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. nine out of a hundred want encour-agement all the time, and the hunagement all the time, and the hundredth wants encouragement for twenty-three hours and fifty nine minutes only every day. The radium supply is scarce and hard to get; the supply of encouragement is more limited because no one gives encouragement 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 yourself earnestly. Laugh away fears, dismiss idle regrets, pick yourself up, shake off the dust, dry from the eyes the blinding tears, say something 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-encouragement, but you confess to failure. It is likely you are flattering yourself or coaxing or deceiving yourself, and not truly encouraging yourself. You do not go deep enough. Encouragement, 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 You can not put fiber into a rotten log by putting on it a venee of oak ; you must put into it a heart

Have you ever gone into the hear of this subject? Do you know what is the source of nine-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 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 ese encouragement of opium, or any other drug, merely postpones the enforce important that you be properly ese encouragement of opium, or any couragement. When the tide goes out, the corpse will be there worse than before.

Control your imagination as well as your memory. Take your difficulties 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 imagina. tion, 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!"

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 applicants for divorce and intending suicides, and for everybody else. Use

OUR BOYS AND GIRLS

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 prooffered 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 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 skeptical friend, imitating my father's
whistle as nearly as possible,
whistled to the pigeons. Immediately they left their perch on the housetop and flew down to the hand held out to receive them, but when they came within a few yards of it they suddenly checked themselves, fluttered 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 country far and near for its mate, but in vain. It refused to touch food, and even the influence which my father unually exercised over it was gone. usually exercised 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 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

or the gentlewoman. The reason of this is that accepting a favor in the right way calls for the rarest and last flower of good breed-ing—humility. We are born proud self-seeking, and sensitive; we share there traits with the brutes. The task of culture is to change these attributes into humility, service, and

self effacement. 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

others to do something for us.

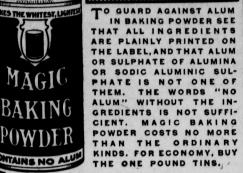
To make a child feel that you need him; a friend, that he is indispensable; a wife, that she is leaned upon a husband, that life is not worth while without him; the poor, that they have power to serve; the rich, that their personality means more to you than their money; the learned, that they teach you, and the ignorant, that they inspire you; this is the subtlest and highest form of

spiritual service.

It is the surest hall mark of the gentleman or the gentlewoman. A WORD TO BOYS

fashioned in the plastic period of your youth. You should be like waxen figures in the hands of your teachers; let them make of you good 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 yourselves a personal responsibility in the matter of your education. Determine

A BIRD STORY



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to get all you can, and then go forward, encased in the armor of scholarship, to do battle and you will succeed. At present, and still more in the future, the Church needs great and good men.—True Voice.

WINNIPEG

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 regirls were trying not to care about

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 correct 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. But if only you stop to listen you 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:

Each life that fails of the true in-Mars the perfect plans that the Mas-

ter meant.'

FORGOT HIS MANNERS

A school inspector was testing a class's powers of observation. 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, retired to the ante room, and there removed the fountain pen to an inner pocket. Returning, he stood with his coat thrown back and his vest

displayed penless.
"Now, boys," he said, "tell me what I have forgotten." There was a long pause, and then

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

TEMPERANCE

" A JOLLY GOOD FELLOW"

Some years ago one of the popular illustrators drew for a magazine a picture entitled "For he's a jolly 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 ly worth while to have his masculine friends, late in the evening, so demonstrative over his social quali-

ties. picture. It showed the home of the "good fellow," where his young wife sat waiting for him. His house jacket was laid over a chair. His 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

It was not simply the disappointment, the loneliness that made the young wife lay her head on the table 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 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 25 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 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 on all associates of and delegates to it. About six hundred delegates have already sent in their names. already sent in their names.

TEMPERANCE IN THE BRITISH NAVY press, despatch from London

MONTREAL

May 30, says:
"While it has not been suggested that the British Admiralty follow the example of Secretary Daniels and prohibit the use of wines and liquors

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 of this movement, said that temper ance in the navy was making pro-gress all along the line, but there was still room for much improve-ment. 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 new of the men.

pay of the men.

In the Indian army the progress of temperance is remarkable. According to officers back from India, about 50 per cent. of the British soldiers there are total abstainers.

THE PRECIOUS BLOOD

June, month of the Sacred Heart, and July, month of the Precious Blood, are two months specially dedicated 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 has declared, through Blessed Margaret Mary, that no devotion is dearer to Him, no more salutary and efficacious for men, than, devotion to that Divine Heart which is the fountain of mercy and tenderness for mankind. That Sacred Heart was animated by the Precious Blood the effusion of which on Mount Calvary was the highest proof of love the pitying God-Man could show towards Hit erring children. Both those months fall within the season of vacation, and it would be well for our readers, during those days of peril and temptation, to body and soul alike, to keep ever in mind both the Sacred Heart and the Precious Blood, devotion to which will surely be their best safeguard, now that the bonds of school discipline are relaxed and they are given more lati-tude than is usually their wont during the rest of the year.

