JULY 4. 1914

CHATS WITH YOUNG MEN

SELF ENCOURAGEMENT The encouragement of others is ne of the most useful, the noblest, the holiest occupations a man could take up. The columns of life are take up. The columns of life are filled with want advertisements clamoring for this commodity. Ninety agement all the time, and the hunagement all the time, and the hun-dredth wants encouragement for twenty-three hours and fifty-nine minutes only every day. The radi-um supply is scarce and hard to get; the supply of encouragement is more limited because no one gives encour-agement and everybody wants and needs it. There is only one thing to be done. You must make up your mind to encourage yourself. Take yourself aside and reason with your-self earnestly. Laugh away fears, dismiss idle regrets, pick yourself up, shake off the dust, dry from the eyes the blinding tears, say some-thing cheerful to yourself, put on a new smile, slap yourself on the back, light up a bright flame of hope, give another turn to the crank, and away you go with new vim and new energy.

you go with new vim and new energy. Perhaps you will say that you do make an attempt at self-encourage-ment, but you confess to failure. It is likely you are flattering yourself or coaxing or deceiving yourself, and do not truly encouraging yourself. You do not go deep enough. Encourage-ment, according to the makers of dictionaries, means putting heart in-to one. Courage and encouragement are allied in derivation and everyday life. You can not rear the solid structure of encouragement on the unstable foundation of self decep-You can not put fiber into a rotten log by putting on it a venee of oak ; you must put into it a heart of oak.

Have you ever gone into the hear of this subject ? Do you know what is the source of nine-tenths of the is the source of mile-tenths of the world's supply of discouragement? You will promptly answer dyspepsia. You are wrong. That is the source of the one-tenth. The nine tenths are due to pride and to the most cowardly species of pride, human respect If a man slips and falls on the side-walk, he looks around to find out whether he has been seen. If not, he brushes himself off, goes on his way and forgets all about the fall. But if one person saw him, and especially if many witnessed his plight, he will rehearse the details of it to himself. caricature every part of it as it appears to others, will indulge in profanity, or be tempted to, will in protainty, or be tempted to, with memorialize the newspapers, the mayor, the city commissioners, will make his fall a perpetual grievance, and declare emphatically, finally, with clenched fist and red face, that he will never expose himself to such a ludicrous mishap again. He is discouraged from walking because the crowd laughed. Now, is not that a parable giving the history of most discouragement ?

The first thing, then, that the selfencourager must do is to forget the other man's sneer or laugh. Geolo gists revel in the mysteries of erosion. and they will tell you how a little pebble may be spun around on a large rock by the current of a stream, until it has worn a cavity which they call a pot-hole. Pride keeps the stream of consciousness playing on one fail-ure until it has eroded a cavity of discouragement in the soul. Cut off the stream; forget the failure. Don't resort to artificial means for forget. Dutch courage is not the best ting. Dutch courage is not the best kind of bravery and the Dutch en-couragement of alcohol, or the Chin couragement of alcohol, or the Chin esse encouragement of opium, or any other drug, merely postpones the enese encouragement of opium, or any

replied the saint, "Who promises me that length of life? I'll keep this me that length of life? I'll keep this up till noon, and if alive then, I will hold on till evening." Self-encouragement is the serum for tramps and degenerates and ap-plicants for divorce and intending suicides, and for everybody else. Use

t often.-America.

OUR BOYS AND GIRLS

A BIRD STORY

A BIRD STORY Some years ago, my father had a pair of common white pigeons. They were very tame, and became very much attached to him, so much so that they were almost his constant companions, accompanying him in his walks or when out driving. They would answer his whistle like a dog, and would alight on his pro-offered hand or enter his pocket if opened for them. A skeptical friend thought they would show the same familiarity to any other person, and familiarity to any other person, and to give them a fair trial, he procured a suit of clothes of the same color as

a suit of clothes of the same color as that which my father wore. Arrayed in his disguise, our skepti-cal friend, imitating my father's whistle as nearly as possible, whistled to the pigeons. Immediate-ly they left their perch on the house-top and flew down to the hand held they reserve them but when they

companion. We buried it beside its mate. Since then my father has never kept pets.—London Spectator.

