

CHATS WITH YOUNG MEN.

A Recipe for Success. Keep your head cool, your feet warm, your mind busy. Don't worry over trifles. Plan your work ahead and then stick to it.

The Good of Necessity. Our most useful and successful men of today have been evolved from the school of want and stern necessity. Our great merchants, railroad presidents, university presidents and professors, inventors, scientists, manufacturers, statesmen—men in every line of human activity—have, for the most part, been pushed forward by the goad of necessity, and led onward by the desire to make the most of themselves.

Governance of Kindness. Pardon me if I suggest to you that you enter into a covenant of kindness with your soul. Let us resolve that if we get put out of our wits by something said to us or something done to us we will not take it out of our wife, which many respectable "Christians" do.

Let us resolve this week that no friend shall pass us without a signal of good will, even if it is across a street. If any one succeeds this week, then let us trample under foot our envy and our jealousy and let us go and tell that man that this is one of the greatest things we ever heard of; that they cannot imagine how we have been lifted up by their joy.

Boys, believe not everything you hear. The world is full of liars, and you come in contact with an immense number of them. Day after day you deal with liars. You must deal with them. You would have to exclude yourself from all communication with people if you would prevent your coming in contact with liars.

Be honest. Because you have just discovered that there is hypocrisy in this world, do not become so inflated with this knowledge that you seek to demonstrate the falsity of religion. A day of reckoning is coming for the hypocrite, whether in this world or the next.

Be kind to the boys. Some boys, particularly if they belong to large families, have absolutely no place in the household—not a corner of it in which they feel themselves indispensible at home.

Be honest. Be honest with your fellow man! This applies also to woman. What is more contemptible than a person who

will betray a trust, whether the trust be virtue or money, or confidential information? If you deceive one, confidence is ruined. The confidence of your fellows, of the men with whom you associate and do business, can not be reckoned in dollars and cents.

OUR BOYS AND GIRLS. Things a Girl can do. Before a girl is twelve there are many things she should be able to do. Can you and do you do them? Keep your own room in tasteful order. Never let a button stay off twenty-four hours.

Always know where your things are. Never forget or hum so as to disturb others. Never fuss or fret. Never go about with your shoes unbuttoned or minus your collar.

Learn to make bread as well as cake. Speak clearly so that every one may understand you. Learn how to enter and leave a room and how to close a door softly.

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whatever his name may be, will with draw, and boy-like, will say nothing, but boy-like again, will keep up a big thinking. If we could read his thoughts it is more than likely they would run thus:

Now why can't mother give a fellow a kind word once in a while? I don't believe I'm always in the way, or why does she call me when she wants a pail of water or an armful of wood?

A MODERN MARTYR. THE EDIFYING STORY OF THE LIFE AND DEATH OF A NINETEENTH CENTURY MARTYR. Rev. James A. Walsh, director of the Society for the Propagation of the Faith in the Boston archdiocese, has lately issued a volume of the life and letters of Theophane Venard, a young and intrepid missionary who was ordained with the late Abbe Hogan, of Boston, and who labored nine years in China, and was brutally beheaded.

Theophane Venard was ordained priest in Paris in May, 1851. While Father Hogan remained in Paris, after later, during the Communist uprising he was imprisoned and barely escaped massacre. Theophane Venard, only twenty-three years old at the time, left France a few months after his ordination, for Tonquin, at the south-east corner of China, and after nine years was beheaded.

The parting of this young apostle from his family, his experiences in Tonquin during a period of relentless persecution, his privations, captivities and martyrdom are all vividly and beautifully told in the letters which passed between the young priest and his family.

The devotion of this young martyr to his relatives throws a light on family life in France with which few are familiar. This devotion displays itself especially toward his sister, whom he calls "part of his very life," and toward his younger brother Eusebius, who after wards became a priest, and is to-day the venerable Curé of a small parish in the diocese of Poitiers.

Here is a young man who thirsts not for the apostolate, alone, but for tyrdom. At nine years of age, on the bedside of his mother, inspired by the life of another martyr missionary, he declares his wish: "And I, too, will go to Tonquin and I, too, will be a martyr."

Twenty-three years later, a prisoner writing from his cage in Tonquin on the eve of his decapitation, he recalled these prophetic words and glorified in their approaching fulfillment. His courage was a awful death facing him, he was even gay, "as if he were going to a feast," his captors remarked. Offered his release if he would abjure his faith, he silenced his persecutors once for all by his indignant refusal to consider for a moment such a thought.

The several letters which he writes during his captivity are rich in poetry and beautiful for the religious sentiment which they express. These were not the outpourings of a fanatic, but the expressions of a well-balanced faith in one who has carefully and logically reasoned out his duty, fulfilling it to the end.

The thought displayed in some of these last letters is nothing short of sublime. In writing, e. g., to his Bishop and lifelong friend, he breaks out into this prayer: "When my head falls under the axe of the executioner, remember, O loving Jesus, immaculate Mother, as the bunch of ripe grapes falls under the scissors—as the full-blown rose which has been gathered in your honor."

Sending his last words of love to his sister he says: "It is midnight. Around my wooden cage I see nothing but banners and long sabers. In one corner of the hall, where my cage is placed, a group of soldiers are playing at cards, another group are playing from time to time the scotches strike the hours of night on their drums or tom-toms. About two feet from my cage a feeble oil-lamp throws a vacillating light on this sheet of Chinese paper and enables me to trace these few lines."

