money to the family purse she said something that possibly only mothers can understand. She said, "I have lost my boy and got a boarder."—Catholic News.

THE INCONSISTENT DEAN

The Rev. Bernard Iddings Bell, Dean of the Episcopal Cathedral at Fond du Lac, contributes to the July Atlantic Monthly a paper on "The Danger of Tolerance in Religion" that must be rather annoying reading for many of his fellow Episcopals. The writer shows that the very man who is a "healthy bigot" in politics, economics and the like, feels bound to be tolerant of all varieties of belief and disbelief. Commenting upon to day's "Church Unity" campaign, with its slogan, "Let us think only of what unites us," Dean Bell observes that "what unites us" is never defined. He then reminds the reader that Christ was not tolerant, that He did not "seek to conciliate on a basis of mutual toleration" the Sadducees and Pharisees, but denounced them roundly because of their conception of religion differed so widely from His own. He preached doctrines, moreover, that alienated most of His hearers and was at last the victim of the intolerance His teachings had aroused. The writer continues: "It is apparent to any one who reads the Gospels, that Christ stood for definiteness in religion, that He Himself died rather than tolerate the religious ideas of most of His contemporaries, and that He earnestly urged His followers to imitate the steadfastness of His example. He prayed, it is true, that all the world might become united; but He must have meant union on the positive and definite platform on which He Himself stood. Any other interpretation would stultify, not merely His words, but His whole life. To Christ, apparently, the most important thing about a man was his philosophy of life in all its relations—in short, his religion. To us, that seems to be the least important thing about a man. Our attitude implies that one way of looking at God, man and the universe is as good as another, for the simple reason that none of them matters very much any way. Our present efforts to be tolerant in religion, then, are based upon the supposition that there is no such thing as objective religious truth.

This is to say, that in the thing which for a human being must operate all his other thought and activity—namely, his theory of life, his religion—there is no objective reality at all, toward which he may approximate. This is to deny that there is anything which may rightly be called fundamental truth. It is to exalt peace at any price into the throne of ultimate reality. It is to destroy the search for that reality. It is to glorify intellectual cowardice and inefficiency. It is not merely to destroy a rational basis for morals; it is, in the end, to destroy a rational basis for thinking as a whole.

Good sentences and well pronounced! But they would of course be better if well followed. The Church to which Dean Bell belongs takes pride in its easy tolerance of "inessential" differences among its members and finds great consolation in the thought of its marvellous "comprehensiveness." The soothing boast is well justified, for the out-and-out pantheist and the near-papist can both find a home in the Episcopal Church, and while the Dean of Fond-du-Lac's cathedral is writing luminously about the dangers of intolerance, his low-church brethren in another diocese may be welcoming to the communion table all kinds of "heretics." There is only one Church that has always been, like her Divine Founder, consistently and uncompromisingly intolerant of error. Did it ever occur to Dean Bell what that Church is called?—America.

MODESTY OF CATHOLIC WOMEN

The following paragraphs are from a sermon, delivered by Most Rev. Archbishop Ireland on the first Sunday in May:

"To-day as never before, perhaps, the world needs Mary as an ideal of purer womanhood. The lowering of morals, so noticeable in the world at large, is due to the effacement of modesty, the barrier which protects purity, to which it is related as the fragrance to the rose, the whiteness to the lily. The fads of the day make for immorality. The garb of women, following the dictates of an ever-varying fashion too often repels modesty. Theatrical plays and shows have dragged modesty from its lofty pedestal and robbed virtue and purity of their Christian meaning and significance.

"The duty, therefore, of Christian womanhood is to recall and practice the example of purity given to the world by the Virgin Mary. While all is perilous around us, Catholic women must regard it as their God-given mission to protect and defend the modesty and purity inculcated by the teaching of the Church. Never should Catholic women lower themselves in the least by dressing in a garb even bordering on the immodest; never should they admit into their homes literature vitiated by the sensual and immoral; never should they be seen in theatres where immodesty is the theme of drama or play; never should they permit those entrusted to their care to mingle with associates who scoff at purity and modesty, and whose lives bespeak the sentiments of their hearts.

"Catholic mothers should watch over their daughters with a solicitude born of their knowledge of the responsibility that rests upon them to protect the budding flowers of womanhood against the pestiferous atmosphere of impurity which would shrivel and destroy the promise of the future.

"Catholic maidens should always be on their guard against evil companionship and never mingle with those who are not clean of heart. The thought of her whose immaculate purity the Church commends to their consideration should suffice to mould their actions, direct their footsteps and provide a shield against the temptations and allurements of a world which seeks no higher motive for personal purity than the conventions of a society which has cut away from its Christian moorings and is driven, like a rudderless ship, hither and thither upon the ocean of life by every varying wind of human passion."—True Voice.

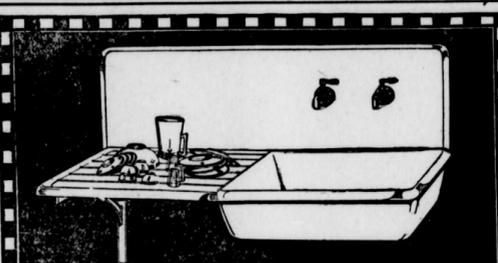
TO THE GRADUATE

Our schools are beginning to send into the world their graduates, into a world that, sad to say, is not prepared to place them immediately into the positions to which they aspire. This is especially true of those graduates whose studies have not fitted them to enter any particular profession. Many a young man will this year make the same mistake that his predecessors have made in each of the past years. He will wait till that position comes to him which in every detail suits him and fits the ideal he has planned for, in salary, in work and in hours.

The youth who waits for this place will be committing a grave error. The months of idleness that follow will work havoc with his character; his energy will be dulled; his enthusiasm will be lessened; he will become slothful, hypercritical and in many respects useless. Look about for a reasonably desirable position, accept it and use your faculties to the best of your power in performing its duties. Proving yourself fit to hold that place will but make you more fit to occupy the position of your desire when opportunity presents it to you, as it most surely will.—Chicago News World.

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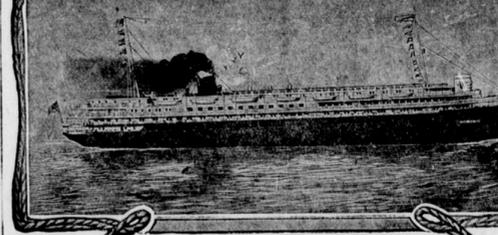
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