RECEIVE FAVORS WITH GRATI-

TUDE

To receive a favor gracefully-that

is the supreme test of the gentleman

a favor in the right way calls for the

task of culture is to change these attributes into humility, service, and

others to do something for us. To make a child feel that you need

him ; a friend, that he is indispens-

able ; a wife, that she is leaned upon

a husband, that life is not worth while without him; the poor, that they have power to serve; the rich,

that their personality means more to

you than their money; the learned, that they, teach you, and the ignor-

ant, that they inspire you; this is the subtlest and highest form of

spiritual service. It is the surest hall mark of the

A WORD TO BOYS

gentleman or the gentlewoman.

The reason of this is that accepting

or the gentlewoman.

self effacement.

cop and new down to the name held out to receive them, but when they came within a few yards of it they suddenly checked themselves, flut-tered perplexedly for a few moments around our friend and then flew back to the house top. This was conclu-sive evidence. But a sad accident sive evidence. But a sad accident happened. One morning one of the

happened. One morning one of the pigeons was found upon the high-road dead, its body bearing marks of injury, but from what cause we never knew. We carried the dead body home and buried it in a sunny and quiet stop in the garden. For three days the surviving pigeon, with untiring energy, searched the coun-try far and near for its mate, but in vain. It refused to touch food, and even the influence which my father using energied over it was gone.

even the initial over it was gone. On the third day we found it dead in the dove cote, its little heart broken with grief by the loss of its lifelong companion. We buried it beside its Each life that fails of the true in-

ter meant.'

class's powers of observation. rarest and last flower of good breed-ing-humility. We are born proud self seeking, and sensitive; we share displayed pencess. "Now, boys," he said, "tell me what I have forgotten." these traits with the brutes. The

There was a long pause, and then

We exalt the man whose aim is to help people, to do something for somebody. But the very finest quality of service consists in allowing

" A JOLLY GOOD FELLOW "

illustrators drew for a magazine a picture entitled "For he's a jolly

ly worth while to have his masculine friends, late in the evening, so demonstrative over his social quali-

ties.

THE CATHOLIC RECORD

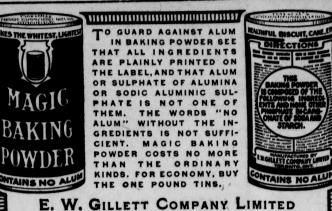
NAVY

press, despatch from London

THE PRECIOUS BLOOD

ing the rest of the year.

VOCATIONS



TORONTO, ONT. MONTREAL WINNIPEG

1858555655765776517855765178557657657657657657657

to get all you can, and then go for-ward, encased in the armor of schol-arship, to do battle and you will suc-ceed. At present, and still more in

the future, the Church needs great and good men.—True Voice. WHO CARES "Who cares ?" exclaimed one who

seemed to be leader in a group of girls on the way home from school. "Who cares ? It is all over now and that is the end of it."

A poor lesson in the class and a lack of good order had brought reproof from the teacher and now the girls were trying not to care about any part of it. But if only you stop to listen you

But if only you stop to listen you may discover a false ring in that question. A fault is not "all over" and ended if no effort is made to cor-rect it. "Who cares?" One cares Who watches over each day's record to see if each is 'faithful in that which is least," and we may not know what is to be the "end of it" until the great Review day.

the great Review day. And our true self cares, for all that lips may deny. A voice within us urges that life was meant to be the very best we can make it, and :

tent, Mars the perfect plans that the Mas-

FORGOT HIS MANNERS

A school inspector was testing a He nade sure that the class saw that he had a gold mounted fountain pen in his waistcoat pocket plainly dis-played. Then he left the rostrum, played. Then he left the room, and there removed the fountain pen to an inner pocket. Returning, he stood with his coat thrown back and his vest

small voice piped up : "Please, sir, you forgot to say 'Excuse me' when you walked in front of the teacher."