From day to day I expect my sentence. Perhaps tomorrow I shall be led to execution. Happy death which conducts me to the portals of eternal life. According to all human probability I shall be beheaded, a glorious shame, of which heaven will be the price!

At this news, darling sister, you will shed tears, but they should be tears of joy. Think of your brother with the aureole of the martyrs, and bearing in his hand the palm of victory!

special dress for the day of his nuptials a garment of white cotton covered with a long robe of black silk. Having put it on he calmly appeared before the mandarins; and when the sentence of death had been pronounced he took up his parable and made a little speech.

This was a formal declaration that he had gone to Tonquin only to teach the true religion and that he was going to die for the same cause. He ended by saying to his judges: "One day we shall meet again at the tribunal of God." The mandarin of justice arose hastily and exclaimed: "I will have no insolence."

The executioner was a hideous hunchback, who had already decapitated four priests of the 25th of March, 1860, and had begged to be allowed to perform this horrible office that he might have the martyr's clothes. He began by asking as of an ordinary criminal what he would give to be executed promptly and well.

The answer he received was: "The longer it lasts the better it will be." Seeing that Father Venard's clothes were new and clean, his whole anxiety was to get them without any stains of blood. The missionary took off his clothes except his trousers. His elbows were then tightly tied behind his back, forcing him to hold up his head for the fatal stroke.

LOSS AND GAIN IN FRANCE. SITUATION BROUGHT BY THE SEPARATION LAW IS NOT ALL GLOOM. London Catholic Times. While the government officials are busy making their inventory of the spoil, the ecclesiastics may well ponder over the situation opened up by the separation law. It brings them some good. The Bishops will now be appointed by the Pope alone; an enormous gain. And the Bishops will be free to leave France without the government's permission. They will be able to publish their pastorals and decrees at will; to hold synods, and to travel beyond the limits of their diocese at pleasure. They will become free men, in a word. And that is no small gain, for they will thus be in a position to supervise and advance the interests of the church.

But on the other side, they will be poor. And poor, too, will be their clergy. Nor is it likely that the government will allow the separation law so to work its effects as that the church and the priest may derive much benefit from it. The local associations will not be permitted to become too active, and there are ominous threats that the priests are to be deprived of their rights of citizenship. Already it is being suggested in anti clerical circles that the priests shall not be allowed either to vote or to teach. On the ground that they are subjected to obedience to what the Freemasons are pleased to call a foreign power, it is proposed that the clergy throughout France should be held incapable of exercising the franchise. And from many quarters comes the warning that, if the separation law proves too weak to muzzle the church, it rigors should be increased and extended.

The great danger is that the church in France may sink into a slough of despond and from very hopelessness fall out of the nations' life. Cramped at every turn, the clergy may confine themselves still more within the sacristy, and so grow to be quite isolated from the masses of the people. To prevent this, a number of leading Catholics have started a weekly new paper called the "Domain," the aim and object of which is to bring Catholics to accept the policy of the late Pope Leo XIII., and by rallying to the republic to reform it. Whether it is not now too late to succeed in bringing French Catholics round to Pope Leo's advice may be questioned; but when men like the Abbe Klein believe it can be done, the chances may be less doubtful than they look.

At all events, the separation law has to be taken with a grain of salt. It is not to be denied that it opens a new era for Catholicism in France. Whether the clergy receive or reject the law, the government will enforce it. And if it be true that the government has behind it a strong element of public opinion, there is little hope of the clergy obtaining either relief or redress. For fear or woe the situation has to be faced, and the anti clerical majority in Parliament will not let their work of persecution weaken for want of zeal of hatred. They mean to ruin the Church, and unless Catholics turn them out at the elections of 1900, they will strive to bring their work to a successful conclusion.

MARTIN LUTHER AND THE IMMACULATE CONCEPTION. From the Messenger. Some of our Protestant contemporaries may feel surprised when they read that Martin Luther taught and defended the Immaculate Conception of the Blessed Virgin Mary. In 1527 Luther published, at Wittenberg, a book of sermons entitled "Explanation of the Gospels for the Principal Feasts of the Whole Year." In order not to have the text tampered with, he himself took care of the editing. The collection contains a sermon preached by the reformer on the Day of the Conception of the Mother of God. But this is not all; there are passages in the sermon which not merely state the doctrine of the Immaculate Conception, but defend it, too, with some of the arguments used to-day by our Catholic theologians.

"We celebrate to-day," he says, "the Feast of the Virgin Mary, how she was conceived without original sin. * * * We believe justly and happily that it (Mary's conception) occurred without original sin. * * * At the first moment, when she began to live she was sinless and adorned with God's grace, full of grace; and this is not an boasting. * * * This is implied in the words spoken to her by the angel: 'Blessed art thou amongst women.' For she could not have been addressed 'Blessed art thou' if she had lain under the malediction. Again, it was right and befitting that she should be preserved without sin from whom Christ was to take the flesh that was to overcome all sins. For that is properly blessed which is adorned with grace, i. e., what is without sin. Many others have written much about this, and have pointed out beautiful reasons, which are too lengthy to be enumerated here."

These sentiments were penned by Luther ten years after his apostasy from the church, at the time of his most active campaign against her.

Let us take for our daily practise in the ensuing year, union with God; and, as our subject for our particular examen, the presence of God. Thou, O God, seek us. Make us very faithful and careful in all our duties, doing them earnestly and gladly, all for Thee.

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