VOCATIONS

The subject of vocation to a religi ous calling, be it as priest, Brother or Sister, is unnecessarily puzzling to many to young people because of incorrect notions which they have formed or received from incompe-tent advisers. One mistake that is quite common is made by the young man or woman who believes that he It may be added that the chief proor she ought not to take the step un less God's will in the matter conse 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 depression suddenly vanished as the will determined to give itself unre-servedly to God, if, in a word, some-thing extraordinarily happened that would produce absolute certainty that God willed us "to leave the world," then the wavering young man or woman, relieved of all fear of making a mistake, would gladly apply for admission into seminary or novitiate. Occasionally, it is true, vocations have been revealed in the twinkling of an eye, as in the case of Saul converted into the apostle Paul, or in moments of great sorrow when the vanity of worldly things was so apparent that the individual turned from them at once and for ever. Such sudden illuminations of divine grace and irresistible spontaneous impulses are, however, exceptional, and their absence need not cause the aspirant to a higher life to remain in painful doubt as to God's will. The desire to embrace a life of perfection, together with the helps to enable one to persevere therein, is from God. Laying aside technical theological considerations, 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 warranted in selecting the ecclesiastical or religious life. The negative signs consist in freedom from those defects or disabilities which would prevent often points out principles and rules one from discharging the duties of the priesthood, brotherhood, sister attainment of justice or that make hood, or monastic life. The posiof 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 confessor is the judge to whom the matter will naturally be referred, and, presupposing the negative and positive signs just Church is not merely a social service organization. Her purpose and her duty are higher than this. It has been noted that, during the judge to whom the matter will naturally be referred, and, presupposing the negative and positive signs just

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 conventual 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 vocation may come through various kinds of incidents. It is customary for non-Catholic writers to sneer at our nuns as women who have retired to the convent because of disappointment in love affairs. As a matter of fact, we do not believe that there is one nun in a thousand who has been driven into a convent by an unfor-tunate love affair. But suppose if 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 fiancee turns for consolation to God Himself and with pure heart and good intention begs to be permitted to consecrate body and soul to His service, we fail to see aught to find fault with. Is the case materially different from the young courtier who looks upon the dead face of a once beautiful princess and, realizing the vanity of the things of 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 of grief nothing on earth seems worth living for, and without reflection 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 lace of the primary aim above mentioned—a whole souled desire to honor God by following the counsels of divine perfection.—Benziger's

LIBERTY AND HUMANITY

In France they are beginning to "find their mistake" in the anti Catholic legislation of recent years, in which connection the London Tablet notes as "a sign of the times in France that a petition is being num-erously signed by hospital doctors in favor of the return of the nuns as nurses to the hospitals. The petitioners declare that from the point of view of experience and devoted. ness the religious have earned the praise 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 petition) is felt by all concerned in hospital administration; but the doctors demand the service of the Sisters because they are more regular and devoted. The patients certainly prefer the motherly care of the re-ligious: this feeling is general both in the civil and military hospitals. moter, M. Eugene Vincent, formerly head surgeon at the Hospital of Charity at Lyons, explains that the petition has nothing whatever to do with party: it is put forward simply on the ground of liberty and humanity.

So it is found, and will be more and more later on, that the cause of liberty and humanity more depends on Catholicity than the French indels have imagined.—N. Y. Freeman's Journal.

RELIGION IS NOT FADDISM

Is it wise to identify the Church too closely with this or that ephemeral movement or individualistic hobby? We do not think so, despite the vociferous demands for Church recognition and support for somewhat questionable enterprises. Better keep in view the purpose of the Church. That purpose is not to promote the material and temporal prosperity of mankind. It is spirit-The Church is concerned with the eternal salvation of men. She wisely leaves their temporal and material interests to other agencies 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 certain rules of conduct must be followed. As the divinely constituted teacher of the moral law, the Church for the welfare, temporal as well as spiritual, of the individual. But the Church is not merely a social serv-

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Religion concerns itself with our re lations to the Supreme Being. Mere philanthropy regards our fellow man only and leaves out of account his and our relation to God. It can be seen at once that religion and philanthropy are really distinct. Those who confuse them in the churches succeed in eliminating religion and substituting philanthropy for it.

This is one of the mistakes that many Protestants are making to day. Religion is displaced for the latest fad. And then the ministers wonder why men and women are no longer religious! Most of them are still religious at heart; but they no longer find religion in the churches where they look for it. And so they stop going to church altogether.

We have noticed that some writers who seem to know more about the fads of Protestantism than know about their own religion, display an overweening fondness for getting the Catholic Church to idengetting the Catholic and the state of the st There is no danger on that score The Church knows her mission an she cannot be turned from it to fol-low the way of the faddist which leads nowhere.—True Voice.

far as it goes; but it is not religion. FLAMES PASS FLAT ROOM WITH RELIGIOUS EMBLEMS

> Firemen pulled down part of a fire wrecked apartment house at 434-458 West Seventy-ninth street, Chicago, recently. They came to a closed room in the apartment of John J. Farrell. The fire which destroyed the flat had burned the door to a film of charcoal.

A fireman pushed his ax through be door. Then awe stricken he the door. tepped back and made the sign of 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

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 walls. There were other emblems of the faith scattered about the unharmed room.

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

In all God's creation there is no place appointed for the idle man.





Burning The Midnight Oil

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