TEMPERANCE

Some years ago one of the popular

good fellow." It showed a clubroom good looking young men, whose faces were flushed withwine, stood, with lifted glasses, and sang their toast to one who stood at the head of the table. He was evidently greatly gratified. He looked as if he thought it supreme

mentioned, the penitent will make no mistake in following his advice to enter seminary or novitiate. More-over, lest some fear of making a mis take still linger, let it be borne in mind that, even though a true voca-tion has been assumed without sufficient reason, although the individual who has entered seminary or con-vent and has or has not been ad-mitted to vows or orders now believes that he was not called to the life, he can be quite certain that, if his motives be pure, he can obtain a vocation. In other words, God will grant him the graces necessary to discharge properly the duties of his state of life with profit to his own

The primary aim of the individual who aspires to the priestly or con-ventual life must ever be the greater glory of God, his own spiritual per fection, and the good of his neighbor Any lower aim is not worthy of the name of vocation, although the voca-tion may come through various kinds of incidents. It is customary for TEMPERANCE IN THE BRITISH non-Catholic writers to sneer at our nuns as women who have retired to philanthropy regards our fellow man May 30, says : "While it has not been suggested only and leaves out of account his the convent because of disappoint-ment in love affairs. As a matter of that the British Admiralty follow the example of Secretary Daniels and prohibit the use of wines and liquors seen at once that religion and philfact, we do not believe that there is one nun in a thousand who has been anthropy are really distinct. Those who confuse them in the churches in the navy, a movement is afoot to induce the men to give up drink. Admiral Sir G. King-Hall, speaking of this movement, said that temper driven into a convent by an unfor-tunate love affair. But suppose if tunate love affair. But suppose it were true, there is nothing to ridi-cule or disparage. If a young woman had given her affection to a man who proved himself unworthy or who broke his plighted troth and married another, and his flancee turns for substituting philanthropy for it. of this movement, said that temper vance in the navy was making pro-gress all along the line, but there was still room for much improve-ment. He condemned the practise

why men and women are no longer religious! Most of them are still filent. He condemned the practise of giving out grog and said 50 per cent. of the men would give it up if some small addition to their pay were substituted. It would mean adding only another \$300,000 to the pay of the men. consolation to God Himself and with pure heart and good intention begs to be permitted to consecrate body find religion in the churches where and soul to His service, we fail to see aught to find fault with. Is the case materially different from the young going to church altogether. pay of the men. In the Indian army the progress of courtier who looks upon the dead face of a once beautiful princess and, temperance is remarkable. According to officers back from India, about fads of Protestantism than realizing the vanity of the things of 50 per cent. of the British soldiers there are total abstainers. earth, instantly chooses God as his

inheritance ? inheritance? The danger to be guarded against in cases of a sudden turning to a higher life is a mistake of confusing disgust with the world for a love of God. Thus, at the death of a parent, a lover, a brother, in the paroxysm June, month of the Sacred Heart, and July, month of the Precious Blood, are two months specially dedicated to and intimately associof grief nothing on earth seems worth living for, and without reflecdedicated to and intimately associ-ated with the divine personality of Our Blessed Lord. In the Sacred Heart we find the fullness of Our Lord's love for men, and He Himself tion an individual might flee to the sanctuary or the convent. The case is real, although rare, and again we repeat that no amount of pain or disgust with the world can take the has declared, through Blessed Mar-garet Mary, that no devotion is dearer to Him, no more salutary and lace of the primary aim above mentioned—a whole souled desire to honor God by following the counsels efficacious for men, than, devotion to that Divine Heart which is the of divine perfection.-Benziger's fountain of mercy and tenderness for mankind. That Sacred Heart Magazine.

LIBERTY AND HUMANITY

was animated by the Precious Blood the effusion of which on Mount Cal vary was the highest proof of love the pitying God Man could show towards Hit erring children. Both those months fall within the season In France they are beginning to "find their mistake" in the anti Cath-olic legislation of recent years, in which connection the London Tablet of vacation, and it would be well for our readers, during those days of notes as "a sign of the times in France that a petition is being num-erously signed by hospital doctors in peril and temptation, to body and soul alike, to keep ever in mind both favor of the return of the nuns as the Sacred Heart and the Precious Blood, devotion to which will surely nurses to the hospitals. The petitioners declare that from the point be their best safeguard, now that the bonds of school discipline are reof view of experience and devoted. ness the religious have earned the laxed and they are given more lati tude than is usually their wont durpraise and thanks of those know; that the institutions which have substituted lay staffs cannot congratulate themselves on the result of the change, so far as the sick and the expenditure are concerned. 'This financial argument (says the The subject of vocation to a religi petition) is felt by all concerned in hospital administration; but the doctors demand the service of the

