

CHATS WITH YOUNG MEN

DON'T WASTE TIME

Often we have talked to our readers about wasted time, but few actually realize what the admonition means.

These three words should be in the mind of every man every day.

They should be repeated over and over in every pulpit, in every newspaper, in every school, in every family group.

Don't waste your time. Don't waste it in idleness, don't waste it in regretting the time already wasted, don't waste it in dissipation, don't waste it in resolutions a thousand times repeated.

Don't waste time. Remember that however much time you may have wasted already you have time enough left if you will use it.

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A MAN'S MOTHER

But your mother's life has not been easy. Your father was a poor man, and from the day she married him she stood by his side, fighting the wolf from the door with her naked hands, as a woman must fight.

She worked not the eight or ten-hour day of the union, but the twenty-four-hour day of the poor wife and mother.

She had time to listen to your stories of boyish fun and frolic and triumph.

She had time to say the things that spurred your ambition on.

She never forgot to cook the little dishes you liked.

She did without the dress she needed that you might not be ashamed of your clothes before your fellows.

Remember this now while there is yet time, while she is living, to pay back to her in love and tenderness some of the debt you owe her.

Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of opening your souls to many graces.

Don't go to Mass without a prayer-book, unless you wish distraction and not devotion to occupy your mind.

Don't talk in church without necessity. Talk with God, whom you may not have visited, in His Temple, since last Sunday; you will have plenty of time to talk with your neighbor.

Don't criticize the sermon, nor the manner of preaching. It is a message from God bearing some truth to you.

Don't leave the Church until the priest has left the sanctuary. Take a moment in which to thank God for the graces of the Holy Mass.

Don't talk in the aisles going out. Remember you are in the presence of God in His Holy Sacrament.

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scholarship which paid her tuition, she did not mind the hardships, nor the poverty. Was not this her life-long dream to be in college? And so earnestly and joyfully did she work that she won her way to the head of her classes, and into the most coveted college circles.

At last commencement came with its receptions and flowers and hosts of admiring friends.

In the midst of it Margery had a big share of the attention and admiration.

Almost everybody had heard her story, how she had worked her way and won against all obstacles. They admired her for her pluck and loved her for herself.

When the graduates had received their degrees and their friends and college mates crowded forward to congratulate them, the last in the long line that greeted Margery was a crippled girl.

She impulsively took both Margery's hands and with tears in her eyes said: "I'm so glad, Margery! I so glad!"

"Why, it's Eleanor!" explained Margery, still holding her hands. "You entered the freshman class when I did. But soon left, and I haven't seen you since. Why did you quit? And where have you been?"

"The slow color crept up in her face; she turned her eyes aside.

"Oh, I couldn't make it," she said. "I went back to teaching a country school up in the hills. I've been there ever since."

"But I'm so glad, Margery!"—her eyes again brightened—"that you stayed and won. I wouldn't have amounted to much even if I could have graduated. But you are so strong and splendid. You'll do great things, and the college will be proud of you. You'll do things that will make your name remembered here."

At the reception that evening Margery spoke to one of the professors about Eleanor Chalmers.

"Do you know why she left school?" "Yes," and the professor explained. "One day the dean of the college looked up from his desk as his secretary handed him a card."

"Margery Nelson."

"Send her in at once," he said to the secretary, and smiled for he was pleased and curious to see Margery.

Since her graduation five years before she had not been back to the college.

They looked for her every commencement, but she never came. They wondered about it, they talked it over, but they had all been proud of her and predicted great things for her.

She must have loved the college. Why then had she never returned? Occasionally they heard of her, read of her. She was succeeding in her chosen work.

The dean was still wondering when Margery came in, buoyant and happy as ever.

"Margery," asked the dean after the first greetings, "why haven't you been back?"

"I've been too busy making money," she replied with a quizzical smile.

"Why, we never suspected you of all people to become a money grubber," laughed the dean. "Why so mercenary?"

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ELOQUENT TRIBUTE OF MACAULAY TO CATHOLIC CHURCH

Lord MacCaulay's opinion of the Catholic Church, written in his best style, is a classic of the English language. It is reprinted here:

"There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Catholic Church. The history of that church joins together the two great ages of human civilization. No other institution is left standing which carried the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when came leopards and tigers bounded in the Sivan amphitheater."

"The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. The line we trace back in an unbroken series from the Pope who crowned Napoleon, in the sixteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the August dynasty extends, till it is lost in the twilight of time. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic is gone and the Papacy remains. The Papacy remains not in decay, not a mere antique, but full of life and youthful vigor."

"The Catholic Church is still sending forth to the farther ends of the world missionaries as zealous as those who landed in Kent with Augustus; and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisition on the new world have more than compensated her for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of Missouri and Cape Horn; countries which a century hence, may not improbably contain a population as large as that which now inhabits Europe."

"The members of her community are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all who was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the Temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, make his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

"Is it not strange that in the year 1799 even sagacious observers should have thought that at length the hour of the Church of Rome had come? An infidel power ascendant—the Pope dying in captivity—the most illustrious prelate of France living in a foreign country on Protestant aims—the noblest edifices

which the munificence of former ages had consecrated to the worship of God, turned into temples of victory, or into banqueting houses for political societies or into Theophilanthropic chapels—such signs might well be supposed to indicate the approaching end of that long domination.

But the end was not yet. Again doomed to death, the milk-white hind was fated not to die. Even before the funeral rites had been performed over the ashes of Pius VI., a great reaction had commenced, which appears to be still in progress. Anarchy has had its day. A new order of things rose out of confusion—new dynasties, new laws, new titles; and amidst them emerged the ancient religion. The Arabs had a fable that the great pyramid was built by the antediluvian kings, and alone of all the works of men, bore the weight of the flood.

Such was the fall of the Papacy. It had been buried under the great inundation, but its deep foundations had remained unshaken; and when the waters abated, it appeared alone amidst the ruins of a world which has passed away. The Republic of Holland was gone, the Empire of Germany and the great council of Venice and the old Helyan League, and the house of Bourbon, and parliaments and aristocracy of France. Europe was full of young creations—a French empire, a kingdom of Italy, a confederation of the Rhine. Nor had the late even a affected only the territorial limits and political institutions.

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