ous calling, be it as priest, Brother or Sister, is unnecessarily puzzling to many to young people because of incorrect notions which they have Sisters because they are more regular and devoted. The patients certainly formed or received from incompe-tent advisers. One mistake that is prefer the motherly care of the re-ligious: this feeling is general both in the civil and military hospitals." quite common is made by the young man or woman who believes that he It may be added that the chief pro-

ECONOMICAL-Heats the house well without burning all the coal you can buy. **M**^cClary's

Sunshin Furnace Gives steady, the heat on least fuel. See the McClary dealer or write for booklet.

We have noticed that some writers.

know about their own religion, dis

There is no danger on that score

The Church knows her mission an

they

far as it goes; but it is not religion. FLAMES PASS FLAT ROOM WITH RELIGIOUS EMBLEMS Religion concerns itself with our re lations to the Supreme Being. Mere

Firemen pulled down part of a fire wrecked apartment house at 434-458 West Seventy inth street, Chicago, recently. They came to a closed room in the apartment of John J. Farrell. The fire which destroyed and our relation to God. It can be the flat had burned the door to a film succeed in eliminating religion and of charcoal.

A fireman pushed his ax through be door. Then awe stricken he This is one of the mistakes that the door. many Protestants are making to day. tepped back and made the sign of Religion is displaced for the latest fad. And then the ministers wonder the cross.

The firemen under Joseph Kenyon chief of the Twelfth Battalion, many of them devout Catholics, filed into the room and stood with bared heads religious at heart ; but they no longer they look for it. And so they stop bowed.

A figure of the Virgin Mary was the center of the strange picture—this single room spared by the fire which wiped out the rest of the building. Holy pictures and a crucifix hung on the mail of the strange the strange the who seem to know more about the walls. There were other em. play an overweening fondness for getting the Catholic Church to identhe blems of the faith scattered about the unharmed room. tify herself with their peculiar fads. They would substitute faddism for religion if they had their way.

Two goldfish in a globe were dead. That was the only mark of the fire in the room.—True Voice.

she cannot be turned from it to fol-low the way of the faddist which leads nowhere.—True Voice. In all God's creation there is no place appointed for the idle man.



SIVEN

couragement. When the tide goes out, the corpse will be there worse than before.

Control your imagination as well as your memory. Take your difficul-ties on the installment plan. A man may swallow deadly poison safely if he does but graduate the doses. The devil knows well how a vivid imagination, terrified by the prospect of a long evil, may benumb a resolute soul. He said to Ignatius Loyola; "You can't keep this up for fifty or sixty years." "Fifty or sixty years!"

> Easiest Way to Clean Cutlery-Iust use a little Panshine sprinkled on a damp cloth, and let your cutlery be as dirty, greasy, grimy as it may, Panshine will make it glistening, sweet and clean in a For an easy shine, use It's just as good for painted work and woodwork-for pots, pans, linoleums and bathroom fixtures. Panshine is a pure, white and clean powder without any disagreeable smell and does not harm the hands. Large Sifter 10c. At all Ton Tin. Crocers

fashioned in the plastic period of But t picture. It showed the home of the your youth. You should be like "good fellow," where his young wife sat waiting for him. His house waxen figures in the hands of your teachers; let them make of you good

jacket was laid over a chair. His Catholics and good citizens; wax will harden and preserve the impression given to it in the mold. The trouble is that students do not know what is before them. They wish to get through school in the shortest time and with the least effort. But I would urge you to take upon your. selves a personal responsibility in the matter of your education. Determine

slippers stood ready before the fire. He had planned to spend the even-ing at home and had not been strong enough to do it. Meanwhile the young wife had waited watching the big clock count the hours. Now it was past midnight. It was not the first time that it happened, or the second; it would not be the last by any

of making a mistake, would gladly apply for admission into seminary or novitiate. Occasionally, it is true, neans. It was not simply the disappoint. ment, the loneliness that made the young wife lay her head on the table. vocations have been revealed in the sobbing. She wept because she knew that she had married a weakling. She saw that it meant so much to him to be regarded as a "jolly good fellow" that he gave up other things infinitely greater. She had learned that his good fellowship had in it selfishness and weakness. It is pleasant to be called a " good but it is a shameful thing if fellow

we gain it through another's need. we gain it through another s need-less suffering or at the cost of our own self-respect and manhood.—For-

IRELAND'S GREAT TEMPERANCE CONGRESS

The chief aim of this month's great National Total Abstinence Congress in Dublin, Ireland, is to inaugurate in Dublin, Ireland, is to inaugurate a permanent Catholic Total Abstin-ence Federation and a permanent Priests' Total Abstinence Union. The Congress will hold its sittings in the Mansion House, Dublin, on June 26 and 26, and a great total abstinence demonstration will be held on the following Sunday. The Congress has received the cordial sanction not only of the whole Irish Hierarchy, but nas received the cordial sanction not only of the whole Irish Hierarchy, but even the Holy Father has taken it under his protection, and through the Right Rev. Monsignor O'Riordan, rector of the Irish College, Rome, has bestowed special spiritual favors in all associates of and delegates to it. About six hundred delegates have already sent in their names. already sent in their names.

or she ought not to take the step un moter, M. Eugene Vincent, formerly head surgeon at the Hospital of less God's will in the matter conse Charity at Lyons, explains that the crate one's self by the Blessed Virgin or some saint in a vision, if a sudden irresistible impulse over powered one, if misfortune and depetition has nothing whatever to do with party: it is put forward simply on the ground of liberty and humanpression suddenly vanished as the ity.

will determined to give itself unre-servedly to God, if, in a word, some-thing extraordinarily happened that So it is found, and will be more and more later on, that the cause of liberty and humanity more depends would produce absolute certainty that God willed us "to leave the world," then the wavering young man or woman, relieved of all fear on Catholicity than the French inidels have imagined .- N. Y. Freeman's Journal.

RELIGION IS NOT FADDISM

twinkling of an eye, as in the case Is it wise to identify the Church too closely with this or that ephemof Saul converted into the apostle Paul, or in moments of great sorrow when the vanity of worldly things was so apparent that the individual eral movement or individualistic hobby? We do not think so, despite the vociferous demands for turned from them at once and for ever. Such sudden illuminations Church recognition and support for somewhat questionable enterprises. of divine grace and irresistible spontaneous impulses are, however, exceptional, and their absence need not cause the aspirant to a higher Better keep in view the purpose of the Church. That purpose is not to promote the material and temporal prosperity of mankind. It is spiritlife to remain in painful doubt as to God's will. The desire to embrace a The Church is concerned with the eternal salvation of men. She life of perfection, together with the wisely leaves their temporal and material interests to other agencies helps to enable one to persevere therein, is from God. Laying aside technical theological considerations, and other societies.

and other societies. The very purpose of civil society is to promote peace, justice and prosperity among its citizens. In order that these may be attained we may say that the young man or woman who believes that he or she possesses the negative and positive signs of a vocation is entirely warcertain rules of conduct must be folranted in selecting the ecclesiastical or religious life. The negative signs lowed. As the divinely constituted teacher of the moral law, the Church consist in freedom from those defects or disabilities which would prevent one from discharging the duties of the priesthood, brotherhood, sister-the priesthood, brotherhood, sisterfor the welfare, temporal as well as spiritual, of the individual. But the hood, or monastic life. The posi-Church is not merely a social servof the value of the higher state, an earnest longing for it, talents which would be of service in the religious life, and so forth. In practice, the confeesor is the judge to whom the matter will natur-ally be referred, and, presupposing the negative and positive signs just

CORN IIII Imure Burning The Midnight Oil

THE thinker knows that a light, easily digested and assimilated food is conducive to hard mental work. His knowledge of what is good for him leads straight to

Kellogg Be sure of the right signature. 10c per package